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UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME IV - PART II

SANSKRIT INSCRIPTIONS 651 TO 700A.D.

Published by

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST

MYSORE

2008

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Brief information about the cover page illustrations

Photograph on the front cover

Bālabrahmā Temple, Alampur

This Temple built in the 7th century A.D. in the *rēkhā prāsāda* style, it is the most advanced and elaborate specimen of the Navabrahma temple group at Alampur, which illustrates the architechtural activities of the Bādāmi Chalukyas in Andhra Pradesh. It is in striking contrast with the squat Dravidian *śikhara* of the Malegitti Temple at Bādāmi.

Photograph on the back cover

Mālegitti śivālaya, Bādāmi

This Temple standing on a huge rock on the northern side of the village (Badami), an elegant specimen of the Early Chalukyan architecture, is assignable to the 7th century A.D. It is built using hewn stones in Dravidian style.

Garuda inside on the lintel of the shrine doorway and Vishnu in the ceiling of the hall indicate that originaly it was a Vaishnava Temple.

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VOLUME- IV
PART - II

SANSKRIT INSCRIPTIONS
651 A.D. TO 700 A.D.

Edited by :
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MYSORE
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॥ समर्पणम् ॥

करुणारसपूर्णहृदं कलिकिल्बिषभीक्ततापहम् ।
करधृतदण्डकमण्डलुमाचार्यम् भजत शङ्करं काञ्च्याम् ॥ १ ॥

उट्टङ्कितपदपूर्वा विद्यारण्येतिनामिका संस्था ।
काञ्चीवरपीठगतैराचार्यैः श्रीचन्द्रशेखरयतिवर्यैः ॥ २ ॥

आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु ।
सत्यपि भेदे धर्मः सर्वेषां वैदिको ह्येकः ॥ ३ ॥

इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम् ।
आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम् ॥ ४ ॥

ताम्रश्मदारुनाणककाञ्चनरजतेषूट्टङ्कितान्यनेकत्र ।
शासनजिज्ञासूनामितरेषां स्थापितानि सुबोधार्थम् ॥ ५ ॥

राजादिशासनान्यन्यानि च तत्त्र तत्त्र पठितानि बुधैः ।
संगृह्य च संशोध्य च कालक्रमेण सुयोजितान्यत्त्र ॥ ६ ॥

क्रिस्तोः परं चतुर्थशतकतः षष्ठशतकान्तकालगतानाम् ।
ग्रह-राम-रामश्शसंख्याकशासनानां मूलं ग्रथितं ह्यत्र ॥ ७ ॥

आङ्लानुवादसहितमुपोद्घातटिप्पण्यादियुक्तम् ।
सनैषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा ॥ ८ ॥

तदिदं चतुर्थपुष्पं तृतीयपुष्पमिव मनोरञ्जकम् ।
परमाचार्यपदाब्जे समर्प्यते भक्तिभावेन ॥ ९ ॥

॥ इति शम् ॥

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CONTENTS

Samarpanam	iii
Trustees	iv
Foreword	vii
Introduction	xiii
Historical Introduction	xxix
List of Inscriptions	xxxiii
Abbreviation	39
Text of Summaries	1 to 654
Annexure I	655
Index	657

LIST OF PLATES

S.No.	Inscriptions Number		Facing Page
1.	No.18	Talamanchi Plates of Vikramaditya I	98
2.	No.59	Jesar Plates of Siladitya III Samvat 357	350
3.	No.75	Jejuri Plates of Vikramaditya Saka - Samvat 609	466
4.	No.79	A grant of Guhila Babhata (Harsha) Year 83	486
5.	No.85	Siddhantam Plates of Devendravarman	520
6.	No.92	Sanglooda Plates of Rashtrakuta Nannaraja Saka 615	554
7.	No.92a	Sanglooda Plates of Rashtrakuta Nannaraja Saka 615	556
8.	No.107	Gautami Plates of Ganga Indravarman - Year 4	628

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FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandraśēkharēndra Sarasvatī, the Śaṅkarachārya-Paramasvāmigaḷ of Śrī-Kāñchī- Kamakōṭipīṭha who is now no more with us, was, as we all know, deeply interested in preserving and interpreting for the present and future generations in India and abroad, the relics of the glorious culture and civilisation of India. His Holiness was very familiar with epigraphy, the richest among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner all the important inscriptions in Sanskrit and Prakrit of India inscriptions of India was conceived of by His Holiness and a Trust was formed under His instructions with a view to carry out this task. His Holiness named the Trust "The Uṭṭaṅkita Vidyā Araṇya Trust" meaning a 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' when made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyā-raṇya' who was the guide to those princes who were instrumental in founding the great empire of Vijaya-nagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyāraṇya) was the only person comparable to Ādi Śaṅkarāchārya (the rejuvenator of the ancient Advaita School of Philosophy of the Vēdas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contained sixteen inscriptions relating to that great soul and it was released by the Paramāchāryāḷ him self.

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives laid down by the Paramāchāryāḷ was planned to be executed by publishing (in a series of volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications as follows

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Volume II:	Epigraphs of the period	257 B.C. to 318 A.D.
Volume III:	"	319-600 A.D.
Volume IV:	"	(Consisting of 3 parts)
	Part I	601-650 A.D.
	Part II	651-700 A.D.
	Part III (Foreign Ins.)	690-800 A.D.
Volume V:	Epigraphs of the period	701-800 A.D.
Volume VI:	"	801-1000 A.D.
Volume VII:	"	1001-1200 A.D.
Volume VIII:	"	1201-1400 A.D.
Volume IX:	"	1401-1600 A.D.

The periodisation of the inscriptions, and the contents of each of the above volumes, was not meant to be rigidly adhered to, but wherever these inscriptions left to be deter-mined by the number of epigraphs that were included for each period.

It may also be pointed out here that the preparation of a volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, the texts as published are written in Roman and these have to be reduced to Nāgarī characters. Further a translation was not always given by the original editors and hence a translation has to be given anew. Mostly the concentration of the original editors had been on the aspects of political history found in the records. They did not place due stress on the many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence.

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many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to highlight such enlightening information provided by these inscriptions in their entirety and to be dedicated enough to undertake and systematically complete this enormes work

The second volume of Epigraphical series was in the hands of Shri K.G.Krishnan, containing two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prākṛit language. It covered the period from 257 B.C. (i.e.) when Aśōka's rule began, upto 319 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 and could also be released by the holy hands of the Paramāchāryāḷ himself.

The third volume of the Uṭṭaṅkita Vidyā Araṇya Sanskrit Epigraphs covered the period from 319 A.D. upto-600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was handled by Shri K.G. Krishnan. Some 345 inscriptions were selected to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr.J. Sundaram. This volume was released by Pūjya Śrī Jayēndra Sarasvatī, the present head of Śaṅkara Maṭh, Kāñchī in 2002.

The next volume was entrusted to Shri (V.S. Subrahmaṇya Śāstri and Dr. J.Sundaram in 1993. Shri Subrahmanya Sāstri informed the latter as to the things that were expected to be discussed in the volume, by the Paramāchāryāḷ Chandraśēkharēndra Sarasvatī, as he was very close to him and he similarly guided the under-

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signed.) Shri Sāstri passed away in 1995 and it was left to Dr. J.Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 600 to 700 A.D. when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in India south of the Vindhyas, after the decline of the Sātavāhanas, several dynasties had sprung up and were vying for dominance.

As the work progressed, it became necessary, due to the voluminousness, to restrict this volume from 601 upto 650 A.D. This (Volume IV, Part I) was released in 2007 by of Dr. Karan Singh, M.P. This present volume IV, part II covering period 651 A.D. to 700 A.D. is being placed in the hands of scholars. The Sanskrit inscriptions in foreign countries pertaining to this very period will be published in the subsequent volume as Vol. IV part III.

The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy Dr. K.V. Ramesh in his D.O.No.55 1(15)84, dated 13.1.1984. He said "The Project undertaken, by the Uṭṭaṅkita Vidyā Araṇya Trust, of publishing the text of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned or so far as I learn by any of the State Government agencies. The completion of this project undertaken by then Uṭṭaṅkita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches."

Dr. K.V.Ramesh, who became Joint Director-General in the Archaeological Survey of India and then got superannuated, was adviser to the Trust, and particip-ated in its deliberations. Shri M.N.Katti, Dr.M.D.Sampath, and Dr. K. M. Bhadri, the later Directors (Epigraphy) and the

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staff of the Epigraphy Office helped the editor in his work.

It is now our duty to record here the valuable contribution in the management of the affairs of the Trust made by several enthusiastic, and well-wishing eminent persons. Late Dr.D.C. Sircar, former Govt. Epigraphist for India and Professor and Head of the Department of Ancient Indian History and Culture, University of Calcutta, formulated the shape of the work to be undertaken by the Trust. The late Shri S.Viswanāthan and late Prof. V.S.Pathak ably guided the affairs of the Trust in the initial period. Late Shri C.S. Krishnamurthy, IAS.(Retd), late Shri V.S. Subrahmanian and Dr.B.N. Mukherjee, Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding the execution of the work. Shri C.G. Ranga-bhashyam ably managed and executed the affairs of the Trust for long but due to old age has stepped down.

Financial assistance was received over the years from:-

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iii) The members of the board of trustees
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The publication of this Volume IV Part I, and further volumes are being executed with the full assistance by the Department of Higher Education, Ministry of Human Resource Development, Government of India.

The Trustees hope and request that these Volumes may be purchased by scholars, Libraries, Universities and other Institutions, to fulfill the noble objectives of the project.

– P. SABANAYAGAM
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INTRODUCTION

The present Volume contains 113 inscriptions covering the period from 651 A.D., to 700 A.D. This period witnessed the rule of many smaller dynasties which rose consequent to the disintegration of the mighty Gupta empire. The previous Volume projected the rule of two other strong kingdoms of Harshavarddhana and the Bādāmi Chālukya king Pulakēśi II in the northern and southern parts of Bhāratavarsha respectively. Pulakēśi successfully checked the southward expansion of Harsha and extended his suzerainty upto Narmadā. In the south also he achieved considerable success but he was confronted by yet another mighty king, Pallava Narasiṁhavarma I. Though he made inroads into the Pallava kingdom, Narasiṁhavarma retaliated by attacking the Chālukya capital Bādāmi itself and even occupying it for quite sometime. Thus, the Chālukya kingdom suffered ignominy at the hands of the Pallavas but in due course, Vikramāditya I, one of the powerful sons of Pulakēśi II, succeeded in retrieving the glory of the kingdom by offsetting the domination of the Pallavas. Paramēśvara-varman I's son Narasiṁhavarma II tried to resist the onslaughts of Vikramāditya but ultimately he had to succumb. Thus, the Chālukya kingdom became the most prominent on the political scene in this period. Naturally, therefore, the maximum number of inscriptions in this Volume *viz.*, thirty-eight, represents this kingdom.

With Pulakēśi II's probable demise in the encounters with Pallava Narasiṁhavarma, a long period of eclipse engulfed the Chālukya kingdom which is normally described as the dark period in the Chālukya history. In this period of about 13 years the sons and brothers of Pulakēśi held on to power by controlling different areas though they could not occupy Bādāmi until Vikramāditya I could resurrect the kingdom from the dark period and

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bring it to its pristine glory once again. For example, Ādityavarma, the eldest son of the Pulakēśi II and his son Abhinavāditya figure iṇ two inscriptions in this Volume *viz.*, No. 2 and 3 respectively. The location of these inscriptions indicates that they lived in some parts of the present day Andhra region. Being the eldest son of Pulakēṣi II, Ādityavarma naturally inherited the kingdom though he could not assert himself as the ruler. Yet his Kurnool plates (No.2) give him all the conventional regal titles indicating that he did enjoy regal position obviously staying outside the capital. The inscription records a grant of land to a brāhmaṇa on the occasion of performing *paitāmahī-hiraṇya-garbha-mahōtsava*, probably to propitiate the god Brahmā. Abhinavāditya figures in the Nilugunda grant (No.3) as making a grant of the village Nelkunda situated in Uchchhaśṛinga-vishaya to a learned brāhmaṇa named Kuppaśarma. Uchchhaśṛingi is equated with modern Uchchangi or Uchchangi-durga in the present day Bellary district in Karnataka. This only indicates that Ādityavarma in his own right considered himself to be the ruler but K.V.Ramesh considers him to be a rival claimant for the throne against Vikramāditya I and calls him a 'pretender'. (K.V.Ramesh, *The Chālukyas of Vātāpi*., p.107). This remark seems to be unnecessary. Buddhavarasa, the paternal uncle of Vikramāditya figures in his Sanjan plates (No. 51) dated 673 A.D. He was obviously holding some authority under Vikramāditya I in the Avaranta *i.e.*, Aparānta or northern Konkan region in the Chālukya kingdom.

One of Pulakēśi's sons Dharāśraya-Jayasiṁha was stationed as governor in the Gujarat region. Interestingly, his inscription (No.72) is dated, as concluded by V.V.Mirashi, in the Kalachuri era (*CII.* Vol.IV, p.128). This inscription gives a specific historical information-

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stating that Jayasiṁha defeated Vajjaḍa between the river Mahī and Narmadā. This Vajjaḍa or Vajraṭa is considered to be the ruler of Māḷwā (K.V.Ramesh, *op.cit.*, pp. 130 ff). Jayasiṁha is herein described as being devoted to his parents and also to Anivārita. Prof. Mirashi has considered this Anivārita to be a *guru* of Jayasiṁha (*op.cit.*, p.128). But it is worth noting that *Anivārita* was a title borne by Vikramāditya I and Jayasiṁha being devoted to him shows his loyalty to Vikramāditya. The inscription supplies another interesting information that the Śaiva teacher of Jayasiṁha whose name is partially lost, was the author of a drama called *Hara-Pārvatīyam*, the theme of which appears to be the marriage between Śiva and Pārvatī. This reference assumes particular importance as it throws light on the growth of Sanskrit literature in the Bādāmi Chālukya period, though unfortunately the work has not seen the light of the day. Jayasiṁha's son Śrayāśraya Śīlāditya figures as *yuvarāja* in an inscription of 688-89 A.D. (No. 61).

Mention should be made here of two other Chālukya inscriptions (Nos. 15 and 21) which are of considerable cultural significance. They mention Vijaya-bhaṭṭārikā or Vijaya-mahādēvī, who was the queen of Chandrāditya, yet another brother of Vikramāditya I, who held some authority in the Sāvantavāḍi region of Mahārāshṭra during the so called dark period. Both the inscriptions record certain grants. The fact that both of them were issued by the queen indicates the important position she enjoyed in the kingdom. But more important is the fact that she was one of the earliest reputed Sanskrit poets of this region. She was known as *Karnāṭa-Sarasvatī* or *Sarasvatī of Karnāṭa* and legends praise her as next only to Kālidāsa in composing in Vaidarbhī style. A partially preserved work named *Kaumudī-mahōtsava* is ascribed to this learned writer who was popularly called among her own people

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as Vijayānkā or Vijjhikā *i.e.*, Vijayakka. Mention is made above of another Sanskrit writer, the teacher of Dharāśraya-Jayasiṁha who is stated to be the author of the drama *Hara-Pārvatīyam.*

Inscriptions of Vikramāditya I are fairly in big number in this Volume and it is naturally so because he dominated the political scene in South India in this period. All these inscriptions give him due credit for two important achievements. One, the retrieving of the Chālukya kingdom from the hands of the Pallavas and two, establishing peace and harmony by reviving grants made to the temples and the learned, which obviously had lapsed during the Pallava occupation. As the inscriptions put it, his first achievement was *svagurōḥ śriyam-avanipati-tritay-āntaritam-ātmasāt-kṛitya kṛitaik- ādhishṭhit-āśēsha rājyabharaḥ i.e.*, resurrection of the glory of his father, eclipsed by the three kings and bringing the whole kingdom under one rule. Here the expression *avanipati-tritaya* or the trio of kings has been interpreted variously but it has been shown that this trio represents the Pallava ruler traditionally considered as establishing authority over the traditional kingdoms, Chōḷa, Pāṇḍya and Chēra (K.V.Ramesh, *op.cit.*, p.106). The second achievement was *tasmin-rājyatraye vinashṭāni dēvasva-brahmadēyāni dharma-yashōbhivṛiddhaye svamukhēna sthāpitavān i.e.*, for increase of *dharma* and fame he personally revived the the grants made for the gods and the brāhmaṇas which had lapsed (consequent to the Pallava occupation) in the three *rājyas.* This expression *rājyatraya* which is analogous to the expression *mahārāshṭraka-traya* figuring in the famous Aihoḷe inscription of Pulakēśi II is also discussed and interpreted variously. But it is clear that it stands for three major regions of the Chālukya empire which was demarcated into three great regions (K.V. Ramesh. *op. cit.*, p. 106). These three regions were

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1) between Narmadā and Gōdāvarī, 2) between Gōdāvarī and Kṛishṇā, and 3) between Kṛishṇā and Kāvērī (See *Historical and Cultural Geography of Western Deccan*, 6 to 10th Cent.A.D., unpublished thesis which was awarded the Ph.D., degree by the Karnatak Unviersity, Dharwad, submitted by Dr. Ishikawa Kan, Tokyo). While most of the inscriptions of this king commemorate this feat in a general way, a few of them give specific details about his completely avenging the disgrace perpetrated on his father by Pallava Narasiṁhavarma by thoroughly defeating the latter's grandson Paramēśvaravarma and even capturing Kānchi. No. 42 for example, (followed by those like No. 48 etc.) describe this achievement in a figurative way but clearly pointing out his signal victory. No. 45 from Honnūr shows him as pitching his military camp at Malliyūr to the west of Kānchi, obviously, on his march towards the Pallava capital. Interestingly his son and grandson, Vinayāditya and Vijayāditya respectively, joined him enthusiastically in these campaigns and brought laurels to his father. Inscriptions of both Vinayāditya and Vijayāditya bear testimony to their active participation in this great endeavour. The inscription of Vikramāditya from KurtakōṭI, in Karnataka state makes an interesting reference to the donation of the village Kurutakūṇṭe *i.e.*, Kurtakōṭi the findspot of the record, situated in Beḷvola-vishaya to a learned scholar Raviśarma. The occasion was the occurrence of a Solar eclipse, on the Amāvāsyā day in the month of Jyēshṭha in the 16th year of his rule when Rōhiṇi nakshatra and Vṛishabha rāśi coincided. The purpose of the grant was to ward off the evil effects of the eclipse particularly when both the *nakshatra* and *rāśi* which coincided on that day pertained to both the king and the queen.

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The Pallavas really suffered a severe set back at the hands of Chālukya Vikramāditya I and his son and grandson Vinayāditya and Vijayāditya. Nevertheless the Pallava inscriptions in this Volume (which are only 3 in number) do adore their masters and ascribe to them many victories including on the Chālukyas. The Kūram plates of Paramēśvaravarma dated in 665 A.D., (No.34) are worthy of mention in this connection. This lengthy inscription, mainly in verse with two prose passages, supplies considerable historical information. Commencing with the mythical genealogy of Paramēśvaravarma it proceeds to narrate the conquest of Narasiṁhavarma who is described as the very god Narasiṁha himself in human form. It speaks of the repeated defeats of Pulakēśi II at his hands in several battles fought at Pariyaḷa, Maṇimangala, and Sūramāra. His occupation of Bādāmi is compared to the sage Agastya's digesting the demon Vātāpi. The inscription even says that the word victory (*vijaya*) was imprinted on the back of Pulakēśi. (*Pulakēśi-pṛushṭha-paṭṭa- likhita-vijay-ākSharasya*).

The Maitrakas of Valabhī rose to power following the downfall of the Gupta empire. Bhaṭārka, a military commandant under the Guptas is said to have been the originator of this family. They began their career with their headquarters at Valabhī which is said to be identical with the village named Wālā in present day Saurāshṭra in Gujarat. They were quite prominent in the earlier period covered by Volume IV Part I in this series *viz.*, 6-7th cent. A. D. But their rule extended later also. Hence, we find as many as 15 inscriptions of this family in the present Volume. A peculiar feature of these inscriptions is that they give considerable genealogical details such as the names of the rulers, but are very poor in the matter of historical information.

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One important aspect of the Maitraka rule is their patronage to Buddhism. For example, inscription No. 10 of Dhruvasēna III speaks of Ḍuḍḍā-vihāra, a Buddhist monastery situated in the pricincts of Valabhī. This *vihāra* is said to have been constructed by Ḍuḍḍā, the daughter of a sister of Dhruvasēna I. She is described in an inscription as *paramōpāsikā i.e.*, an ardent devotee of the Buddha. Interestingly Dhruvasēna himself is described as *parama-bhāgavata* or a great devotee of *bhagavān i.e.*, god Vishṇu (*USVAE* III, No. 236). The present inscription records the grant for the maintenance of the groups of monks (*bhikshu-saṅgha*) of the *vihāra* for providing such materials as clothes, food, medicine and the like to them. Grants were also made for the worship and offerings of the revered Buddha installed in the *vihāra* (*bhagavatō Buddha- bhaṭṭārakasya- pūjā- snapana- gandha- pushpa-dhūpa-dīpa-tailādyartham*). The inscription is slightly damaged. Inscription No. 26 of Śīlāditya II also speaks of this Ḍuḍḍā-vihāra. This inscription also is slightly damaged resulting in the loss of a few expressions. It seems to state that within the complex of Ḍuḍḍā-vihāra another *vihāra* was constructed by *Āchārya* Bhikshu-Sthiramati and also to the installation of the image of Buddha by another monk *Āchārya* Bhikshu-Vimalagupta. This Bhikshu-Vimalagupta stationed at the village Kukkurāṇaka appears to have constructed another *vihāra*. The inscription records a grant of a village for the maintenance of a *bhikshu-saṅgha* for the worship of the revered Buddha and for the repairs and maintenance (*khaṇḍa-sphuṭita-pratisaṁskaraṇ-ārtham*) of the *vihāra*. No. 27 also of Śīlāditya II, specifically states that this Ḍuḍḍā-vihāra was constructed by the queen Ḍuḍḍā in the pricincts of Valabhī. This record which is also slightly damaged at the end, records a grant of a village in Surāshṭra for providing facilities such as bed-spreads.

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medicine, clothes and food to the groups of monks residing in the *vihāra* who came from different regions in all the directions (*Ḍuḍḍā-vihāra-nivāsi-chaturdiśā-bhyāgata- bhikshu-saṅghāya*) and also for the worship of the revered Buddha. Provision was also made for the regular maintenance and repairs of the *vihāra*. It is interesting to note that this *vihāra* had become a famous seat of the followers of the Buddha and all the successive Maitraka kings patronised this *vihāra* after it was built in the period of Dhruvasēna I in 537 A.D. Inscription No. 41 belonging to Śīlāditya also refers to this *vihāra* and while recording a grant for this *vihāra* for the aforesaid purposes states that provision also was made for the maintenance of those who were engaged for the service of the members of the *bhikshu-saṅgha*. It also indicates that the shrine where the image of the Buddha was installed was known as *Gandhakuṭi*.

From the cultural point of view the Maitraka inscriptions present a pleasant picture of religious harmony and the munificence of the rulers sponsoring religion and learning. They indicate that the rulers patronised all religions, Śaiva, Vaishṇava and even Bauddha which was not in such a prosperous condition. They also record liberal grants for the learned brāhmaṇas encouraging them to carry out their learning and performing ritualistic activities in the Vedic tradition.

Consequent to the disintegration of the Gupta empire came into existence many other kingdoms like the Gūrjaras, the Maukharis, the Later Guptas and the like. The regions of Bengal, Nepal, Assam and Orissa also came to be ruled over by smaller dynasties. Of these, the rulers known as Later Guptas became fairly prominent in the Māḷwa and Magadha regions. They are known as the Later Guptas basically because their names end with the

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appellation Gupta such as Kṛishṇa-Gupta, Harsha-Gupta and so on. There is no other historical reason to connect them with the Imperial Guptas except this appellation and their association with Magadha or part of it. The present Volume contains fifteen inscriptions of this family. They give some interesting details about these members. Of these inscriptions one from Aphsaḍ in Bihar is quite important in the sense that it mentions as many as eight members of this family in the genealogical order since its inception. It also gives some historical information about their military exploits. This inscription belongs to Ādityasēna and it names seven of his predecessors. According to it Kṛishṇa-Gupta was the first member of this family and he was followed by his son Harsha- Gupta and the latter, by his son Jīvita-Gupta. These three are described in a conventional way as great heroes vanquishing large number of enemies by their strength of arm. But more specific reference to historical events is found in relation to the next king Kumāra-Gupta in a figurative way. He is described as having churned the ocean of the army of Īśānavarma meaning thereby that he inflicted a crushing defeat on Maukhari Īśānavarma who was a contemporary and who also held sway over parts of modern Bihar. The inscription indicates that he even marched as far as Prayāga and perhaps lost his life there. His son Dāmōdara-Gupta is also stated to have confronted the Maukharis. The next king, the son of Dāmōdara-Gupta *i.e.*, Mahāsēna-Gupta is credited with conquering Susthitavarman, the king of Kāmarūpa or Assam by marching upto river Lauhita or Brahmaputra. If these statements are to be believed, it follows that this was the farthest expansion of the Later Gupta kingdom. Ṭhat he was a contemporary of Prabhākaravardhana of the Pushpabhūti family is indicated by *Harshacharita* which states that his sons Kumāra-Gupta and Mādhava-Gupta

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were in the court of Prabhākaravardhana and attended upon the princes Rājyavardhana and Harshavardhana (*The Classical Age*, BVB series, Vol. III, p.74). The Aphsaḍ inscription does not mention Kumāra-Gupta, but mentions Mādhava-Gupta. He is praised more as a virtuous person than a hero, possessing the qualities of modesty, generosity, truthfulness and an abode of learning and *dharma*. His son was Ādityasēna who issued this inscription. He is stated to have constructed a lofty temple for god Vishṇu. His mother, the queen Śrīmati erected a *maṭha* (probably a hall attached to the temple for the use of the religious people (*dhārmikēbhyaḥ*). The queen of this king Kōṇadēvī by name (this name is spelt as Kōshadēvī in No. 44, also belonging to Ādityasēna) constructed a lake with pure water worthy of drinking by the people. This inscription is stated to have been composed by the learned author Sūkshmaśiva coming from the Gauḍa country. Inscription No. 44 of the same king supplies the added information that he, alongwith his queen Kōshadēvi, erected a temple and installed the deity Nṛihari (*i.e.*, Narasiṁha) for the wellbeing of the whole world. Inscription No. 50 makes a vague statement that during the reign of Ādityasēna an officer (*balādhikṛita*) instituted a *dēya-dharma* (religious gift) in the *mah-āgrahāra* of Nālandā. On the basis of the fact that the inscription is engraved on the pedestal of the image of Sun, it is presumed that this religious gift was this image itself. If Nālandā mentioned here is the same as the famous Buddhist centre Nālandā of the Gupta period, it follows that Nālandā in the later days was also a Vaishṇava centre. But it is remarked by the editor of the record that the reading of the name Nālandā is itself doubtful. (*CII.* III, p.210). Further, it may be noted that while two of the inscriptions of this king *viz.*, Nos. 43 and 44 are undated, No. 50 is stated to be dated in Harsha era.

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No. 55 is also undated but assigned to C.675 A.D., on the basis of the date of No. 50. The rule of the Later Guptas is stated to have continued for three more generations under the kings Dēva-Gupta, Vishṇu-Gupta and Jīvita-Gupta.

Further north, Harsha's power was on the wane because of the setback he received from Pulakēśi II. It is held that he died in the year 647 or 648 A.D. But there is also another view that he lived upto 654-55 A.D. (R.S.Tripathi, *History of Ancient India*, p. 314 and n.) There is only one record of this king in this Volume (No.1) and it is dated in 650-51 A.D., substantiating his continuance on the throne even after 647-48 A.D. Because there was no successor to Harsha in the family the Pushpabhuti dynasty became extinct giving room for many smaller ruling families on its soil.

Towards the east, scions of the Bādāmi Chālukya house established their own hegemony in the Andhra region and they came to be known as Eastern Chālukyas or Chālukyas of Vengi. It is known that the illustrious Pulakēśi II stationed his younger brother Vishṇuvardhana as the regent of that region after he conquered Pishṭapura. In course of time the successors of Vishṇuvardhana started ruling over this area almost independently until they were subdued by the Rāshṭrakūṭas in the 8th cent. A. D. The present Volume contains as many as 12 inscriptions of this dynasty. The earliest of them belongs to Vishṇuvardhana's son Jayasiṁha I and is dated in 659 A.D. It introduces Jayasiṁha as the grandson (*naptā*) of Kīrtivarma of the main Chālukya dynasty and interestingly describes his father Vishṇuvardhana as *aidam-yugīna-mahā-Vishṇu* or 'the great god Vishṇu of the present times.' Next important ruler in the family was Vishṇuvardhana II, who bore the titles *Vishamasiddhi*, *Makara-dhvaja* and *Praḷayāditya*. He was the son of-

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Indravarma, who was the brother of Jayasiṁha I (No.39). The inscription connects him with the main Chālukya family as it traces the geneology to Raṇarāga, the father of Pulakēśi I. Though his father Indravarma had a very short rule he is described as a great hero and a learned person and one who bore the titles *vigrahasiddhi, tyāga-dhēnu* and *rājalōkāśraya.* This Vishṇuvardhana's son was Mangi-yuvarāja, also known as *Sarvalōkāśraya.* He is said to have a long rule of 25 years. No. 87 from Ēlūru in Gōdāvari district of Andhra Pradesh and dated in 692 A.D., hails him more as a scholar than a warrior. It states that he achieved enormous success in understanding and interpreting *ānvikshikī* and other branches of learning (*ānvikshikyādi-vidyāprayōgēshu*) and earned the title *vijaya-siddhi.* As noted above the family remained in power for a long time and the later members of the family had a continuous struggle with the Rāshṭrakūṭas who succeeded the Chālukyas of Bādāmi.

The Eastern Gangas held sway over a small principality in the eastern part of the country adjacent to that of the Chālukyas of Vengi. They are supposed to be an off-shoot of the Western Gangas who ruled over Mysore region from as early as the 4th cent. A. D. They are represented by about eight inscriptions in this Volume. All the members of this family claim to be ruling over the whole of Kaliṅga (*Kaliṅgādhirājya*) but they appeared to have been divided into different branches. The present inscriptions mention two branches, one ruling from Kaliṅga-nagara and the other from Śvētaka. Kaliṅga-nagara is identified with present Mukhalingam near Śrikākulam in Andhra Pradesh. The identity of Śvētaka is not clearly established. Unlike the Western Gangas these rulers claim to be the worshippers of Gōkarṇēśvara on Mahēndragiri, a hill range in Ganjām district.

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(*The Classical Age*, BVB series, Vol. III, p.215). No. 63 which is the earliest inscription of this family in this Volume, dated 679 A. D., introduces Dēvēndravarma as the son of Guṇavarma. Inscriptions indicate that this Dēvēndravarma was ruling atleast between 679 and 700 A.D. Then he was succeeded by his son Anantavarma (No.113). Kaliṅga-nagara was their capital. Those ruling from the capital of Śvētaka are named Sāmantavarma, Anantavarama and Indravarma with their dates 681, 690 and 700 A.D., respectively. All these records mention one or the other grant to the learned brāhmaṇas.

A small family of rulers known as Sēndraka ruled over small principalities in the Deccan right from 4th cent. A.D. They were originally subordinates of the Kadambas of Banavāsi. Later on they switched their loyalty to the dominating Chālukyas of Bādāmi. They split themselves into different branches and ruled over different regions under these rulers. The branch represented by the inscriptions in this Volume were in power over a small region in northern Maharashtra and southern Gujarat. Prof. Mirashi designates them as Sēndrakas of Gujarat. (*CII.* IV, p. lvii). In the present Volume details about them are available in No. 5 (653 A.D.), No. 7 (655 A.D.), No. 12 (656 A.D.), and No. 68 (681 A.D). The first three mention three generations of chiefs of this family while the fourth one adds one more generation. By a study of these chiefs it can be stated that Nikumbha was either the name of the family or the name of its originator. Bhānuśakti was the first member. His son was Ādityaśakti and the latter's son was Allaśakti or Nikumbh-Allaśakti. His son was Jayaśakti. These inscriptions, as usual record several grants to different learned brāhmaṇas.

Mention should be made here of an inscription from Mathurā datable to C. 700 A.D. (No.112).

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Though fragmen-tary, it is of some unusual interest because it introduces a family known as Maurya. The famous Maurya dynasty of Pāṭaliputra of 4th-3rd cent. B.C., is wellknown. But it is interesting to note that some ruling families calling themselves the Mauryas spread into different parts of the country and are noticed to be exercising authority over different regions even in the later periods. The present inscription mentions a king (*narapati*) Kṛishṇarāja belonging to the family of the Maurya kings (*Maurya-nṛipānvayē*). It continues to state that in that family was born Āryarāja who was the son of Chandragupta. The mention of Chandragupta carries the nostalgic memory of the famous founder of the Maurya dynasty of Magadha in 4th cent.B.C. Āryarāja's son is called Ḍiṇḍirāja who was perhaps also known as Karka. It is suggested that he conquered Kānyakubja, though no tangible historical inference can be drawn from these truncated references. The reference to Maurya and Chandragupta is itself of considerable importance. The existence of some of the Maurya families in different regions is already known. The Bandōrā plates of Maurya Anirjitavarman locate the existence of a Maurya family in as far south as the Goa territory (*EI.* XXXIII, pp.293 ff). There are evidences of the existence of families of identical name in Rajasthan and Khāndēsh regions (See D.C.Sircar, *EI.* XXXII, pp. 207 ff).

Smaller dynasties like the Guhilas of Rajasthan, Early Gūrjaras, Chālukyas of Gujarat, Śailōdbhavas, Sōmavaṁśis, Western Gangas and such other families have also been represented through inscriptions in this Volume. Thus, it is important to note that the inscriptions in this Volume represent almost all the regions of the country and almost all the ruling families, big and small, spread over almost the whole of the country. Thus, the

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Volume presents a fairly complete picture of the political scenario in the country in the period covered by it.

Not only political history, but there is copious material in the Volume for the study of the cultural history of the period such as society, economy, religion, language, literature and the like. It also shows the spread of Sanskrit language throughout the country in the period concerned. Reference is made to a couple of literary works and poets of the period. It is well known that inscriptions have considerably enriched the Sanskrit literature through their chaste literary compositions. The inscriptions in the present Volume are no exception. All the inscriptions are written in classical Sanskrit exhibiting the skill of the writers. The *praśatis*, particularly of copper plates were composed by the court poets or the officials meant for that purpose and we find them repeated in most of the instances. We do find however some original compositions from the poets exhibiting their poetic skill and literary talent. Cuttack Museum plates of Mādhavavarma (No.11), Udayapur inscription of Aparājita (No.25), Kūram plates of Paramēśvaravarma (No.34), Aphsaḍ Inscription of Ādityasēna (No.43), Anastu plates of Śīlāditya (No.16) which is composed only in prose, Mānpur plates of Ayaśōbhīta Mādhavarāja (No.66), Nagar Inscription of Dhanika (No.71), Trilingi plates of Dēvēndravarma (No.77), Inscription from Jhālrāpāṭhan (No.78) and Nālandā Inscription of Prathamaśiva (No.105) may be cited as good examples on the point. Interestingly, some of the inscriptions give the names of the composers also. Strangely, the composer of the Udayapur inscription calls his *kāvya* as *kāvya-viḍambanā*. F. Kielhorn has translated this term as 'Mockery of a poem' (*EI.* IV, p.30). Perhaps in all modesty the poet appears to call his composition as an-

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apology for a poem. Sūkshmaśiva, the composer of the Aphsaḍ inscription calls his *praśasti* as *vikaṭākshарā*. Considering the fact that one of the meanings of the word *vikaṭa* is 'beautiful' (Apte V.S., *The Practical Sanskrit English Dictionary*, p. 1423), the poet seems to be justified in calling his *kāvya* as such. The wise Sangaṭa, the son of Śrīvardhana claims that he composed the *praśasti* with a desire to praise the god (No.71). Bhaṭṭa Śarvagupta, the composer of Jhālrāpāṭhan inscription claims that he has composed the poem using beautiful, popular, meaningful and soft words (*ramyair-janapratītair-arthānugatair-akarkaśa-śabdaiḥ*). Durgadatta, the composer of the Nālandā inscription of Prathamaśiva also held the office of *sandhi-vigrahika* under the king.

All these inscriptions in this Volume have been subjected to indepth study and relevant comments, interpret-tations and discussions have been incorporated in the detailed and exhaustive notes provided at the end of each inscription for the benefit of the research scholars and students, who, we are sure, will be highly benefited by this rich source book of Indian History and Culture.

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HISTORICAL INTRODUCTION

Harshavarddhana's rule was checked by Western Chālukya Pulikēśin II who was very powerful. Consequently Harshavarddhana's empire was restricted to the western portion of North India. Again he tried to defeat and kill Śaśāṅka, as he is reputed to have killed Gṛihavarman who was the son-in-law of Harshavarddhana's sister, but he could not succeed. Anyway Harshavarddhana could become the ruler of Kanauj, and he seems to have had an empire upto 752 A.D. Thereafter only smaller kings could occupy North India for some time.

No doubt Chālukya Pulikesin II could check Harshavarddhana from extending to South of beyond Vindhya region, but he was conquered by Narasimhavarman I Pallava in about 642 A.D. Narasimhavarman I Pallava became the ruler of Bādāmi for some time. When he returned to Kāñchīpuram in about the sixth decade of the sixth century A.D., one of the later sons of Pulikesin II, by name Vikramāditya I became a strong ruler. He decided to wreak vengence over the Pallavas. But initially Paramēśvaravarman I (a grand-son of Narasimha-varman I Pallava) could resist the onslaught of Vikramāditya I, but finally Vikramāditya I became a successor of Pallavas for some time. Vikra-māditya I had extended his conquest upto river Kāvēri. Vikramāditya I and his children became the natural enemies of the Pallavas and they regained the conquest over the Pallavas many times. But when eventually the Chālukyas were conquered by Rāshṭrakūṭas in about 760 A.D., the Pallavas had relief from their onslaught by Chālukyas. They could find the friendship of Rāshṭrakūṭa emperors for some time. But the Western Gaṅgas of Talaikkāḍu remained permanent enemies of the Pallavas. But even so, somehow the Pallavas remained the rulers in Kāñchīpuram upto the beginning of 9th century A.D.

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The yuvarāja Vishṇuvarddhana was a subordinate of Chālukya Pulakēsin II, but he and his children continued to rule permanent in Vēngī even after the Chālukyas of Vātāpī had been conquered by the Rāshṭrakūṭas. The rulers of Vēngī on their own right continued even upto 12th century A.D. The other subordinates of the Chālukyas were in Navsāri. But they used what is known as Kalachuri eṛa strangely. All of them became non-rulers, when Chālukyas were conquered by the Rāshṭrakūṭas in about 760 A.D.

From about the end of 6th century one Śaṅkaragaṇa began the Kaṭāchuri dynasty in the Nāsik region. Śaṅkara-gaṇa's other such kings and such feudatories began to be rulers of Kaṭachuri dynasty. But they ruled only saṁvatsara years. As indicated by V.V.Mirashi Kalachūri era was started from 885 (+ 248 = 1133 A.D.) and continued only for four more years (893 = 1141 A.D.; 896 = 1144 A.D.; 898 = 1146 A.D.; 910 = 1158 A.D.) As per V.V. Mirashi again, the Chedi era also had started from 248 A.D. and this era had three more years 902 (1150 A.D.), 919 (1167 A.D.) and 933 (1181 AD). The Kalachūri and Chedi years having been such how did these eras came to be used. The Abiras are known to have been then the starters of Kalachūri era, but the first of this dynasty, Iśvarasēna is said to have had his own regnal years (CII, IV, p.XXXIII, pp.3-4).

Around Gujarat Bhaṭāṛkka, a sēnāpati, possibly a commander, began the rule of Maitrakas of Valabhī. Many of his children also became *sāmantas* probably under of the Gupta rulers. But a subsidiary ruler, one Śīlāditya I became a superior and along with his younger son Kharagraha, became the ruler of Mālwa also. Then he and his sons became the rulers of Maitraks of Valabhī. His (Śiladitya I's) elder son, Ḍērabhaṭa could only be the ruler of Vindhya region. But when Kharagraha's progeny,

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Dharasena IV was without a male to succeed, Ḍērabhaṭa's children succeeded to become the Maitrakas of Valabhī. Of them the younger son became the first of the sons of Maitrakas of Valabhī. Lastly Sīlāditya II son of Śīlādiaya who was the son of Ḍērabhaṭa became the Maitraka of Valabhi. This Śīlāditya's sons and his progenies came to be the successive Maitrakas of Valabhī. Probably Tājika (muslims) invaded the Gujarat region in 738 A.D. They were invaded successfully by Pulikeśin III, a subordinate of Vikramaditya II. and Śīlāditya VI regained the rulership of Maitrakas of Valabhī but however he could be probably the last of Maitrakas of Valabhī upto 766 A.D.

The Orissa and Vindhya Pradesh rulers were clouded. In Kaliṅga region there were Gaṅga, and Śvētaka records but between them one cannot be recorded. There were Uchchakalpas, Śarabhapurīyas, Sōmavaṁśis, Trika lingas, Śalōdbhavas, etc. in the Orissa region, but how they were inter-connected we do not know. The Gaṅga era is said to be an era starting from 496-498 but how they were started we do not know. The Gaṅga rulers of Orissa and Western Gaṅga or Jāhnavēyas of the west were not connected.

Some Guhilas also ruled in Rājasthan area. They were rulers of Kishkindhapura. One of them, by name Aparājita had a commander by name Varāhasiṁha. This Varāha-siṁha seems to have died in battle and his widowed Yaśomatī had the temple of God Kaitabhāri (God Vishṇu) constructed as his tribute (EI, IV, pp.31-32). One of them who (Guleri, Shaktidhar Sharma, Bharat Kaumudi Part I, pp.267-283) had Varuṇa as his deity and he had construct-ed a stepwell made by three engineers. Two others (EI, XXX, pp.1-4 and EI, XXXIV, pp.173-176) had donated lands to Brahmins for their occupying of Vedic rituals.

- Dr. J. SUNDARAM.

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Dharasena IV was without a male to succeed, Derabhata's children succeeded to become the Maitrakas of Valabhi. Of them the younger son became the first of the sons of Maitrakas of Valabhi. Lastly Siladitya II son of Siladitya who was the son of Derabhata became the Maitraka of Valabhi. This Siladitya's sons and his progenies came to be the successive Maitrakas of Valabhi. Probably Tajika (muslims) invaded the Gujarat region in 738 A.D. They were invaded successfully by Pulikesin III, a subordinate of Vikramaditya II, and Siladitya VI regained the rulership of Maitrakas of Valabhi but however he could be probably the last of Maitrakas of Valabhi upto 766 A.D.

The Orissa and Vindhya Prdesh rulers were obscure. In Kalinga region there were Ganga and Svetaka records but between them one cannot be reconciled. There were Uchchakalpas, Sarabhapuriyas, Somavamsis, Tikkalingas, Saildobhavas etc. in the Orissa region, but how they were inter connected we do not know. The Ganga era is said to be started from 496-498 but how they were started we do not know. The Ganga rulers of Orissa and Western Ganga or Jahnaveyas of the west were not connected.

Some Guhilas also ruled in Rajasthan area. They were rulers of Kishkindhapura. One of them, by name Aparajita had a commander by name Varahasimha. This Varahasimha seems to have died in battle and his widowed Yasomati had the temple of God Kaitabhari (God Vishnu) constructed as his tribute (EI. IV, pp. 31-32). One of them who (ruler), Shakiidhar, Sharma, Bhatta Kumudi Part I, pp 267-283) had Varuna as his deity and he had constructed a stepwell made by three engineers. Two others (EI. XXX, pp.1-4 and EI. XXXIV, pp.171-176) had donated lands to Brahmins for their occupying of Vedic rituals.

Dr. J. SUNDARAM

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LIST OF INSCRIPTIONS

No.	Title	Date
1.	Kurushetra Plates of Sri Harsha	650-51 A.D.
2.	Kurnool Plates of Adityavarman	C. 652 A.D.
3.	Nelgunda Grant of Chalukya Abhinavaditya	C. 652.A.D.
4.	Malhar Plates of Mahasiva gupta	C. 652 A.D.
5.	Kasare Plates of Allasakti	653 A.D.
6.	Vallabhi plates of Dhruvasena III	653-54 A.D.
7.	Nagad Plates of Sendraka Nikumbhallasakti	655 A.D.
8.	Alampur Inscription of Vikramaditya	C. 655 A.D.
9.	Dungarpur Plate of Bhavihita year 48	655 A.D.
10.	Vala Plates of Dhruvasena III	C. 655 A.D.
11.	Cuttack Museum Plates of Madhavavarman	656 A.D.
12.	Bagumra Plates of Allasakti	656 A.D.
13.	Kurnool Plates of Vikramaditya I	656-57 A.D.
14.	Alina Plates of Kharagraha II	656-57 A.D.
15.	Nerur Plates of Vijaya-Bhattarika	658-59 A.D.
16.	Amudalapadu Plates of Vikramaditya	659 A.D.
17.	Gudivada Plates of Jayasimha 'A'	659 A.D.
18.	Talamanchi Plates of Vikramaditya	660 A.D.
19.	Kurnool Plates of Vikramaditya I	660 A.D.
20.	Gudivada Plates of Jayasimha I–B and C.	C. 660 A.D.
21.	Kochre Plates of Vijayamahadevi	C. 660 A.D.
22.	Niduparu Grant of Jayasimha I	660 A.D.
23.	Alta Plates of Pulakesi	C. 660 A.D.
24.	Pedda-Maddali Plates of Jayasimha	660-01 A.D.
25.	Udaypur Inscription of Aparajita	661 A.D.
26.	Grant of Siladitya II – Samvat 343	662 A.D.
27.	Vala Grant of Siladitya II	C 662 A.D.

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28.	Bagumra Plates of Dadda 415	663 A.D.
29.	Kurnool Plates of Vikramaditya 'B'	664 A.D.
30.	Peddavoleti Plates of Vikramaditya	665 A.D.
31.	Ilao Plates of Dadda (II) Prasantaraga	665 A.D.
32.	Asandi Plates of Ganga Arasane	C.665 A.D.
33.	Nirpan Plates of Nagavardhana	C.665 A.D.
34.	Kuram Plates of Paramesvaravarman	C.665 A.D.
35.	Plates of Siladitya Samvat 346	665-66 A.D.
36.	Plates of Siladitya - Samvat 346	666 A.D.
37.	Jesar Plates of Siladitya	666-67 A.D.
38.	Bhramaradala Grant of Nagavarddhana Chandraditya	669 A.D.
39.	Koneki Grant of Vishnuvardhana II	669 A.D.
40.	Lunsadi Plates of Siladitya II	669-70 A.D.
41.	Grant of Siladitya	669-70 A.D.
42	Kurtakoti Plates of Vikramaditya	C. 670 A.D.
43.	Aphsad Stone Inscription of Adityasena	C. 670 A.D.
44.	Deogarh Inscription of Adityasena	C. 670 A.D.
45	Honnur Inscription of Vikramaditya I	670 A.D.
46.	Navsari Plates of Sryasraya Siladitya	671 A.D.
47.	Lunsadi Plates of Siladitya II-B	671-72 A.D.
48	Tembhurni Plates of Vikramaditya I-A	672 A.D.
49	Tembhurni Plates of Vikramditya I-B	672 A.D.
50.	Shahpur Stone Inscription of Adityasena	672-73 A.D.
51.	Sanjan Plates of Buddhavarasa	C. 673 A.D.
52.	Gadval Plates of Vikramaditya I	674 A.D.
53	Reyuru Grant of Vishnuvarddhana II	674 A.D.
54.	Savnur Plates of Vikramaditya	674 A.D.
55	Mandar Hill Rock Inscription of Adityasena	C. 675 A.D.

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56. Chintakuntha Grant of Vikramaditya	C. 675 A.D.
57. Prince of Wales Museum Plates of Dadda III, Year 427	675 A.D.
58. Chuvviuru Grant of Paramesvaravarman	676 A.D.
59. Jesar Plates of Siladitya III	676-77 A.D.
60 Anastu Plates of Siladitya III	677 A.D.
61. Mudgapadra Grant of Yuvaraja Sryasraya Siladitya	668-69 A.D.
62. Paddivada Grant of Vishnuvardhana II, Yr.5	C. 678-79 A.D.
63. Chicacole (Srikakulam) Plates of Devendravarman	679 A.D.
64. Sudava Plates of Devendravarman	680 A.D.
65. Asrafpur Plates of Devakhadga A & B	C. 680 A.D.
66. Banpur Plates of Ayasobhita II Madhyamaraja	C. 680. A.D.
67. Pherava Grant of Samantavarman	681 A.D.
68. Mundakhede Plates of Sendraka Jayasakti	681 A.D.
69. Chendalur Plates of Sarvalokasraya Yr.2	682 A.D.
70. Paniyal grant of Vinayaditya	682 A.D.
71. Nagar Inscription of Dhanika	684 A.D.
72. Nasik Plates of Dharasraya-Jayasimha	685 A.D.
73. Lakshmesvar Inscription of Vinayaditya	685-86 A.D.
74. Vunna-Guravayapalem Plates of Paramesvaravarman I	687 A.D.
75. Jejuri Plates of Vinayaditya	687-88 A.D.
76. Togurshode Plates of Vinayaditya	688-89 A.D.
77. Tirlingi Plates of Devendravarman	688-89 A.D.

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78.	Inscription from Jhalrapathan	689-90 A.D.
79.	A Grant of Guhila Babhata, year 83	689-90 A.D.
80.	Poona Plates of Vinayaditya	690 A.D.
81.	Sarnath Stone Inscription of Prakataditya	690 A.D.
82.	Svalpavelura Grant of Ganga Anantavarman	690 A.D.
83.	Manor Plates of Vinayaditya Mangalarasa	691 A.D.
84.	Kurnool Plates of Vinayaditya	691 A.D.
85.	Siddhantam Plates of Devendravarman	691 A.D.
86.	Bhavnagar Plates of Siladitya III,	691 A.D.
87	Eluru Grant of Sarvalokasraya	692 A.D.
88.	Sorab Plates of Vinayaditya	692 A.D.
89.	Mayalur Plates of Vinayaditya	692 A.D.
90.	Dayyamdinne Plates of Vinayaditya	692 A.D.
91.	Surat Plates of Yuvaraja Sryasraya Siladitya	693 A.D.
92.	Sangalooda Plates of Rashtrakuta Nannaraja	693 A.D.
93.	Kolhapur Plates of Vinayaditya	693-94 A.D.
94.	Harihar Plates of vinayaditya, Saka 616	694 A.D.
95.	Parikud Plates of Madhyamaraja	C. 695 A.D.
96.	Dhulev Plates of Maharja Bhetti	695-96 A.D.
97.	Jamalagama Grant of Vijayaditya	696 A.D.
98.	Badami Inscription of Vijayaditya	699 A.D.
99.	Mayalur Plates of Vijayaditya	700 A.D.
100	Nerur Plates of Vijayaditya-A	700 A.D
101.	Madras Museum Plates of Mangi-yuvaraja	700 A.D.
102.	Varanasi Inscription..	C. 700 A.D.
103	Bhindon Plates of Kakkaraja	C. 700 A.D.
104.	Varanasi Inscription of Pantha	C. 700 A.D.
105.	Nalanda Inscription of Prathamasiva	C. 700 A.D.

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106. Ipuru Plates of Mangi-yuva-vallabha-Maharaja C. 700A.D.
107. Gautami Plates of Indravarman C. 700 A.D.
108. Iliya Inscription of Manorathavarman C. 700A.D.
109. Kulagana Plates of Sivamara C. 700 A.D.
110. Grant of Siladitya III 700 A.D.
111 Sravana -Belgola Inscription of Prabhachandra C. 700 A.D.
112 Fragmentary Maurya Inscription from Mathura C. 700 A.D.
113. Sudava Plates of Anantavarman 700 A.D.

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List of Abbreviations

APGAS	:	Andhra Pradesh Government Archaeological Series, Hyderabad.
AR, ASI	:	Annual Reports of the Archaeological Survey of India, New Delhi.
AR.EP	:	Annual Reports on Indian/South Indian Epigraphy, Archaeological Survey of India, New Delhi.
BVB Series	:	Bharatiya Vidya Bhavana Series (The History and Culture of the Indian people), Bombay.
CII	:	*Corpus Inscriptionum Indicarum*, Archaeological Survey of India, New Delhi.
EA	:	*Epigraphia Andhrica*, Department of Archaeology and Museums, Govt. of Andhra Pradesh, Hyderabad.
EI	:	*Epigraphia Indica*, Archaeological Survey of India, New Delhi.
IA	:	*Indian Antiquary*.
IE	:	*Indian Epigraphy*: D.C.Sircar.
IEG	:	*Indian Epigraphical Glossary*: D.C.Sircar.
IHQ	:	*Indian Historical Quarterly*, Calcutta.
JAHRS	:	*Journal of the Andhra Historical Research Society*, Hyderabad.

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JBBRAS	:	*Journa of the Bombay branch of Royal Asiatic Society*, Bombay.
JESI	:	*Journal of the Epigraphical Society of India*, Mysore.
JOR	:	*Journal of Oriental Research*, Madras.
KI (KRN.INS)	:	*Karnataka Inscriptions*, Kannada. Research Institute, Dharwad.
MAR	:	*Mysore Archaeological Reports*, Department of Archaeology and Museums, Mysore.
MEM.ASB	:	*Memoirs of Asiatic Society of Bengal*, Calcutta.
MW, SED	:	*A Sanskrit-English Dictionary:* Monier Williams.
SIH	:	*South Indian History*: K.A.N. Sastry.
SII	:	*South Indian Inscriptions*, Archaeological Survey of India, New Delhi.
USVAE	:	*Uttankita Sanskrit Vidya Aranya Epigraphs*, Uttankita Vidya Aranya Trust, Mysore.

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No. 1
KURUKSHETRA PLATES OF SRI-HARSHA

Location : Vārāṇasī, [1] Varaṇasi District, U.P.

Date : Regnal year, 43 = 650-651 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Harshavarddhana

Dynasty : Pushpabhūti

Reference : Sharma, Prof. R. C., *Jñānapravāha* (Benares) Bulletin No.5 (2001-02), pp.225-32. Agrawal, Ashvini, *Bulletin of the School of Oriental and African Studies*, 66, 2 (2003), pp.220-228).

Text

Metre : V.1 : *Śārdūlavikrīḍita* ; V.2: *Vasantatilkā;* V.3: *Anushṭubh.*

ॐ स्वस्ति महानौहस्त्यश्वजयस्कन्धावारात् श्रीवर्द्धमानकोटीवासका न्महाराजश्रीनरवर्द्धनः तस्य पुत्रस्तत्पादानुध्यातः श्रीवज्रिणीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीराज्यवर्द्धनः तस्य पुत्रस्तत्पादानुध्यातः श्रीमदप्सर सोदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनः तस्य पुत्रस्तत्पादानुध्यातः श्रीमहासेनागुप्तादेव्यामुत्पन्नः चतुस्समुद्रा तिक्रान्त कीर्त्तिः प्रतापानुरागोपनतान्यराजः वर्ण्णाश्रमव्यवस्थापन वृत्तचक्र एकचक्ररथ इव प्रजानामार्तिहरः परमादित्यभक्तः परम भट्टारकमहाराजाधिराज श्रीप्रभाकरवर्द्धनः तस्य पुत्रस्तत्पादानुध्यातः सितयश प्रतानविच्छुरित सकलभुवनमण्डलः परिगृहीतधन दवरुणेन्द्रप्रभृतिलोक पालतेजः सत्पथो पार्जितानेकद्रविणभूमिप्रदान संप्रीणितार्थिहृदयोतिशयित पूर्व्वराजचरितः देव्या ममलयशोमत्यां यशो मत्यामुत्पन्नपरमसौगतः सुगत इव परहितैकरतः परमभट्टारक महाराजाधिराजश्रीराज्यवर्द्धनः –

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राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्तादयः
कृत्वा येन कशाप्रहारविमुखाः सर्व्वे समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं
प्राणानुज्झितवानरातिभवने सत्यानुरोधेन यः ॥ १ ॥

तस्यानुजस्तत्पादानुध्यातः परममाहेश्वरो महेश्वर इव सर्व्वसत्वानुकम्पी परमभट्टारकमहाराजाधिराजश्रीहर्षः जयरेतभुक्तविषयसंबद्धदुरिक्ताणि परि भाष्यमाणापण्डराट्गाकग्रामेसमुपगतान्महासामान्तमहाराजदुस्साध साधनिक प्रमातारराजस्थानीयकुमारामात्योपरिकविषयपति भटचाट सेवकादीन्प्रतिवासि जनपदांश्च समाज्ञापयति विदितमस्तु वो यथा यमुपरिलिखितग्रामः स्वसीमापर्यन्तः सोद्रङ्गः सर्व्वराजकुलाभाव्य प्रत्यायसमेतः सर्व्वपरिहृत परिहारो विषयादुधृतपिण्डः पुत्रपौत्रानु गश्चन्द्रार्कक्षितिसमकालीनः भूमि च्छिद्रन्यायेन मया पितुः परमभट्टारक महाराजाधिराजश्रीप्रभाकरवर्द्धनः देवस्य मातुश्च भट्टारिका महादेवी राज्ञी श्रीयशोमतीदेव्याः ज्येष्ठभ्रातृ परमभट्टाकमहाराजाधिराज श्रीराज्य वर्द्धनदेवपादानां च पुण्ययशोभि वृद्धये भार्गवसगोत्रबह्वृचसब्रंह्मचारी भट्टोलूखलस्वामिने प्रतिग्रहधर्मणा ग्रहारत्वेन प्रतिपादितः विदित्वा भवद्भिरनुमन्तव्यः प्रतिवासिजन पदैरप्याज्ञाश्रवण विधेयैर्भूत्वा यथा समुचिततुल्यमेया भागभोगक रहिरण्यादिप्रत्यायाः अन्यैवोपनेयाः सेवोपस्थानं च करणीयमित्यपि च ।

अस्मत्कुलक्रममुदारमुदाहरद्भि
रन्यैश्च दानमिदमभ्यनुमोदनीयं ।
लक्ष्म्यास्तडित्सलिलबुद्बुदचंचलायाः
दानं फलं परयशः परिपालनं च ॥ २ ॥

कर्मणा मनसा वाचा कर्तव्यं प्राणिनो हितं ।
हर्षेणैतत्समाख्यातं धर्मार्ज्जनमनुत्तमं ॥ ३ ॥

दूतकोत्र महाक्षपटलधिकरणाधिकृतसामन्तमहाराजकृष्णगुप्तः तदादेशा च्चोत्कीर्णं ॥ संवत् ४० ३ स्वहस्तेन मम महाराजाधिराजश्रीहर्षस्य

Seal : Couchant Bull.

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Summary

The text of this inscription upto the mention of the name of the king and the list of those addressed by him regarding the grant are more or less the same as that found in the Bānskhēra plate of Śrī-Harsha dealt with above in this volume.[2] It continues to say that Śrī-Harsha granted the village Paṇḍārāṭgāka[3] which was *paribhāshyamāṇa*[3] Duriktāṇi[3] attached to Jayarēta-bhukta-vishaya[3] to Bhaṭṭa Ulūkhala, a *sabrahmachāri*, who was an adherent of Bahvṛicha (śākhā or branch i.e., Ṛigvēda), and who belonged to Bhārgava-sagōtra.

The *dūtaka* was *mahākshapaṭal-ādhikaraṇ-ādhikṛita-sā manta-mahā-rāja*-Kṛishṇagupta[4] and on his order it was inscribed (it does not say who inscribed it) in the Saṁvat 40 3[5]

The seal attached to this charter is stated to contain the genealogy of the king.

Notes

1. Though it was "recovered′ from some village near Kurukshētra in Haryāna in 1999 it has found "its way to Jñānapravāha, centre for cultural studies, Vāranasī in 2002, Agrawal says that as per his report this plate was 'recovered' from a village near Nābhā, Panjab, (*op.cit.* p.220). It is not stated if the seal was attached to the plate or it was separate from it. The inscription on the seal is separately tran-scribed. It is clear that on the top of the seal there is a couchant bull, as could be expected, as "Śrī-Harsha described himself as Parama-mahēśvara." Both Agrawal and Sharma say that at the end of the inscription on the seal there is the emblem of the rising Sun but this is not clear in the facsimile.

The inscription on the seal is again a recounting of the genealogy of the king (See No.65 of this volume).

2. In the other charter of this king, the Madhuban plate, also, the text is very similar, excepting for the business portion, but it is stated to have been issued from Pinthikā according to Buhler, (*EI.*, I, p.72) or Kapithaka according to Kielhorn (*Ibid.* VII, p.157).

3. Neither Jayarēta-bhukti nor the village Paṇḍarāṭgāka has been identified. However since the plate came forth in the neighbourhood

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of Kurukshētra in Haryāṇa these geographical localities must have been located in the neighbourhood of Kurukshētra. Agrawal read this concerned portion of the inscription as "*Ḍariktāṇl Paṛibhāshyamāṇa Paṇdaradgāka grāmā*" and translated as follows: "the village Paṇdarāḍgaka connected to the district (*vishaya*) Ḍarikkkāṇl in the province (*bhukti*) of Jayarēta. Neither Agrawal nor Sharma translated the term, *paribhāshyamāṇa.* These authors did not indicate what *duriktāṇi* and *paribhāshyamāṇa* mea

4. Here the *dūtaka* is stated to have been *Mahākshapaṭal-ādhikaraṇ-ādhikṛita-sāmanta-mahārāja* Kṛishṇagupta. In the Banskhēra and Madhuban charters of this same king, the *dūtaka* was *mahā-pramātāra mahāsāmanta* Śrī-Skandagupta. In the present charter the name of the writer is not given.

5. The date has been read variously as 8 or 23 or 53 but it is clearly 40 3 as caṇ be verified from the facsimile of the inscription.

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No.2

KURNOOL PLATES OF ADITYAVARMAN

Location : Kurnool District, Andhra Pradesh[1]

Date : Regnal year 1 = C.652 A.D.[2]

Script : Early Kannaḍa

Language : Sanskrit

King : Ādityavarman

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F.. *IA*, XI, p.66-68; *JBBRAS*, XVI, p.223-25; 233-35.

Text:

Metre : *V 1 and 2 Anushṭubh*

स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।

दक्षिणोन्न-तदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्त कल्याणपरपराणां भगवन्नारायणप्रसादसमासादितवराहलांछनेक्षण क्षणवशीकृताशेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादि परनृपतिमण्डलप्रणिबद्ध विशुद्धकीर्त्तिपताकस्य कीर्त्तिवर्म्मवल्लभमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथे श्वरश्रीहर्षवर्द्धन पराजयोपलब्ध परमेश्वरशब्दालंकृतस्य नयविनयादिसाम्राज्यगुण विभूत्याश्रयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयः स्वभुजबलपराक्रमाक्रान्तसकलमहीमण्डलाधिराज्यः श्रीमदादि त्यवर्मपृथि वीवल्लभमहाराजाधिराजपरमेश्वरः कुशली सर्व्वानाज्ञापयति । विदितमस्तु वोस्माभिः मौद्गल्यसगोत्राय पाळिशर्म्मणः पुत्राय रेवशर्म्मणे अग्निशर्म्मणे

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च प्रवर्द्धमानविज यराज्यप्रथमसंवत्सरे कार्त्तिकपौर्णमास्यां पैतामहीहिरण्यगर्भ महोत्सवसमये मुण्डकल्लुग्रामस्य पल्गिरेग्रामस्य च उञ्छमन्नपन्नासवृत्तिः राजमानेन दत्ता। मातापित्रोरात्मनश्च पुण्यावाप्तये उदकपूर्व्वं दत्तं। तदस्मद्वंशजैरन्यैश्चागामिनृपतिभिश्च स्वदत्तिनिर्व्विशेषं परिपालनीय मनुमन्तव्यञ्च। तदपहर्त्ता स पञ्चभिर्महा पातकैस्संयुक्तो भवति अभिरक्षिता च दातुस्सदृशपुण्यफल भाग्भवति ॥ उक्तं च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥३॥

Translation

[After the usual first verse in praise of the Vārāha (boar) incarnation of God Vishṇu (See Kaṇḍalgaon plates dealt with above) the continuation in prose detailing the genealogy of the Chāḷukya dynasty is almost identical with that given in the Kaṇḍalgaon plates upto the mention of Satyāśraya (Pulakēśin II) except that for the first time it is stated that this Satyāśraya earned the title of Paramēśvara on defeating Harshavarddhana, the lord of the whole of Uttarāpatha. Then the record continues as follows:]

That Satyāśraya's dear son, Ādityavarma-pṛithivī vallabha -mahārājādhirāja-paramēśvara who had acquired the overlordship of the whole world by the might of his arms, is well.

He sends (this) order to all. Let it be known to you:

By me, the *uñchhamanna-pannāsa-vṛitti*[3] as measured by the royal (standard) rod, of the villages Muṇḍakallu-grāma and Palgiṛe-grāma,[4] has been given to Rēvaśarman; son of Pāḷiśarmman of Maudgalya - sagōtra and to Agniśarmman[5] on the occasion of Paitāmahī-Hiraṇya-garbha[6] celebration, on the full-moon day of Kārttika in the first year of the (my) ever-growing victorious reign.

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This has been given with libation of water for securing merit to my parents and self.

[This is followed by the customary address to future kings of his own line and of other dynasties (which may accede to this territory) to approve and protect this benefaction which act would earn merit for them to the same degree as to the grantor and cautioning that any ravisher would incur all the five great sins. Then there are two usual verses in the same strain attributed to Vyāsa, who systematised and arranged (the text of) the Vēdas].

Notes

1. Apart from the information that this set of plates was found somewhere in the Kurnool District, no other information on its findspot is available.

2. This date assigned to this record is approximate. Pulakēśin II, the father of Ādityavarman is surmised to have died during the invasion of his kingdom by Pallava Narasiṁhavarman I, in about 642 A.D. The Pallavas seem to have been in occupation of Vātāpi, the Chālukyan capital after its conquest, for more than ten years. Ādityavarman, the son of Pulakēsin II might have raised his head when the Pallava hold on Vātāpi (Bādāmi) weakened. (Cf. Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.100-101).

3. The phrase consists of three parts viz., *uñchhamanna, pannāsa* and *vṛitti*. Of these, *uñchhamanna* "used along with *maṟu-manna*" is stated to mean "a privilege of the donee of rent-free land," (Sircar, D.C., *IEG*, p.350). *Uñcha* by itself has been conjectured to mean "collection of small quantities of crops" *(Ibid.)* "*Pannāsa* also spelt as *pannāsa/pannāsu-*" has been interpreted as a word probably derived from *pañchāśat* (fifty) in the sense of a tenure in which the donee enjoyed fifty percent of the revenue of the donated land" (*Ibid.*, p.234; also see *EI*, XXVII, p.226; Das, Dipak Ranjan, *Economic History of the Deccan*, p.89). *Vṛitti* refers to "means; livelihood, occupation, grant of land for one's livelihood" (Sircar, D.C., *op.cit.*, p.381). In the present record the *uñchhamanna, pannāsa-vṛitti* is stated to have been measured by the royal (standard) rod and hence it must have referred only to land. Again as it is stated that such *uñchhamanna-pannāsa-vṛitti* in two villages was granted, it is clear that such a *vṛitti* ear-marked with the said attributes was existent in these two villages, Muṇḍakallu and Palgiṟe. But the character of the *vṛitti* still remains unclear even after the defintions of

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the terms *uñchhamanna* and *pannāsa* (given as attributes of the *vṛitti* here) had been attempted by scholars as stated above. One suggestion could be that in some villages some land was set apart as maintenance for those who were till then eking out thier livelihood by pickings of grains from the fields after the harvest and it was this character of the grant that was indicated by the attribute *uñchhamanna*. The other attribute might have indicated either that the extent of land so set apart was fifty *(nivarttanas)* or that the beneficiaries named were entitled to fifty per cent of the produce of such land set apart for their benefit.

4. These villages have not been identified.

5. It is possible that the construction of the text is defective and both Rēvaśarmman and Agniśarmman were brothers and sons of Pāḷiśarmman. Otherwise it is inexplicable why the *gōtra* and parentage of Agniśarman have not been mentioned.

6. From the construction of the text it appears *paitāmahī-hiraṇya-garbha* should be construed as a single phrase and as referring to a single ceremony performed to propitiate *Hiraṇya-garbha* or the creator Brahmā, who is also referred to as *pitāmaha*. Its significance however is not explicable. *Hiraṇya-garbha* was one of the *mahādānas* or great gifts (its significance has been explained above).

No.3

NELGUNDA GRANT OF CHALUKYA ABHINAVADITYA

Location	:	Gañjagaṭṭi, Holalkere taluk, Chitradurg district, Karnaṭaka
Date	:	C. 652 A.D.[2]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Abhinavāditya
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Desai, P.B., *EI*, XXXII, p.213-216

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Text :

Meters : V. 1-2 *Anushṭubh*

स्वस्ति ॥

जयत्यभिनवादित्यरुचिपादतलं हरेः ।
उदितम्मातुमवनीं सुरारातितमोपहम् ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक मातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण वशीकृता शेषमहीभृतां चलुक्यानामन्वयमलंकरिष्णुः सकलोत्तरापतेश्वरश्रीहर्षवर्द्धनप राजयोपलब्ध परमेश्वरापरनामधेयस्य श्रीसत्याश्रयपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य पौत्रः श्रीमदादित्यवर्म्मपृथिवीवल्लभमहाराजपरमेश्वरस्य तनयः । नयविनयादि साम्राज्यगुणसंपन्नः पन्नगपतिभोगसदृशभुजपरिघयुगलः श्रीमदभिनवा दित्यापरनामधेयः श्रीसत्याश्रयपृथिवीवल्लभमहाराजाधिराजपरमेश्वरः सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिः सततप्रवर्द्धमानराज्यसंवत्सरे भाद्रपदपौर्ण्णमास्यां देवरातकौशिकसगोत्राय वेदवेदाङ्गपारगाय षट्कर्मनिरताय कुप्पशर्म्मणे उच्छश्रृंगविषये नेलकुन्दनामग्रामः सर्व्वपरिहारं दत्तः

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥२॥

Translation

Verse : Victorious is the region of the feet of (God) Hari, which is resplendent (and red) like the Sun that has just risen[3] and which has raised itself to measure the world and to remove the darkness of (created by) the enemy of the *suras* (celestials)[4]

[Then follows the prose passage describing the genealogy of the king of the record which is very similar to the Kurnool plates of Ādityavarmman dealt with above and continues as follows].

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Śrīmad-Abhinavāditya (which is the alternate name of Satyāśraya-pṛithivīvallabha-mahārājādhirāja - paramēśvara), who is endowed with the qualities of (astuteness in) statecraft as also of modesty fitting for his imperial status, whose pair of club-like arms are robust and mighty like the hood of the lord of snakes, who is the son of Śrīmad-Ādityavarmma-pṛithivīvallabha - mahārājādhirāja-paramēśvara and the grandson of śrī-satyāśraya-pṛithivī - vallabha-mahārājadhirāja - paramēśvara who got an alternate name, Paramēśvara on defeating Harshavarddhana, the lord of the whole of Uttarāpatha, orders all thus: let it be known to you: by me, in my ever increasing regnal year, on the day of *paurṇṇamāsya* in (the month of) Bhādrapada, the village named Nelkunda[5] in Uchchhaśṛiṁga-vishaya[6] has been given with all *parihāras* to Kuppa-śarmman belonging to Dēvarāta-Kauśika-sagōtra,[7] who has mastered the *Vēdas* and *Vēdāṅgas* and is absorbed in (the performance of) the six duties (prescribed for a brahmin).

[This is followed by a single verse detailing the fate of one who ravishes a grant made by himself or by others].

Notes

1. The set of plates dealt with here was the ancestral property of the family of Pūjāri Bhīmaṇṇa, a resident of the village Gañjagaṭṭi.

2. The record started to give the date in the ruler's regnal reckoning (which but for some rgas the actual year is not mentioned). It is possible that the year was the first. It may have been thought by the scribe that the expression used, *"satata-pravarddhamāna-rājya-saṁvatsarē"* was sufficient to indicate the first year of the reign. Even so, there are no means to determine the exact period of this prince's rule (Cf. Kurnool Plates of Ādityavarman dealt with above). However, for historical reasons this king's reign period has to be adjusted in the period between C. 642 A.D. when Pulakēśin II was eclipsed and the

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resurgence of Vikramāditya I in splendour (in 655 A.D.) had risen (cf. Ramesh, K.V. *Chālukyas of Vātāpi* p.101-102).

3. This phrase *abhinav-āditya-ruchi*, is used to describe the splendour of the feet of God Hari, and also the splendour of the issuer-king of the charter in this benedictory verse.

4. This verse has reference to the Vāmana-Trivikrama incarnation of God Vishṇu to put down the growing strength of the non-celestial *(asura)* Bali and thereby reassure the celestials (*suras*) (See above). It is noteworthy that this verse represents a deviation from the usual one praising the *Varāha* (boar)-incarnation of God Vishṇu which is found in Chāḷukyan inscriptions and which is more in tune with their preferences as reflected in their having the *Varāha* as their standard and emblem.

5. Nelkunda has been identified with the modern village Nalkunda in Davanagere taluk of Chitradurg District (*EI*, XXXII, p.215).

6. Uchchhaśriṅga-vishaya has been understood as the territorial division which covered the area around Uchchangi-durga in Harapanahalli Taluk, Bellary District. Then that ancient division must have covered parts of the modern districts of Chitradurg as well as Bellary.

7. This name of the *gōtra* indicates that it is the branch of the Kauśikas descended through Dēvarāta of the family of Viśvāmitra. Śunaḥśēpa got that name Dēvarāta on being received into the family or group presided over by the sage Viśvāmitra. (See MW, *SED*, p.494). As per the *Gōtra-pravara mañjarī* of Purushōttama-paṇḍita translated by John Brough (*op.cit.* p.149-50) Dēvarāta (without the association of Kauśika) was himself a *gōtra-pravarttaka* and those belongiing to this *gōtra* have a three *ṛishi-pravara*, Vaiśvāmitra, Daivarāta, Audala. As per *Matsya - purāṇa*, the names of the *ṛishis* of the *pravara* are spelt slightly differently as Viśvāmitra, Dēvarāta and Udala (*Ibid.*, p.155-156) *Gōtrāpravara-nibandha-kadambaḥ*, p.63.

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No.4

MALHAR PLATES OF MAHASIVAGUPTA

Location : Malhār[1], Bilaspur District, Madhya Pradesh

Date : Year 57[2] = C 652 A.D. (?)

Script : Early Nāgarī

Language : Sanskrit

King : Mahāśivagupta

Dynasty : Sōmavaṁśa[3]

Reference : Shastri, Ajay Mitra, *JESI-*,XXVII, p.25-48.

Text :

Metres : V. 1. *Vasantatilakā,* V. 2-7 *Anushṭhubh,* V. 3 *Upēndravajrā.*

सिद्धम् । स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीयन यविनय संपत्संपादितसकलविजिगीषुगुणो गुणवत्समाश्रयः प्रकृष्टतरशौर्य्यप्रज्ञाप्र भावसंभावितमहाभ्युदयः कार्त्तिकेय इव कृत्तिवाससो राज्ञः श्रीहर्षगुप्तस्य सूनुः सोमवंशसंभवः परममाहेश्वरो मातापितृपादानुध्यातः श्रीमहाशिवगुप्तराजदेवः कुशली ॥ ओणिभोगीयग्रामे पाशीपद्रके कुरपद्रकसहिते ब्राह्मणान् संपूज्य तत्प्रतिनिवासिकुटुम्बिनो यथाकालाध्यासिनः समाहर्तृसन्निधातृप्रभृतीनस्मत्पादोपजीविनः सर्व्वराजपुरुषान् समाज्ञापयति विदितमस्तु भवतां यथास्माभिरयं ग्रामः सकुरपद्रकः वाजसनेयचरणादभ्यर्थ्य भाण्डागारतूलपद्रकसमोणिभोगीयं परिवर्त्तेन दत्त्वा सम्प्रति सनिधानः सोपनिधानः सर्व्वकरादानसमेतः सर्व्वपीडावर्ज्जितस्सदशापराधः प्रतिषिद्धचाटभटप्रवेशः अस्यामापुपौर्ण्ण मास्यामत्रैवात्मकारित श्रीबालेश्वरभट्टारकतपोवन प्रतिपालनार्थ मारोपितेभ्यः शिवस्य मूर्त्तीनामष्टौ विग्रहेश्वराणां गहनेशस्य मूर्त्तयो रुद्राः षट्षष्ट्यनुग्राहकाः युगे युगे परिवर्त्तमाना अधुना कलिकालमासाद्य श्रीमल्लकुलीशनाथोवतीर्य्य सोमशर्म्माख्यब्राह्मणकुले भूत्वा महाव्रतेन दीक्षितो जगदिन्दुस्तेनापि मु लिसस्ततः ग सोमादि

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पारम्पर्यक्रमेण स्थाने गुरुश्रीरुद्रसोमप्रशिष्य श्रीतेजः सोमशिष्येभ्यः श्रीमद्भीमसोमपादेभ्यः शिष्य प्रशिष्याणां यागदीक्षाव्याख्यान वसतिप्रवर्त्तनाय भग्नविदीर्ण्ण देवकुलसंस्कृतये च। मातापित्रोरात्मनश्च पुण्याभिवृद्धये समकालोपभोगार्थमाचन्द्रतारकार्क्कमुदकपूर्व्वकं ताम्रशासनेन प्रतिपादित इत्यवगत्य समुचितभोगभागादिकमुपानयन्तो भवन्तः सुखं प्रतिवसन्तु ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते ।

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त
हृत्वा महीं नृपतयो नरके नृशंसाः।
एतद्द्वयं परिकल्प्य चलाञ्च लक्ष्मी
युस्तथा कुरुत यद्भवतामभीष्टम्॥१॥

अपि च ।

रक्षापालनयोस्तावत् फलं सुगतिदुर्गती ।
को नाम स्वर्गमुत्सृज्ज्य नरकं प्रतिपद्यते ॥२॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोकाः यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

षष्टिंवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥५॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥६॥

पूर्व्वायां दिशि नद्यर्द्धेन उत्तरदक्षिणायतेन हस्तसहस्राणि सप्तशतत्रय पञ्चाशाभ्यधिकञ्च। दक्षिणायां दिशि पूर्व्वपश्चिमायतेन षट्सहस्राणि शतमेकपञ्चाशदुत्तरे। पश्चिमायां दिशि दक्षिणोत्तरायतेन सहस्राणि सप्त। उत्तरायां दिशि पश्चिमपूर्व्वायतेन षट्सहस्राणि शतत्रय पञ्चाशाभ्यधिकञ्चचतुर्व्विंशाङ्गुलैर्हस्तैर्मानमेतदनुसंख्यया। प्रवर्द्धमानवि

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जयराज्ये संवत्सरे सप्तपञ्चाशत्तमे फाल्गुणकृष्णपक्षप्रथम द्वादश्यामङ्केन संवत् ५०[+]७ फाल्गुन दिन १० + २ ॥

Legend of the seal

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः ।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥७॥

Summary

[The initial portion of the record describing the genealogical background of the king as also the details of those addressed with regard to the charter recorded, are almost identical with what is found in the other Malhār and Boṇḍā plates of this same king dealt with above. *sa-pradhānān* preceding the reference to those residents of the village granted is missing here]

This order of the king Mahāśivagupta, son of śrī-Harshagupta pertained to the grant of the village Pāśīpadraka[4] along with Kura-padraka[8] in Ōṇī-bhōga[4] got in exchange for Bhāṇḍāgāra-Tulāpadraka[4] of Ōṇī-bhōga, after making the request to Vājasanēyacharaṇa[5].

The accompanying rights were : *nidhāna*,[6] *upani-dhana*[6] the right to receive all taxes and other *ādāna*[6] (contributions-payable to the king), relief from all hindrances and troublesome interferences, (the privilege pertaining to the sitting in judgement on the commission of) the ten offences (and appropriatiing the fines as may be imposed threats) and the assurance that the entry therein of the *chāṭas* and *bhaṭas*[7] have been barred. (The village) was granted for the increment of religious merit of the king's parents and his own self on the occasion of *āpu-paurṇṇamāsī*[8] for the management and maintenance of the *tapōvana*[9] (penance-grove) of Bālēśvara-bhaṭṭāraka constructed here itself, by himself,[10] through the copper-plate charter with due libation of water with the usual guarantee that it could be enjoyed till the Moon, Stars and Sun last.

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The village gifted was entrusted to Śrīmad-Bhīma Sōmapāda, the disciple of Tējaḥ-sōma, who was himself the disciple of Śrī-Rudra-sōma; who had all regularly descended in the lineage of Sōma who himself had descended in the line of teachers started by Lakulīśanātha, who was that Rudra, out of the sixtysix Rudras, who take turns to be born in every age for blessing (the world), who took birth in the brahmin family (which was originally known as ?) known as Sōma-śarmma's, in this present Kali age, who was the moon of the world (*jagad-induḥ* i.e., one who was benign and benevolent for the people of the world) and who had been initiated (in the tenets of the Śaivite school) by *mahāvrata*. The above-said sixtysix Rudras, are the manifestations of God Gahanēśa, who Himself is one of the eight-fold-form of God Śiva.[11]

The grant of the above-said village was meant to provide for the performance of sacrifices, giving initiations (into the tenets of the Śaiva school) and expositions and discourses on Śaiva-siddhānta as guided by Bhīma - Sōma-pāda, by his disciples and by the disciple's disciples, the lodging of Bhīma-sōma--pāda and his retinue of disciples and possibly of those who resorted to them (for initiation and enlightenment) and also for carrying out the periodical repairs of the temple.

The statement regarding the gift is followed by the usual advice to the residents of the village granted, to remit to the donee the due *bhōga, bhāga* etc., (punctually) and then live in harmony. Then there is the usual entreaty and admonition to the future rulers of the area to protect this grant. Then there are two of the usual verses for which the author is not cited and four more verses specially stated to have been composed by Vyāsa.[12]

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Then the measurements of the circumference of the village as computed by the arm *(hasta)* of the length of twentyfour inches *(aṅgulam)* are given: on the east measured from north to south stretching[13] from the middle of the river,[14] 7350 *hastas*; on the south measured from east to west 6151 *(hastas)*; on the west measured south to north 7000 (*hastas*; and on the north measured from west to east 6350 *(hastas)*[15]

Then the date is cited both in words and figures: the fiftyseventh year of the ever-progressing victorious reign, the first twelfth phase (of the moon) in the dark fortnight[16] of the (month) Phālguna.

Saṁvat 50 7 Phālguna, day 10[2] 2[16]

On the seal, there is the usual verse stating that this is the charter valid for so long as the earth lasts. (Issued by) Śivagupta, son of the king *(rājñaḥ)* Harshagupta.[17]

Notes

1. It is stated that the set of copper plates containing this charter "was found at the village of Malhār or at the adjoining village of Junwāni in the Bilaspur district of the present day Madhya Pradesh." (*JESI.* XXVII, p.25). What is referred to here as Malhār is the same as Mallār (See Shastri A.M., *Inscriptions of the Śarabhapurīyas, Pāṇḍuvaṁśins and Sōmavaṁśins*, Part I, p.229).

2. As per the calculation of Mirashi V.V. and Pandeya, L.P., while editing the Bōṇḍā plates of this same king, (*EI,* XXXV, p.63) the year 57 of Mahāśivagupta's reign must have corresponded to 652 A.D. However Pandeya, L.P., while dealing with the Lodhia plates of the same king had equated the same year 57 of this king to 655 A.D. (Also See *EI*, XXX, p.276). Sircar, D.C. has stated that the decline of the Pāṇḍuvaṁśis must have been brought about by the invasion of South Kōsala by Chāḷukya Pulakēśin II sometime before 634 A.D.

3. It may be noted that in all the charters (Bardula, Bōṇḍā, Lōdhia, Mallar I and II plates), issued by this king Mahāśivagupta, son of Śrī-Harshagupta, the king is stated to have belonged to Sōmavaṁśa.

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4. The village Pāśīpadraka has been identified with the modern village Pāsida very close to Sirpur in the Mahasamund tahsil of the Raipur District (*JESI,* XXVII, p.39). Kurapadraka which was probably a hamlet attached to the village Pāśīpadṛika has been identified with the modern village Kolpadar near Pāsida (*Ibid.,* p.40). The place Ōṇi after which the territorial division, (*bhōga*) was named has not been identified. It has been conjectured that Bhāṇḍāgāra might have been the (modern) village Bōḍōr in the above stated tahsil and Tulāpadraka might have been a hamlet or suburb attached to it (*Ibid.*). However, it seems that actually Tulāpadrakam was the village and that it housed a store or treasury (*bhāṇḍāgāra*) (Cf. Bhāṇḍāgāra Chuṭṭāka and Bhāṇḍāgāra-Takkaḍaṁśaka figuring in two charters issued by this same king which have come forth from Sirpur (*Ibid.,* p.33-34).

5. It appears that the village Pāśī-padraka and Kurapadraka were in the enjoyment of an institution imparting instruction in Vājasanēya-charaṇa (the branch or version of Yajurvēda-which had been promulgated by sage Yājñavalkya) and the king secured those villages for granting them to Bālēśvara-bhaṭṭāraka-tapōvana, after giving Bhāṇḍāgāra-Tulāpadraka to that institution in exchange (cf. *Ibid.,* p.29). Why this exchange was effected is anybody's guess.

6. *Nidhāna* and *upanidhāna* were apparently alternate versions of the terms, *nidhi* and *upanidhi* (i.e.) buried treasure troves and other subsidiary treasures (i.e.) such treasures other than those buried that might be found within the village granted (Cf. Sircar, D.C. *IEG.* p.216-217, 315).

From the context of its mention after *kara, ādāna,* it can be understood as referring to levies other than the regular taxes that were extracted from the villagers by the king (cf. *nallerudu, naṟpaśu* as found in the Tamilnāḍu charters which referred to the claims of the king over the best products of the village. Cf. Sircar, D.C., *IEG.,* p.5).

7. *Chāṭas* were apparently spies who had been deputed by the king to roam about the various localities in the kingdom to detect disruptive and treasonable activity (Cf. P.B, Desai's interpretation). *Bhaṭas* must have also referred to the king's troopers who had been deputed to the various localities to deal with any unlawful activity or any armed instrusions. Probably they were also utilised by the tax-collectors to ensure payment of the taxes by the villagers (Cf. again the inscriptions of Rājarāja I Chōḷa who despatched armed contingents to enforce the collection of the dues from villagers even from *brahmadēyam* holders *SII,* V, No.723; *Ibid.,* XXII, No.27). Certainly the *chāṭas* and *bhaṭas* must have been a source of harassment to the villagers.

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8. What has been read as *āpu*, is probaly readable as *chāpa* or Dhanus, the month or which is also referred to as Mārgaśira. It seems that the grant made on the occasion of chāpa - *paurṇṇamāsi* was recorded on the *dvādaśi* of the dark fortnight of the month, Phālguṇa. (See note 16 below).

9. The *tapōvana* (the grove for meditation) referred to must have been the centre instituted for the performance of the stipulated austerities by the monks of the order of the Śaivite sect known as Sōma sect which seems to have branched off the Lakulīśa school. Bālēśvara-bhaṭṭāraka must have been the deity in a sanctum around which that *(tapōvana)* was established. This understanding is made evident by the statement that the village granted for the *tapōvana* would be held and enjoyed by the succession of disciples for fulfilling their own purposes as well as for executing repairs and maintenance of the *dēvakula* (Cf. *Ibid.*, p.35-39). The Bālēśvara temple has been identified with the present-day "Bhālāsar-Pahāḍ close to the southern bank of the river Mahānadī in the suburb of the town of Sirpur" *i.e.* the *pahāḍ* or hill on which or in the vicinity of which the temple was situated (*Ibid.*, p.35).

10. The text, *"atraiv=ātma-kārita-śrī-Bālēśvara-bhaṭṭāraka - tapōvana"* indicates that the *tapōvana* or penance-grove which was named after śrī-Bālēśvara-bhaṭṭāraka was established by the king (as indicated by the reflexive term, *ātma*) "there itself." This phrase, *atraiva* (there itself) seems to indicate that the *tapōvana* was established in the temple complex of Śrī-Bālēśvara-bhaṭṭāraka, which was already existing "there". This interpretation is justified by the stipulation that the grant of the village Pāsīpadraka was also meant to cater for the repair and upkeep of the *dēvakula* (i.e.) temple (*bhagna-vidīrṇṇa dēvakula-saṁskṛitayē cha*). The question arises as to where the said *dēvakula* was. The phrase *atraiva* seems to indicate that it was in Pāśīpadraka, the village which was granted. However, it is seen that the copper-plate charter of this same king dated in his 38th year that was found in Sirpur, states that the Bālēśvara temple had been constructed by the king in Śrīpura-tala. As per this record possibly another centre (here called *maṭhikā)* had been established in the complex of Bālēśvara temple and a grant to one Vyāsaśivāchārya, disciple of Dīrghāchāryya, who was himself the disciple of Śaivāchāryya Aghōra-śiva for providing for the performance of sacrifices, initiation, discourses by the grantee, his pupils and their own pupils, food for all of them and also for maintaining a free feeding house *(sattra)*. If, as it appears, the *tapōvana* meant for the benefit of Bhīma-Sōma-pāda and his disciples had been established in the complex of the same temple of Bālēśvara

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in Sirpur, it has to be supposed that the king Mahāśivagupta possibly accommodated two different schools of *Śaiva-siddhānta*, (the *Kāpālika* and *Sōma - siddhāanta*?) one represented by Vyāsaśivāchāryya and the other by Bhīma sōmapāda in the same temple-complex in his 38th and 57th regnal years respectively. It is not also impossible that these two schools were accommodated in two different temple-complexes of Bālēśvara, one at Sirpur and the other at Pāśipadraka. Bālēśvara was probably a deity from whom both these schools drew inspiration (See *Ibid.*, p.33). It is imaginable that this could have been done, as situating two different schools of the *"śaiva-siddhānta"* within the same complex could cause friction (*Ibid.*, p.39).

11. The text of the inscription describing the descent of Bhīmasōma-pāda is confusing. This much is clear that he was the successor - disciple of Tējaḥsōma, who was himself the disciple of Rudra-sōma and that this regular succession in the pontifiscal line had its start from Sōma. The doubt is about the identify of this Sōma. On the one hand the concerned portion of the text of the inscription is capable of being interpreted that this Sōma was the same as the Sōmaśarmman born in the brāhmaṇa-kula (the text as given by Shastri A.M. has to be slightly emended to *Sōmaśarmm-ākhyaḥ brāhmaṇa-kulē bhūtvā)* mentioned earlier in the text as the original name of Lakulīsa, who was the Rudra who had incarnated himself into the world for conferring blessings, and who had been initiated (in the *Śaiva-siddhānata* doctrines) by a *mahāvratin* (whose name has been omitted mention). Shastri, A.M. has understood *mahāvrata* was one of the practices of Kāpālikas to which, Lakulīśa had been initiated (*op.cit.*, p.37). Alternately, it is possible to interpret that this Sōma was different and was one who had descended in the pontifiscal line started by Sōma-śarmman-Lakulīśa (the phrase *tēn=āpi mugalisas=tataḥ* in the text doubtfully read by Shastri, might have indicated the connection between Lakulīśanātha and *Sōmādi-paramparā* but its import is obscure). The term *mahāvratīnā* occurring in this context might have referred to Lakulīśa (i.e.) and his having intitiated someone else in observing some austerities prescribed for the sect (*mahavratin* the one of great own). The text of the inscription between *ārōpitēbhyaḥ* in line 14 and *śrīmal*-lakulīśanātha in line 16 is also not clear. The interpretation as given above (in the summary) is only tentative. The philosophical concept underlying the eight forms of Śiva - that they represent the five basic elements and three others which compose the universe - has been dealt with above. Gahanēśa, seems to have referred to one of those eight forms, possibly

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the one representing Space, the impenetrable. The sixtysix Rudras seem to have emanated from that Gahanēśa. The incorporation of the appellation Sōma in their pontifisical titles by those descended from Ṣōma is noteworthy. (Cf. *JESI*, XXVII, p.33-39). It is to be noted that *Śrī-Bālēśvara-bhaṭṭāraka-tapōvana-pratipālanārtham - ārōpitēbhyaḥ* mentioned in line 14 of the text is connected with *Bhīmasōma-pādebhyaḥ* occurring in line 19, the text in between being devoted to the delineation of the background of *Bhīma-Sōma--pāda* which fact enlightens that *Bhīma-sōma-pāda* had been inducted for the maintenance of the said *tapōvana* on the strength of his descent in the said line of ascetics.

12. This set of verses can be seen to have been repeated in each of the charters issued by Mahāśivagupta.

13. This word *āyatēna* is based on the verbal root *āyam* meaning "to stretch, lengthen out, extend" (MW, *SED*, p.148, col2).

14. The statement about *nady-arddhēna* in this context indicates that the boundary of the village Pāśīpadraka ran along the middle of a river flowing along the east of the village. The river concerned has been identified with Mahānadī.

15. This statement about the linear measurements circumscribing the village is a unique case (cf. *JESI*, XXVII, p.39). Though there are several instances in the Tamilnāḍu charters where a she-elephant is stated to have been used to walk around and mark the boundary of the village, the length measured is not given.

16. *Kṛishṇa-paksha-prathama-dvādaśī* meant that out of the two *dvādaśīs*, one of the dark fortnight, preceded the other *dvādaśī* of the bright fortnight in that month. This feature indicates that the *pūrṇimānta* system of reckoning a month was in vogue in this region during this period. (Cf. *Ibid.*, p.31-33). This is also confirmed by the dating of the record on the twelfth day of the month, Phālguna, while citing the date in numerical figures.

17. It is observable that this verse occurs on the seals of only the sets of Plates where the king Mahāśivagupta is stated to have belonged to Sōmavaṁśa as stated in text.

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No.5

KASARE PLATES OF ALLASAKTI

Location	:	Kāsārē, West Khandesh District, Maharashtra
Date	:	[Kalachuri] year 404[2]=653A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Allaśakti
Dynasty	:	Sēndraka
Reference	:	Khare, G.H. *Sources of the Medieval History of the Deccan*, II, p.66 f.; *Ep. Ind.* p, 197-200 and 203-205 Mirashi, V.V., *CII*, IV, p.110 f.

Text :

Metres : V No. 1-2 *Sragdharā*, 3 *Śārdūlavikrīḍita*, 4 *Anushṭubh*

सिद्धम् । स्वस्ति । मेरुमहीधरशिखरस्थिररुचिरसमुन्नते विकसितयशसि महति सेन्द्रकराजानामन्वये अनेकचातुर्द्दन्तगजघटाटोपसमरसङ्घट्ट लब्धविजयो विजिताशेषरिपुगणः स्वभुजबलविक्रमाक्रान्तमहीमण्डलः प्रणताशेषसामन्त शिरोमुकुटनिघृष्टपादपङ्कजः पुनरपि च ।

आजौ निर्ब्भिन्नकुम्भप्रगलितरुधिरव्याप्तभूमौ हताश्वे
दृष्ट्वा खड्गांशुजालं क्षरदनलकणं प्रस्फुरद्विद्युदाभम् ।
स्थातुं शक्रोपि येषां प्रभवति न रणे तादृशामुन्नतानां
राजासीच्छ्रीनिकुम्भः सुरपतिसदृशो वंशजः सेन्द्रकाणाम् ॥१॥
बिभ्राणो भानुरागं जनहितमननं सर्व्वदा सानुरागः
कुर्व्वाणप्रोन्नतानां गुरुकटकभृतां भूभृतां मूर्द्ध्नि पादम् ।

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लोकानां चक्षुर्भूतः शमितजनतमा लोकपालः पृथिव्यां
श्रीमान् विख्यातकीर्त्ती रविरिव विमलस्तत्सुतादित्यराजः ॥२॥

तस्यात्मजः प्रबलरिपुबलोद्भूतविभवप्रध्वंसहेतुः शरदमलशशाङ्क-मण्डलामलयशाः सुरपतिरिव विद्याधरजनगन्धर्व्व निषेवितस्सेव्यो रम्यज्ञानकर्म्मभावितमनाश्च गरुड इव विनतानन्दजननो राम इव परिसमाप्तसीताविग्रहः यश्च

विप्राधिष्ठितसम्पदाहितगुरुर्धुर्यावनद्धः सदा

श्रीमानर्जुनकर्म्मभावितमनाः सद्भीमसेनान्वितः ।

धर्मात्मा सहदेवपूजितवपुः सामान्यदानस्सदा

मित्राकृष्णकुलो युधिष्ठिरसमो राजाल्लशक्तिः क्षितौ ॥३॥

मातापितृपादानुद्ध्यातः परममाहेश्वरपरमब्रह्मण्यः समवाप्तपञ्च महाशब्दः पृथिवीवल्लभश्रीनिकुम्भाल्लशक्तिः कुशली सर्व्वानेव राजसामन्तविषयभोगिक चोरोद्धरणिकदण्डपाशिक दूतगमागमिकग्राम महत्तराधिकारिकादीन् समाज्ञापयति । अस्तु वः संविदितं यथा मया पिप्पलखेटग्रामान्तर्गत पर्ण्णन्धनदीदक्षिणतः भूनिवर्तनानि पञ्चाशद् ब्राह्मणवाजसनेयसब्रह्मचारिमाध्यन्दिनकृष्णात्रेयसगोत्रबालप्रवसिताय भूच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनत्वेन पुत्रपौत्रान्वयभोग्यतया लङ्गचेश्वरदेवपादोपयोगायास्मत्पित्रोरात्मनश्च पुण्ययशोभिवृद्धये उदकातिसर्गेण प्रतिपादितानियतोस्मद्वंशजैरन्यैर्व्वागामिनृपतिभिरस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्चेति। उक्तं च। भगवता वेदव्यासेन व्यासेन ।

षष्टिंवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

कच्छारामतलानि भोग्यानि सदा मर्य्यादया महाबलाधिकृत श्रीवासवसमादेशात् लिखितमिदं देवदिन्नेनेति । सं ४०० ४ द्वि आषाढ ब अमावास्यायां सूर्य्यग्रहोपरागे ॥

Seal

श्रीअल्लशक्तिः ।

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Translation

Acomplished! Well being ! In the great dynasty of Sēndraka kings, the reputation of which dynasty had reached its zenith and having reached lofty heights was like the peak of the Mēru mountain,

there was the king śrī-Nikumbha,[3] born like the celestial lord, who had secured victories in many battles, in which there were clashes between cloud-like masses of four-tusked (choisest) elephants,[4] who had defeated the hosts of all his enemies without exception by the might and valour of his arms, and thus had overpowered the entire world, whose lotus-like feet were being rubbed by the crowns adorning the heads of all the feudatory rulers brought under subjection by him, and further

Verse 1 The king śrī-Nikumbhā, who resembled the celestial lord, born in that dynasty of Sēndrakas, was one whose reputation was such that seeing in the fields of battle fought by him, the spread of the blood gushing out of the broken temples of elephants and the carcases of the numerous horses felled with the blows of the multitude of sparkling swords, which emitted sparks resembling lightning among massed clouds, due to the vigour and speed by which they were struck, even the celestial lord did not dare to confront him in battle.

Verse 2 His son Ādityarāja, who bore comparison to the Sun in that he was always engaged in doing good to the people, in his having the effulgence of the Sun, in his having placed his foot on the head of the rulers of the earth who were overgrown and had huge armies (just as the Sun sheds his rays on the mountains with high ridges)[5], in his having been the eye for the people (in leading them along the right path), in his being the protector of the people, in his having fulfilled (the yearnings of) the people and in his having dispelled the darkness (ignorance)

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in their minds and in his unsullied glories being well spread which like that of the Sun was unsullied;

his son is śrī-Nikumbh-Āllaśakti, who has been instrumental in demolishing the prosperity acquired through the (employment of) their strength of his enemies, whose untarnished fame is smooth or like the (light of) the moon of the autumnal sky, who like the celestial lord is served by the *Vidyādharas* and *Gandharvas* (semi-divine beings in the case of Indra and scholars and musicians respectively in the case of the king), who is praiseworthy, whose mind is well-cultured and sophisticated, with consummate knowledge and ardour for action (as goaded and guided by that knowledge), who is like Garuḍa in being one causing happiness to Vinatā (Vinatā was the mother of Garuḍa the divine vulture-vehicle of God-Vishṇu, and those who bow before him in the case of the king) who like the (epic hero) Rāma has put an end to/resolved the *Sītā-vigraha* (The isolation of Sītā, queen of Rāma; disputes with regard to furrowed land/land allocations for agriculture in the case of the king).

Verse 3 The king Allaśakti is (further) comparable to Yudhishṭhira (the hero of the epic *Mahābhāra-tam)* in that his wealth has been placed in the service of the *brāhmaṇas* (has been distributed to the *brāhmaṇas);* as he resorts to elders (for guidance in his conduct and carrying on his affairs), is on the ready at the head (in battles, i.e., provides effective leadership), remains always well endowed with riches, his mind being engrossed in *Arjuna-karma* (The deeds of his brother Arjuna in the case of Yudhishṭhira and clear and pure deed in the case of the king), is accompained by Bhīmasēna (his brother of that name in the case of Yudhishṭhira and imposing army in the case of the king), is a righteous person, is a person who is worshipped by Sahadēva (the

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brother of that name of Yudhishṭhira; along with the Gods in the case of the king), being free in gifting and having belonged to such a family to which even many unfriendly kings have gravitated (whose brother Nakula had charmed even the enemies and attracted them to his own side in the case of Yudhishṭhira - the same phrase as conjecturally reconstructed by Mirashi, if split up suitably has been made applicable to both Yudhishṭhira and the king Allaśakti) who is worshipped by the people along with the Gods[6]

Prose: [This] Śrī-Nikumbha-ālla-śakti, one who meditates on the feet of his parents, who is a great devotee of Īśvara, pious to the extreme, very attentive to the brāhmaṇas, who has acquired *pañchamahāśabda*[7] and is the lord of the earth, is well and orders:

all the (subordinates) rulers, feudatory chiefs *(rāja-sāmanta)*, the *bhōgika* of the *vishaya*, *chōrōddharaṇika* (the police officials who exterminate the thieves)[8], *daṇḍa-pāśika* (those officials who are in charge of binding over and confining those convicted of guilt), messengers,[9] *gamāgamika* (officials who watch over the ingress and egress of people/who is in charge of the collection of the duties on exports and imports)[10], *mahattara*, (the elders of the villages) and such other officials:

Be it known to you.

by me a field of fifty *nivarttanas* to the south of the river (Parṇṇandha) included in the village Pippala-khēṭa[11] has been granted with due libation of water in accordance with the rule pertaining to (first) cutting the ground (bringing the ground under cultivation for the first time) (*bhūmi-chchhidra-nyāyēna*)[12] with the guarantee that the grant will last as long as the Moon, Sun, Ocean and Earth last, with the authorisation to enjoy (the granted land) hereditarily in the line of sons and grandsons, to be utilised for

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[the worship of] Alaṅghyēśvara-dēva-pāda,[13] to Bālapravasita belonging to Kṛishṇ-ātrēya-sagōtra[14] of the Māddhyandina sect, a *brāhmaṇa* who is a Vājasanēya and sa-brahmachārin with a view to secure the increase in fame and religious merit of my parents and self.

[After a short exhortation and admonition to the future rulers to protect the grant, one of the usual verses attributed to worshipful Vyāsa is given]

The marshy land, gardens and pond (water resources), within the granted land or authorised as the entitlement of the granted extent of land are to be enjoyed perpetually in conformity with the customary usage.[15]

This has been written by Dēvadinna on the order of *mahābalādhikṛita* Śrī-Vāsava

Saṁ 400 4 Āshāḍha ba-Amāvāsyā, Solar Eclipse[16]

Seal: Śrī-Alla-śaktiḥ

Notes

1. These plates are stated to have been deposited in Bhārata Itihāsa Saṁśōdhaka Maṇḍala, Poona, (*CII*, IV, p.110).

2. This ascription of the year cited follows the reasoning of Mirashi, V.V., who has further stated that the year 404 of that Kalachuri era (which started in 248-249 A.D.) as cited here was the current one (*Ibid.*, p.112).

3. On a comparison of the present plates with the Bagumra plates of this same king dated two year later (i.e. in 406) it is seen that the grandfather of Nikumbha-Āllaśakti, the issuer-ruler of these plates was Nikumbha and that he seems to have been also known as Bhānuśakti and his father Ādityarāja was also known as Ādityaśakti.

4. This mention of *chātur-ddanta-gaja* or elephants with four tusks may have reference to the practice of binding blades or maces of iron to the tusks of elephants engaged in battles noticed by Brian Jordanus who travelled in India between 1321-30 A.D. (Sastri, K.A.N. *Foreign Notices of South India*, p.206). The above seems to have been an age-old practice.

5. Here the words *bhū-bhṛit* and *kaṭaka* have been used in *double entendre*. (King and mountain and army and valley).

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6. Generally it is seen that the poets and drafters of the records indulged in far-fetched and contrived comparisons of their patrons with epic and Puranic heroes, probably to exhibit their scholarship and ability and get suitably remunerated. The longer the eulogy the more impressive it was. It is a fruitless exercise to explain each and every double *entendre* employed. The meanings intended by the drafter while making such comparisons have been indicated then and there in the translation of the text given above.

7. In these plates, it is seen that Nikumbha-Ālla-śakti was the first king of this dynasty who is stated as one who had acquired the *pañcha-mahāśabda*. This *biruda* is not attributed to this same king in the Bagumrā plates referred to above. *Samavāpta-pañcha-mahāśabda* meant the acquirement of the privilege of having the five great sounds or the five great instruments (raising those five different sounds) played in his presence, by a feudatory as a favour from an overlord. The *pañchamahāśabda* also referred to the five *birudas* with the term *mahā* meaning great, prefixed to each of them, such as *mahā-pratihāra, mahā-sāndhivigrahika, mahā-śvśālādhikṛita, mahā-bhāṇḍāgārika and mahā-sāndhanika* as per Kalhana's *Rājataraṅgiṇī* or *mahārāja, mahā-sāmanata, mahā-kārtākṛitika, mahā-daṇḍanāyaka, mahā-pratiīhāra* as per some West Indian records (Sircar, D.C., *IE*, p.341-342). It can be seen that these *birudas* or official designations with the term, *mahā* prefixed to them, were also such that were conferred on feudatories or subordinates by the king. In the case of Nikumbha-Allaśakti, the investment of this title could not have indicated that he was a feudatory of an unnamed sovereign as he is also stated to have been a *pṛithivī-vallabha* (i.e.) a sovereign lord of the earth. Apparently his panegyrist thought he was extolling his patron-sovereign by attributing this title *samavāpta-pañcha-mahāśabda*, without giving a thought to its implications (cf. Mirashi, V.V., *CII*, IV, p.lviii-lix, He has argued that Nikumbh-Allaśakti was under the suzerainty of the Western Chāḷukya ruler of the time but he has not given consideration to the fact that the Western Chāḷukyas are not known to have resurrected after the stunning blow given to Pulikēśin II by Pallava Narasiṁhavarman II by the date of the present grant.

8. *Chōr-ōddharaṇika*, the exterminator of thieves, seems to have been an official employed especially to deal with the thieves and miscreants, who might torment the villagers (Cf. Sircar, D.C., *IEG.*, p.76).

9. *Daṇḍa-pāśika* - one who binds over those who were punished was possibly an official in charge of jail-management or execution of the punishment accorded by local justices (*pāśika* - wielder of the whip ?) (Cf. *Ibid.*, p.81).

10. *Gam-āgamika* might have been another type of police officials registering the incoming and outgoing of people, to guard against

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strangers intent on playing mischief in the smooth life in the villages. He might have also been an officer in charge of the collection of export and import duties (Cf. *Ibid.*, p.109).

11. Pippalakhēṭa has been conjectured to be the old name of the Pimpalnēr, nine miles west of Kāsārē, the findspot of the record. The river Pañjhrā which flows along the northern boundary of Pimpalnēr, must have been known as Parṇṇandha mentioned in this record (the reading of this name in the text of the charter is not beyond question). (*CII*, IV, p.112).

12. The relevence and effect of the application of the *bhūmi-chchhidra-nyāya* in respect of the land granted as per these charters has been discussed above. Possibly it was a conventional clause introduced in the grants without any serious implication.

13. This clause is intriguing. It is tantamount to saying that the grant was made to the brahmin with the stipulation that the proceeds from this land must be utilised for the purposes of the worship of Alaṅghyēśvara-dēva-pāda (the God in a temple at the place or a saintly person resident in the village) (Cf. *dēvadāna-brahmadēyam* of Tamilnāḍu). Any conjecture is possible about the position of the donee vis-a-vis Alaṅghyēśvara dēva-pāda. No attempt has been made to identify this Alaṅghyēśvara-dēva-pāda.

14. Kṛishṇātrēya is stated to have been a sage belonging to the Atri clan and Baudhāyana school. Those belonging to his *gōtra* cite the three *ṛishi pravara,* Ātreya, Ārchanānasa, Syāvāśva (Brough, John, *op.cit.*, p.139-40).

15. The import of this clause is not every clear. It seems to have meant an authorisation to the donee to enjoy in proportion and in accordance with the customary regulations, the marshy land, arbors and water resources (within the granted block of land ?) (Cf. Tamilnāḍu inscriptions).

16. After due calculation Mirashi has concluded that these details give the equivalent, Saturday, 1st June 653 A.D. The year corresponded to the current year 404 of the Kalachuri Era. He has also stated that in view of the above calculations it can be understood that the system of *pūrṇimānta* reckoning of the month had been in vogue in the region to which this present grant pertained *(CII)*, p.112. IV. The letter prefixed to Ashāḍha might not have been superfluous as indicated by Mirashi, C., (*Ibid.*, p.14 n 17) but might have been an abbreviation for *dvitīya* i.e. the second, indicating that there was an incalation of the month Āshāḍha in the Kalachuri year 404. The present author is not equipped to verify this.

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No.6

KAPADVAṆAJ PLATES OF DHRŪVASENA III

Location : Kāpaḍvaṇaj, Kaira District, Gujarat
Date : [Gupta-Valabhī] saṁvat 334 = 653-54 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Dhruvasēna III
Dynasty : Maitrakas of Valabhī
Reference : Hultzsch, E, *EI,* I, p.85 f.

Text :

Metre : V. 1-3, *Anushṭubh;* V. 2, *Indravajrā*

ॐ स्वस्ति विजयस्कन्धावारात् सिरिसिम्मिणिकावासकात् प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहार शतलब्ध प्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौ लभृतश्रेणीबलावा प्तराज्यश्रियः

परममाहेश्वरश्रीभटार्क्कादव्यवच्छिन्नराजवङ्शान्मातापितृच रणारविन्दप्र णतिप्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटा स्फोटनप्रकाशितसत्वनिकषः तत्प्रभावप्रणताराातिचूडारत्न प्रभासंसक्तपा दनखरश्मिसंहतिः सकलस्मृतिप्रणीतमार्ग्गसम्यक्परिपालन प्रजाहृदयरंज नान्वर्त्थराजशब्दो रूपकान्तिस्थैर्य्य गाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्क काद्रिराजोद धित्रिदशगुरुधनेशानतिशयानः शरणागताभयप्रदान परतयातृणवद पास्ताशेषस्वकार्य्यफलः प्रार्त्थनाधिकार्त्थप्रदाना नन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीवसकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्ता नविसृतजाह्नवीजलौघप्र क्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्य मानसंपद्रूपलोभादिवाश्रितः सरभसमाभिगा मिकैर्ग्गुणैस्सह जशक्तिशिक्षावि शेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिस मतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहताराातिपक्षलक्ष्मी परिभोगदक्षविक्रमो

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विक्रमोपसंप्राप्त विमलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्ध्यातस्सकल जगदानन्दनात्यद्भुतगुणसमुदयस्थगितस मग्रदिङ्मण्डलः समरशतविजयशोभासनाथमण्डलाग्रद्युतिभासुरतरांसपीठो दूढगुरुमनोरथ महाभारः सर्व्वविद्यापरापरविभागाधिगमविमलमतिरपि सर्व्वतः सुभाषितलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागाधगांभीर्य्यहृदयोपि सुचरितातिशयसुव्यक्तपरमकल्याणस्वभावः खिलीभूतकृतयुगनृपतिपथविशो धनाधिगतोदग्रकीर्त्तिः धर्म्मानुपरो धोज्वलतरीकृतार्त्थसुखसंपदुपसेवा निरूढधर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यः तस्यानुजस्त त्पादानुद्ध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा संपादनैकरसतयैवोद्वहन् खेदसुखरतिभ्यामनायासितसत्वसंपत्तिः प्रभावसंपद्वशीकृतनृपति शतशिरोरत्नच्छायोपगूढपादपीठोपि परावज्ञाभिमानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्यरातिभिरना सादितप्रति क्रियोपायः कृतनिखिलभुवनामोद विमलगुणसंहतिप्रस भविघटितसकलकलि विलसितगतिर्न्नीच जनाधिरोहिभिरशेषैर्द्दोषैर नामृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौशलाति शयगणतिथविपक्षक्षितिपतिलक्ष्मीस्वयंग्राहप्र काशितप्रवीरपुरुष प्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयः तत्पादानुद्ध्यातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनपरितोषातिशयः सत्त्वसंपदा त्यागौदार्य्येण च विगतानुसन्धानाशमाहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षितानेकशास्त्रकलालोकचरितगह्वरविभागोपि परमभद्रप्रकृ तिरकृत्रिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यलोदग्र बाहुदंडविध्वंसितनिखिलप्रतिपक्षदर्प्पोदयः स्वधनुःप्रभावपरिभूतास्त्रकौश लाभिमानसकलनृपतिमण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनः तस्यानुजः तत्पादनुद्ध्यातः सच्चरितातिशयितसकलपूर्व्वनरपतिरतिदुस्सा धानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानु रागनिर्भ्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगत कलाकलापः कान्तिमान् निर्व्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थगि तदिगन्तरालप्रध्वन्सितध्वान्तराशिस्सततोदितः सविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवंतमतिबहुतिथप्रयोजनानुबंधमागमपरिपूर्णं विदधानः सन्धिविग्रह समासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धिविधानजनित संस्कारः साधूनां राज्यशालातुरीयतन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि

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करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपजनितजनतानुरागपरिपि हितभुवनसमर्त्थि तप्रथित बालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पादकमलप्रणामधरणिकषणजनितकिण लाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति कालङ्कारविभ्रमामलश्रुतविशेषः प्रदानसलिलक्षालिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दी कृतानन्दविधिर्व्व सुन्धरायाः कार्म्मुके धनुर्व्वेद इव संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्त माङ्गधृतचूडारत्नायमानशासनः परममाहेश्वरः परमभट्टारक महाराजाधिराजपरमे श्वरचक्रवर्त्तिश्रीघरसेनस्तत्पिता महभ्रातृश्रीशी लादित्यस्य शार्ङ्गपाणेरिवाङ्गजन्मनो भक्तिबन्धुरावयवकल्पित प्रणतेरतिधवलया दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलितोत्त माङ्गदेशस्यागस्त्यस्यैव राजर्षेर्द्दाक्षिण्यमातन्वानस्य प्रबलधवलिम्ना यशसां वलयेन मण्डितककुभा नभसि यामिनीपतेर्व्विडम्बि ताखण्डपरिवेषमण्डलस्य पयोदश्यामशिखरचूचुकरुचिरसह्य विन्ध्यस्त नयुगायाः क्षितेःपत्युः श्रीडेरभटस्याङ्गजः क्षितिपसंहतेरनुरागिण्याः शुचियशोङ्शुकभृतः स्वयंवरमालामिव राज्यश्रियमर्प्पयन्त्याः कृतपरिग्रहः शौर्य्यमप्रतिहतव्या पारमानमितप्रचण्डरिपु मण्डलमण्डलाग्रमि वावलम्बमानः शरदि प्रसभमाकृष्टशि लीमुखबाणासनापादि तप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्व्वमेव विविधवर्ण्णोज्ज्वलेन श्रुतातिशयेनो द्भासितश्रवणः पुनः पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृतश्रोत्रः परिस्फुरत्कटकवि कटकीटपक्षरत्नकिरण मविच्छिन्नप्रदानसलिलनिवहावसे कविलसन्नवशैवा लाङ्कुरमिवाग्रपाणिमुद्वहन् धृतविशालरत्नवलयज लधिवेलातटायमानभुज परिष्वक्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय महिछकविनिर्गतमहिछकवास्तव्यै तच्चातुर्व्विद्य सामान्यकौशिकसगोत्र वाजसनेयसब्रह्मचारिब्राह्मणबप्पपुत्रभट्टिभटाय शिवभागपुरविषये दक्षिणपट्टे पट्टपद्रकग्रामः सोद्रङ्गः सोपरिकरः सभूतवातप्रत्यायः सधान्यहिरण्यादेयस्सद शापराधस्सोत्पद्यमानविष्टि कस्सर्व्वराजकी यानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेयरहितः भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्ण वक्षितिसरित्पर्व्वत समकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदेयाग्रहारस्थित्या भुंजतः कृषतः कर्षयतः प्रतिदिशतो

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वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपति भिरप्यस्मद्वङ्शजैरन्यैर्व्वा स्वनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥२॥

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र प्रमातृश्रीनागः लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति श्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥ सं ३०० ३० ४ माघ शु ९ स्वहस्तो मम ॥

Translation

Ōṁ ! Well-being !

From the residence at the victorious camp, Sirisimmiṇikā[1] [After describing the genealogy of the Maitrakas upto Dharasēna IV, identical with the charter of that king dealt with above, this charter proceeds as follows:]

[That Dharasēna's] grandfather's brother was śrī-Śīla-ditya, from whom was born śrī-Ḍērabhaṭa, just as Aṅga (cupid) was born of the God Śārṅgapāṇi (God Vishṇu), who (just like that Aṅga) had the region of his head (*uttamāṅga*) constantly purified by the river Mandākinī (the celestial river Gaṅgā) that was the stream of rays emanating from the gems-like toe-nails of his (father's) feet, at which he kept constantly prostrating with his whole body because of his great devotion and reverence to him (in the case of Aṅga he is imagined to be getting his head purified by the river Mandākinī, which issues from the feet of his father Śārṅgapāṇi-Vishṇupādā),[2] and who was a saintly ruler (*rājarshi*) who spread (his influence through) his conciliatory behaviour just like

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sage Agastya who penetrated into the south (of India) (here there is a pun on the word *dākshiṇya*), who vied with the moon (*yāminīpati*) when his white (taintless) fame spread and brightened the whole earth uptil the end of the quarters (just as the light of the moon who does), who was the lord of the earth adorned by the pair of breasts that are the Sahya and Vindhya mountains, the peaks of which darkened by the clouds, look like the nipples of those breasts.[3]

His offspring is, *parama-māhēśvara* (a great devotee of Mahēśvara), Srī-Dhruvasēna, who has graciously accepted the fortune of royalty, offered in the shape of the white neck-garland which was his pure fame, as if it was the garland carried by some princess to invest on the neck of the prince of her choice, in a *svayaṁvara* in the assembly of kings, out of great love towards him,[4] and impressed by his achievements who, in the autumn,[5] with his valour, which had brought down to subjection his powerful enemies, serving as his sword and with his bów showering an incessant volley of arrows, had demolished the fighting potential of his enemies and had taken over their lands as if he had got married to them (alternately this passage might have the object of informing that the king Dhruvasēna (III) had destroyed his powerful enemies and had been collecting the (due) taxes/tribute from their lands) who is wearing different colours in his ears which colours are from the gems of extensive and intensive instruction in the Vēdas which are replete with brilliant letters,[6] he had received, the tips of whose hands which are resplendent with the rays of the gems implanted in his bracelets worn, are gleaming like the fresh sprouts of the *śaivāla* plant, due to the constant wetting by the incessant flow of water poured through them during the making of grants,[7] who has embraced the earth within his arms adorned with gem-studded bracelets, which thus became the shores of the oceans (encircling the earth), which are the mines of gems (*ratn-ākara*).[8]

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That Dhruvasēna is well and commands all (thus): Let it be known to you: that by me, for the augmentation of the merit of my parents, the village Paṭṭapadraka,[9] in the southern segment *(dakshiṇa - paṭte)* in the Śivabhāgapura-vishaya[9] has been granted as a *dharmmadāya*[10] (with the usual rights and privileges-the list of which is identical with the lists found in the other charters of this dynasty) to Bhaṭṭibhaṭa, son of brāhmaṇa Bappa, a *sabrahma - chāri* of Vājasanēya (white Yajurvēda) belonging to Kauśika-sagōtra, who is a *chāturvvidya-sāmānya* of Mahichhaka, and who has emigrated from Mahichha-ka.[11]

[The statement of the grants are followed by the usual admonition that while the grantee enjoys the granted village under the tenure of *brahmadēya - agrahārā* he should not be obstructed or molested and the appeal to the future rulers of the area to honour and protect the grant. Three of the usual verses (same as in the other grants of this series) in this context are also cited without attribution].

Here the *dūtaka* is *pramātṛi*[12] Śrī-Nāga

This has been written by *divirapati*[14] Śrīmad-Aṇahila, son of *sandhi-vigrahīdhikṛita divirapati* Śrī - Skandabhaṭa

Saṁ 334 Māgha śu.9. - This is my own hand.

Notes

1. Sirisimmiṇikā is stated to lay near Kāpaḍvaṇaj, the find spot of the plates dealt with here (Virjee, Krishna-kumāri, (JKK), *Ancient History of Saurāshṭra*, p.309. By implication she seems to state that the village goes by the same name even today).

2. This reference to God Śārṅgapāṇi and to his being the father of Aṅga (cupid), in this context, apparently had the purpose of highlighting the reverence of Ḍērabhaṭa who had for his father and to himself having been attractive like cupid. Further strictly speaking the name Mandākinī is applied to the river Gaṅgā as she flows in the celestial regions (*Mandākinī viyat-Gaṅgā svarṇṇadī sura-dīrghikā*) and she is also known as Vishṇupādā as she

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is conceived as having had her source in the feet of God Vishṇu. This reference further points out the sanctity attached by Ḍērabhaṭa to the rays emanating from the toe-nails of his father Śīlāditya. It is noteworthy that cupid who is stated to have been divested of his body by God Śiva, when he tried to disturb his penance and hence came to be known as Anaṅga (body-less), is here referred to as Aṅga (one with limbs/body).

3. This statement indicates that Ḍērabhaṭa's rule was restricted to the region of the Sahya and Vindhya mountains, under tacit assent by his cousins, Dharasēna III, Dhruvasēna II Śīlāditya and the latter's son Dharasēna IV to whom the rulership of the main Maitraka kingdom had passed down from Kharagraha I, who had succeeded his elder brother Śīlāditya I Dharmmāditya, the father of Ḍērabhaṭa. Why this happened is anybody's guess. The situation is seen to have been righted when Dharasēna IV who probably had no heir, allowed the kingship of Valabhī to be inherited by Dhruvasēna III, the son of Ḍērabhaṭa, on being chosen by the conclave of the rulers (of the region).

4. This statement probably indicates that Dhruvasēna III, had to face and put down opposition to his succession before being recognised as the ruler of Valabhī by the conclave of princes.

5. *Śarad* or autumn referred to here seems to indicate "battle." The *śarad* season following the rainy season *(varshā)* is free from interference and hindrance by the rains and hence was preferred by the ancient kings for fighting battles (the Mahabhārata war was fought in this season).

6. This statement seems to indicate that Dhruvasēna III was a scholar-king.

7. Hultzsch has stated - "The second meaning of this passage is as follows: (who resembles an elephant) the tip of whose trunk (is resplendent) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (and bears) fresh sprouts of śaivāla (plants) which glitter, as they are continually sprinkled with masses of rutting-juice". (*EI*, I, p.92 n.30). Śaivāla is "a kind of duck-weed or green-moss-like plant growing in pools and often alluded to in poetry" (MW, *SED*, p.1090, col.3) The tips of the hands of Dhruvasena (III) were constantly dripping with the waters poured in the process of making grants in the same way as the Śaivāla plant keeps dripping with water.

8. Thus Dhruvasēna III has been pictured as a ruler who had taken the whole world under his protection.

9. Paṭṭapadraka has been tentatively identified with Paḍēri, a village eight miles south of Śivabhāgapura (Virjee, K.K., *op.cit.*, p.307). That Śivabhāgapura, the headquarters of the *vishaya* with that name has been understood as identical with the modern Śivarājapura, sixteen miles south east of Hālol.

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10. Whereas it is stated here that this grant of the village Paṭṭapadraka was made as a *dharmmadāya* (a pious gift), while cautioning the future rulers to ensure the perpetuation of this grant the village is stated to have been granted with the eligibility to be enjoyed under the privileged tenure of *brahmadēy-āgrahāra*. Both the terms *brahmadēya* and *agrahāra* are understood as referring to rent-free gift of village/land given to *brāhmaṇas* (Cf. Sircar, D.C., *IEG* p.10-11; p.60-61). Here the coupling of both these terms to describe the tenure under which the donee was authorised to enjoy the village granted seems to indicate that the village land was also meant to be held exclusively by the brāhmaṇa - donee or by brāhmaṇas in general.

11. Though the term *ētad* as used as a conjunction between *Mahichhaka-vāstavya* and *chātur-vvidya-sāmānya*, seems to refer to Mahichhaka, as a place abounding in scholars of all the four *Vēdas*, it must be pointed out that the phrase, *chātur-vvidya-sāmānya* is never placed before the mention of the place in each instance of its occurrence, to indicate that it qualified the name of the place. It is also strange that here the donee brahmin is stated to have emigrated *(vinirggata)* from Mahichhaka and was also an *ētachchātur-vvidyasāmānya* of Mahichhaka. As for identification of Mahichhaka, Virjee, K.K. just says that "it lay near Kāpaḍvaṇaj" (*Ibid.*, p.306). Kāpaḍvaṇaj is the findspot of the present set of copperplates. It is not known if the village Mahichhaka continues to exist with the same name today.

12. The official designation, *pramātṛi*, apparently was derived from the verbal root *pra-mā* which means "to measure, meet out, estimate" (MW, *SED*, p.685 col.3). As such it could have meant that the concerned official was either the chief surveyor of land, or assessor of the land tax or one who was in charge of having the grain which was the tax in kind on land, properly measured before receipt of the same into the royal godown. *Pramātṛi*, as such is also stated to mean "one who has a correct notion or idea, authority of performer of (the mental operation resulting in a) true conception" (*Ibid.*, p.686, col.1) or the mother's mother (*Ibid.*, col.2). The last is obviously ruled out. According to some scholars, the *pramātṛi or pramātāra* was an administrator of justice (Sircar, D.C., *IEG*, p.255; also see *IA*, VIII, p.76). But to have been named as the *dūtaka* for the grant, *Pramātṛi* Srī-Naga must have been a very high ranking official. *Ibid.*, See Harsha Vardhana.

13. The designation *divirapati* is stated to indicate the chief secretary or chief of the clerks (Sircar, D.C., *IEG*, p.99). Possibly he was the Accountant-general. It is noteworthy that the father of *divirapati* Srīmad-Anahila was *sandhi-vigrahādhikṛita divirapati* Srī-Skandabhaṭa.

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No.7
NAGAD PLATES OF SENDRAKA NIKUMBHALLASAKTI

Location : Nāgad,[1] Kannad Taluk, Aurangabad District, Maharashtra.

Date : [Śaka] 577,[2] Ānanda = 655 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Nikumbha Allaśakti

Dynasty : Sēndraka

Reference : Khare, G.H., *EI*, XXVIII, pp.195-197 and pp, 201-202

Text

Metre: V. 1-2 : *Anushṭubh* ; V.3 : *Upajāti.*

ॐ स्वस्ति श्रीकायावतारतपोवनप्रत्यासन्नवृश्चि . . . . न्धतटाकावासितविजयस्कन्धावारात् मेरुमहीधरशिखरस्थिररुचिर समुन्नते विकसितयशसिमहति सेन्द्रकनामान्वये अनेकचातुर्द्दन्तगज घटाटोपसमरसङ्घट्टलब्ध विजयो विजिताशेषरिपुगणः स्वभुजबलविक्र माक्रान्तमहीमण्डलः प्रणता शेषसामन्तशिरोमकुटनिघृष्टपादपङ्कजो नरपतिश्श्रीभानुशक्तिस्तस्य पुत्र स्तत्पादानुध्यातो नयविनयसत्य शौचाचारदमदयादानदाक्षिण्यौदार्य्यधैर्य्यवीर्य्यपराक्रमोत्साहशक्ति सम्पन्नः श्रीमदादित्यशक्तिस्तस्य पुत्रस्तत्पादानुध्यातो व्यपगतसजलजलधर पटलव्योमतलगतशरदिन्दुकिरणधवलतरस्य यशोवितानलङ्घिताम्भोधि परापरः परमगभीरो देवद्विजातिस्वजन बान्धवोपभुज्यमानविभवो भव सूनुरिवाप्रतिहतशक्तिः शक्तिरिवोपात्तराज्यः समदद्विरदवरसलिल गतिरर्जुन इवाशेषसंग्रामविजयी काम इव समदवरयुवतिजननयनानन्दः परममाहेश्वरः परमब्रह्मण्यः समधिगतपञ्च महाशब्दः श्रीपृथिवी वल्लभनिकुम्भाल्लशक्तिः कुशली सर्व्वानेव समुपगतविषयपति राष्ट्रग्राममहत्तराधिकारिकान् समनुदर्शयत्यस्तु वः संविदितं नान्दीपुरद्वारी

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विषयान्तर्ग्गतपर्व्वतबारुवाणदक्षिणेन सुस्चिराखोलि ग्रामः सग्रामो पान्तसहितस्सर्व्वदानसग्राह्य सर्व्वादित्यविष्टिप्रातिभेदिकापरिहीणो भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्क्कार्ण्णवक्षितिसमकालीनः पुत्र पौत्रान्वयभोग्यः प्राक्तंगरावास्तव्य आत्रेयसगोत्रबह्वृचसब्रह्मचारिणे ब्राह्मणनन्नस्वामिपुत्रश्रीभोगिकाय बलिचरुवैश्वदेवाग्निहोत्रादि क्रियोत्स र्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकातिसर्ग्गेणातिसृष्टो यतोस्मद्वङ्श्यै रन्यैर्व्वागामिनृपतिभिः प्रबलपवनप्रेरितोदधिजलतरंग चञ्चलं जीवलोक मभावानुगतानसारान् विभवान् दीर्घकालस्थेयसश्च गणानाकलय्य अस्मद्दायोनुमनतव्यः पालयितव्यश्च । यो वाज्ञानतिमिर पटलावृतमतिरा च्छिन्द्यादाच्छिन्द्यमानं वानुमोदेत सपञ्चभिर्म्महापातकैः संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन ।

षष्टिंवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह मज्जति ॥ २ ॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ३ ॥

. . . . पञ्चशतके काले सप्तसप्त्यधिके आनन्देब्दे महाबलाधिकृत वासवसमादेशात् सान्धिविग्रहिकदेवदिन्नानुमतेन लिखितमिदम् मातृ दत्तेन माघशुद्धतृतीयायां इति ॥

Translation

Om ! Well-being! From the victorious camp situated at Vriśchi . . . ndha-taṭāka in the neighbourhood of Kāyāvatāra-tapōvana,[4]

In the great dynasty of Sēndrakas which is eminent like the peak of the mountain Mēru, there was the ruler (*narapati*) Śrī-Bhānuśakti who had secured victory in the battle, where numerous elephants with four tusks had clashed and got their temples smashed, who had overcome

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all his enemies without exception, who had brought under control the circle of the earth through the strength of his own arms, whose lotus-like feet were being rubbed by the crowns of (his) feudatories, who had been subdued by him.

His son (was) Śrimad-Ādityaśakti who meditated at the feet of his (father's) feet, who was endowed with the qualities of political acumen, sobriety, adherence to truth, clean habits, aggressiveness, compassion, liberality, sympathy, generosity, courage, valour, strength and enthusiasm.

His son, Śrī-Prithivī-vallabha-Nikumbh-Āllaśakti, who meditates at his (father's) feet is glorious with the canopy of his (pure) fame, whiter than even the rays of the autumnal moon, shining in the sky from which the rain bearing clouds had been scattered away, whose bearing is serene and grand, whose wealth is being enjoyed by Gods (temples), Brahmins, and his close and dear relatives. His might (*śakti*) remains unimpeded as that of (the weapon - Śakti) Bhava-sūnu (God Subrahmaṇya, son of God Bhava i.e. Śiva), who has acceded to the kingship even as Śakti (Goddess Śakti had done),[5] who has the elegant gait of the choicest elephant in rut, who is a victor in battles without number, who like Kāma (cupid) is a joy to the eyes of the young and coquettish damsels, who is a great devotee of God Mahēśvara and who is pious and partial towards *brāhmaṇas*, who has acquired the privilege of five musical sounds, who is well and points out to all the assembled, *vishayapati*, *rāshṭra-grāma-mahattaras*[6] and the (concerned) officials: (all of you) may take note of the following :

The village Suschirākhōlī south of the mountain Bāruvāṇa and within the Nāndīpuradvārī-vishaya[7] with the entitlement to receive all the levies *ditya* (due from the village), with exemption from all *vishṭi* and *prati-bhēdikā*, in accordance with the rule of *bhūmi-chchhidra,* barring

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the entry therein *chāṭas* and *bhaṭas* with the guarantee of its lasting till the Moon, Sun, oceans and earth are there (existing) and with the right to be enjoyed hereditarily in the line of sons and grandsons, with due libation of water,

To Śrī-bhōgika, son of brāhmaṇa Nannasvāmi, a *sa-brahmachāri* of Bahvṛicha śākhā (Ṛig-vēda) belonging to Ātrēya-sagōtra hailing from (*vāstavya*) Prāktaṁgarā,[8] to enable him to duly observe the rites of *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and such.[9]

[This is followed by the usual injunctions addressed to future rulers of this territory wherein the grant village was situated, to endorse and protect this charitable deed. Attention is also drawn to the three usual verses told by the venerable Vyāsa, the codifier of the Vēdas.]

In the year 577,[10] Ānanda, (this charter) has been written by Mātṛidatta, with the permission of *sāṇdhivigrahika* Dēvadinna, on the orders of *mahābalādhikṛita* Vāsava[11] on the day of the third phase in the bright fortnight in the month Māgha.[12]

Notes

1. It is stated that these plates were owned by a gentleman of Nāgad, Taluk Kannaḍ, Aurangabad District. (*EI*, XXVIII, p.195).

2. The year of issue of this grant is clearly given as five hundred and seventy seven in words. But the era to which it pertains is not stated. The Kāsāre and Bagumrā charters issued by the same king (dealt with above) cite the years 404 and 406 without specifying the era. V.V.Mirashi (*CII*, IV, p.112) has pointed out how these later two years have to be referred to the Kalachuri era for which the date of commencement is given as 248-49 A.D. Thus the equivalent for these two latter years i.e.404 and 406 in Christian era was 652 or 653 and 655 or 656 depending upon whether the years cited were current or expired. Hence only if the year 577 cited in the present record is attributed to the Śaka era, the equivalent year in the Christian era being 577+78=655, it will fall in the reign period of Nikumbha-Allaśakti (See n.12 below).

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3. The argument of V.V.Mirashi (*Ibid.*, p.112) that the prefix Nikumbha in the name of the king was a patronymic adopted by Allaśakti, the king of the present record and his son, Jayaśakti (Mundakhede plates), in honour of the name of the originator of this family of Sendrakas is convincing. However it may be seen that in the Kāsāre plates the name of the originator of the family is given as Ādityarāja. This seems to have led his successors to assume name with suffix *śakti* on the assumption of kingship.

4. Khare, after setting aside the identification made by others, preferred to identify Kāyāvatāra with the modern Kārwaṇ near Dabhoi in Baroda State. This identification seems to be correct as he has stated that it was "the very place sanctified by the residence of Lakulīśa, the pioneer exponent of a Śaiva (Pāśupata) sect." It may be seen that Kāyāvatāra is referred to as a *tapōvana* in this charter. Further the charter also says that it was issued from the camp at a tank near the above place. Khare has reported that there is also a very large and holy tank at this place." (*op. cit.*, pp.195-197. Also see *CII*, IV, pp.84-85).

5. While very frequently in these records the rulers are compared to God Subrahmaṇya, whose chief weapon is called Śakti (which means strength, as also is the Goddess consort of God Śiva), just to praise those rulers as ones who had great might, Bhānuśakti, the progenitor of this dynasty of Sēndrakas seems to have set up a precedent by adopting a *śakti* surname to his title.

6. It is noteworthy that the personages who are usually referred to as *rāshṭrakūṭa* and *grāmakūṭa*, are mentioned here as *rāshṭra-grāma-mahattaras*. The suffix *kūṭa* in the above mentioned designations meant accredited elder (*mahattaras*).

7. Neither Suschirākhōlī, the village granted nor the mountain (hill) Bāruvāṇa have been identified. It may be suggested that the Bāruvāṇa mountain was the name of one of the ranges in the old native state of Barwāṇi which lay north and east of Khandesh District and the State and its chief town Barwāṇi might have been named after that mountain. It is stated that in the valleys of the ranges and many traces of ruined forts, mosques and dwelling houses are found (*Imperial Gazetteer of India,* VII, pp.90-93). The place, Nāndipuradvārī has been doubtfully identified by Khare, with Nandurbār, a taluk town in west Khandesh District (*EI*, XXVIII, p.197).

8. Prāktaṁgarā, the village from which the donee Śrī-Bhōgika hailed has not been identified.

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9. These austerities, *bali* etc., are four of the; *pañcha-mahāyajñas*, the five great sacrifices. The fifth *atithi* or entertainment of a guest i.e. a *manushaya-yajña* is usually found unmentioned in these records.

10 See note 2 above.

11. These statements may indicate the order of the official hierarchy.

12. Though the details of date as given in the plates are insufficient for verification, Khare has equated them to 15th January 655 A.D. (*Ibid.*, p.196).

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No.8

ALAMPUR INSCRIPTION OF VIKRAMADITYA

Location	: Aalmpur, Alampur Taluk, Mahbubnagar District, Andhra Pradesh
Date	: C.655 A.D.[1]
Script	: Telugu - Kannaḍa
Language	: Sanskrit
King	: Vikramāditya (I)[2]
Dynasty	: Chāḷukyas of Vātāpi
Reference	: Sampath, M.D. and Subrahmanyan, V.S., *EI,* XL, p.-.31-32

स्वस्ति । श्रीमदनिवारितविक्रमादित्यस्य महादेवी महादेवायतनस्य लिंगस्थापने वड्ळमाणिग्रामे भारद्वाजसगोत्राय महाब्राह्मणाय पिष्टिशर्म्मणे पञ्चाशन्निवर्त्तनक्षेत्रन्दत्तवती तिष्ठत्वाचन्द्रतारकम् ॥

T an lation

The Mahādēvī[3] of Śrı mad-Anivārita Vikramāditya gave fifty *nivarttanas* (of land) in Vaḍḷamāṇi village[4] to Pishṭiśarmman, a great brahmin of Bhāradvāja - sagōtra, on the occasion of the installation of the *liṅga*[5] in the Mahādēva temple.

Note

1. This inscription is undated. This approximate date is assigned to it for historical reasons.

2. This king is understood to have been the first of this name in this dynasty on the grounds of palaeography of this inscription. If this is admitted, then this is the only case, where he is attributed with the title *anivārita.*

3. Mahādēvī might have been the personal name of the lady or it might have been an epithet to indicate that she was the

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chief queen of the king. If the latter was the case, the non-mention of her name will be intriguing.

4. The original editors had interpreted that the donee was residing at the village Vaḍḷamāṇi. This village has been conjecturally identified with Vaddamānu in Nandikōtkur Taluk, in Kurnool District. (*EI*, XL, p.32; *A.R.Ep.*, 1976-77, p.6). It can be stated that this identification is unrealistic and that the village Vaḍḷamāṇi must be searched for in the neighbourhood of Alampūr rather than in the far away Kurnool District.

5. This inscription is found on a pillar in the *maṇḍapa* in front of the central shrine in the Arka-Brahmēśvara temple which is one of the Nava-Brahmā temples in the village. Apparently this is the temple of Mahādēva referred to in this inscription and the *liṅga* stated to have been installed must be the one now known as Arka-brahmēśvara. The said Mahādēvī must have caused the installation of the said *liṅga* and made this grant on that occasion (cf. Ind. Mus. Plates of Maharāja Jayavarmadēva dealt with above).

No.9

DUNGARPUR PLATES OF BHAVIHITA, YEAR 48

Location	:	Dungarpur,[1] Rajasthan
Date	:	(Harsha ?) Year 48:655A.D.[2]
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Bhāvihita
Dynasty	:	Guhila of Kishkindhipura
Reference	:	Sircar, D.C., *EI*, XXXIV, p.167-173.

Text :

Met e : V. 1-3 *Anushṭubh*

सिद्धम् स्वस्ति । किष्किन्धिपुराच्छरदिन्दुकिरणावदातविपुलयशसि प्रणिपतितजनार्त्तिच्छेदकारिणि निरवसेषितामित्त्रमहिम्नि गुहिलपुत्रान्वये

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सकलजनमनोहरया चन्द्रिकायेव कीर्त्या भुवनमण्डलं विकासयन्निव सन्मन इव कलंकदोषरहितः कुलकुमुदवनलक्ष्मीविबोधनश्चन्द्रमा इवापरो य.... स्रयविशेषलोभादिव सकलैराभिकमिकैरितरैश्च गुणैरुपेतः समरविधिविशारदः रिपुवर्गैरापीडितधर्म्मार्थकामनिषेवी सम्यक्प्रजापालनाभिरतस्त्रिलोचन इव परपुरग्रहणदक्षः परममाहेश्वरो वाप्ताशेषमहाशब्दः श्रीदेवगणस्तत्पादक मलयुगलानुद्ध्यातो रविरिवोदयकालादेवानुर क्तसकलमण्डलः प्रविहतरिपुतमः प्रसरो विविधविमलगुणगणा भिराममूर्त्तिर्मूर्त्त इव कामदेवोबोधिसत्त्व इव यथाभिलषितार्थस म्पादनप्रीणि तार्थिवर्ग्गः समधिगतपञ्चमहाशब्दः श्रीभाविहित*कुशली सर्व्वानेव राजराजपुत्रराजस्थानीयोपरिककुमारामात्यप्र तीहारप्रमातृ बलाधिकृतचौरोद्धरणि कदाण्डपाशिकशौल्किकप्रातिसारकग मागमिकचाटभटसेवकादीन्समनुबोधयत्यस्तु वः संविदितं यथा मया स्वपितृव्यश्रीदेवगणपादीयशासनाद्ब्रह्मदायमपेक्ष्य तस्यैव यशःपुण्याभिवृद्धये उज्ञयनीविनिर्ग्गतकूरगिरिकासामान्यडौण्डायनसगोत्त्रवाजसनेयस ब्रह्मचारिणे माद्ध्यन्दिनाय ब्राह्मणेन्द्रशर्म्मपुत्रब्राह्मणासंगशर्म्मणे पुरपट्टविषयान्तर्गत .... ग्रामः स्वसीमापरिच्छिन्नः सोपरिकरः सभूतवातादिप्रत्यायः सभोगभाग ...... सदशापराधः अचाटभटप्रावेश्यो बलिचरुसत्त्रवैश्वदेवाग्निहोत्र.... उत्सर्प्पणार्थं पूर्व्वदत्तदेवब्रह्मदायादिरहित आचन्द्रार्क्कार्ण्णवसरित्क्षितिसमकालीनः पुत्रपौत्रान्वयक्र मभोग्यतया भूमिच्छिद्रन्यायेनाग्रहारोनुज्ञातो यतोवगम्यास्मद्वं श्यैरन्यैर्वागामिनृपति भिरनिलविधूतकाशतूललवचञ्चलं जीवितमवगच्छद्भि ..... यशश्चिराय चिचीषुभिरेष दायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमिरपटलावृत मतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैः संयुक्तः स्यादुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

षष्टिर्व्वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥३॥

संवत्सरेष्वष्टचत्वारिंशत्सु ४० ८ भाद्रपदशुद्धे द्वादश्यां १० २ लिखितञ्च तत्स्वमुखाज्ञप्तपूर्ण्णेन ॥ श्रीभाविहितस्य स्वहस्तः ॥

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Translation

Accomplished! Well-being! From Kishkindhipura[3]. In the dynasty of Guhilaputras,[4] which has the great fame as clear as the rays of the moon of the autumnal season, which removes the distress of such people who bow to it, which has the reputation of obliterating the greatness of (its) enemies,

there was śrī-Dēvagaṇa, a great devotee of Mahēśvara, who has acquired all the *mahāśabdas* without exception[5], who has brightened the circle of the earth by his fame which like the moonlight, had enchanted all people, who being free from blemishes was like a sage, who, like another moon which makes the lilies bloom in all grandeur, had made the greatness of his family bloom in fullness, who was endowed with all (great) qualities, which seem to have greedily resorted to him, who was well-versed in the doctrines of battle, who has conducted his life by due observance of the three principles of life, *dharmma, artha* and *kāma,* which principles in the case of the host of his enemies had been neglected (thus they were enemies to the proper ordering of life in accordance with the three principles mentioned), who was absorbed in administering his people well, who, like *Trilōchana* (God Śiva with three eyes who also destroyed the *asura* - well-proteced by three fortified citadels - Tripura) was able to capture the cities of (his) enemies.

Śrī-Bhāvihita, who meditates at the pair of his (Dēvagaṇa's) feet,[6] who had become dear to *(anurakta)* all the regions even from the time of his birth *(udaya)* like the Sun (who colours all the regions with orange and red glow at the time of his rising), who has dispelled the spreading darkness that are his enemies, who has a pleasing personality having been endowed with the host of the many great qualities, who is charming even like an incarnation of Kāmadēva (cupid),

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who is like Bōdhisattva[7] (Buddha ?) in fulfilling the desires of those eager to obtain all desirable things, and who has earned the five *mahāśabdas*,[5] is well and informs all-*rāja, rājaputra, rājasthānīya, uparika, kumārāmātya, pratīhāra, pramātṛi, balādhikṛita, chaurōd-dharaṇika* (police exterminating thieves and robbers), *dāṇḍapāśika, śaulkika, prātisāraka, gamāgamika, chāṭa, bhaṭa, sēvaka* [8] etc. May it be known to you that

having become aware of the intention of my uncle, Dēvagaṇa-pāda to grant a *brahmadēya* through a charter, for securing increase in fame and religious merit to him (Dēvagaṇa), I ratify the grant[9] of the village . . . . . in Purapaṭṭa-vishaya,[10] the boundaries of which have been demarcated, in which, however, whatever (land) had been already granted as *dēva(dāna)* and *brahmadēya* have been excluded, as an *agrahāra* along with the right to the enjoyment of *uparikara, bhūta-vātā-ādi-pratyāya,* all *bhōgabhāga,*[11] *daśā-para-dha,*[12] and with a guarantee of non-interference by *chāṭas* and *bhaṭas,* and with a further guarantee, that the grant will last till the Moon. Sun, oceans and streams and earth last, along with the right of handing down the grant to sons, grandsons, and further down in heredity for enjoyment, in conformity with the rule of *bhūmichchhidra,*[13] to *brāhmaṇa*[14] Asaṅga-śarmman, son of *brāhmaṇa* Indraśarmmaṇ, a *sa-brahma-chārī*[15] of the *Māddhyandina* (the *Śukla-Yajurvēda* school) belonging to Ḍauṇḍāyana-sagōtra[16] a *sāmānya* of Kūragirikā,[17] who had emigrated from Ujjayinī,[17] to enable the performance by him of the daily routine rituals (as enjoined on a brahmin) viz., *bali, charu, sattra, vaiśvadēva* and *agnihōtra*[18]

(The grant is followed by the usual admonitions and exhortations to ensure the protection of the grant- in this context the use of the words *kāśa-tūla* (kinds of grass) while stressing the evanescence of life and

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chichīshu - (one who wants to accumulate) are noteworthy-and citation of three of the usual verses in this regard here attributed to the worshipful (codifier of the Vēdas), Vyāsa.

On the day of the twelfth phase of the moon in the bright fortnight of the (month) Bhādrapada in the year 48.

Written by Pūrṇṇa on (my) oral order (dictation).

This is the own hand (signature) of Śrī-Bhāvihita.

Notes

1. It is stated that only the not so satisfactory impression of the plates were received by Dr. Sircar, D.C. from a gentleman of Duṅgarpur who however had received and returned the plates to the person who brought them and they are now untraceable. The findspot of the plates and circumstances leading to their discovery are not available (See *EI,* XXXIV, p.167).

2. This ascription of the date cited in the record to the Harsha era follows the reasoning of Dr.D.C. Sircar (See *Ibid.,* p.168-169).

3. As for the identification of Kishkindhipura there is some confusion. Two inscriptions (BL, Nos. 199, 208) dated 1176 and 1178 respectively from Kēkind in the former native state of Jodhpur, refer to the rulers mentioned in them as ruling at Kishkindhā which fact suggests that Kishkindhā of the medieval times is represented by Kēkind, the findspot of the inscriptions. However, in view of the report that the plates dealt with here were brought to the Archaeologist of the old Dungarpur State by a Bhil, Dr.D.C. Sircar argued that Kishkindhīpura "is not therefore the same as Kēkind in the old Jodhpur State (lying to the north-west of the Udaipur Division), which is called Kishkindhā in the inscriptions found at the place" (*Ibid.,* p.169 and n.11). Mirashi V.V., for reasons stated by him, was inclined to identify Kishkindhā with the extensive ruins of an ancient town found near the modern village of Kalyāṇpur in old native state of Udaipur in Rājputana (*EI,* XXX, p.4). However, it can be seen that Kēkind referred to above appears to have been derived from the old name Kishkindhipura.

4. There is no evidence to show if the ruling dynasty of Guhilaputras was so called because it claimed descent from an ancestor named Guhila or because the members of this dynasty belonged to a clan called Guhila just like the Kēraḷaputras or

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Satyaputras. The various theories regarding the origin of the Guhilaputras have been extensively analysed by Sircar, D.C. *(The Guhilas of Kishkindhā,* p.1-23). The Guhilas came into limelight as a ruling family in about the 7th century A.D. in Rājputana which had seen the influx of many foreign peoples from the north-west from very early times, the latest having been the Hūṇas. When these foreign peoples settled down in Rājputāna area and nurtured their own ruling families, those rulers, to integrate themselves in the indigenous society, through their power and influence got assimilated in the local ruling castes by getting a *gōtra* assigned to them and a genealogical table devised to trace their descent from personages glorified in local myths (See *Ibid.*, p.18). Possibly they named their settlements after the place names found in the mythological references - Kishkindhā (the settlement of Vānaras as per the *Śrīmad-Rāmāyaṇa)* being one of them. The Guhilaputras of Kishkindhipura, belonged to one of the branches of that family. Possibly the period of this family of rulers can be assigned to about the close of the sixth century A.D. *(Ibid.,* p.35).

5. Dēvagaṇa is stated to have acquired all the *mahāśabdas* while his nephew-successor claimed to have acquired the five *mahāśabdas.* As pointed out above in this volume, these *mahāśabdas* referred either to the musical sounds raised by five instruments, the playing of which was considered as a privilege conferred on a subordinate chief/feudatory by his sovereign, or to the designations/titles with the prefix, *mahā* like *mahārāja, mahā - pratīhāra* which were either assumed by minor rulers or were such conferred on their subordinates by the sovereigns. But neither Dēvagaṇa nor Bhāvihita are reflected to have been subordinates or feudatories. It is possible that Dēvagaṇa or his predecessor was suboridnate to Harshavarddhana of Sthāṇvīśvara at which stage that feudatory had been invested with the privilege of the *mahāśabdas* (Cf.Sircar, D.C., *The Rulers of Kishkindhā,* p.45-46, 48) and that epithet, referring to the acquirement of the *mahāśabdas* continued to be used as part of the *praśasti* of their successors, even though they had ceased to be subordinate to any sovereign.(cf. "Dhulev plate of *mahārāja* Bhetti" *EI,* XXX, p.1 f. This record indicates that Bhāvihita of the Dungarpur plates might have been a subordinate of that Bhetti. Also see Sircar, D.C. *The Guhilas of Kishkindha,* p.65).

6. Śrī-Bhāvihita's relationship with Dēvagaṇa, whom he seems to have succeeded in rulership is revealed later in the record as that of a father's brother and nephew. As Bhāvihita is stated to have been meditating at his (his uncle's) feet, and to have

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issued this record as intended by his uncle and as he referred to him as Dēvagaṇapāda, the suggestion that the nephew had usurped the rulership, does not seem to be warranted (Cf. Sircar, D.C., *Ibid.*, p.60).

7. The context in which, Bōdhisattva fulfilled the desires of those who approached him is not clear (Bōdhisattva - one whose essence is wisdom - MW, *SED*, p.688, col.2 - was the term by which each previous incarnation of the Śākya Buddha, including the last, was known).

8. Dr. Sircar (*EI*, XXXIV, p.170-171) has explained the significance of these designations of the officials (stated to have been classes of subordinates) addressed by the ruler as follows:

rājan	-	subordiante chief
rājaputra	-	son of a *rājan*
rājasthānīya	-	Viceroy
pratīhāra	-	Officer in charge of the gate of the palace or capital
pramātṛi	-	An officer in charge of measuring the king's share of grains as collected from land-holders in villages.
balādhikṛita	-	Commander of forces
chaurōddharaṇika	-	Police Officer who dealt with cases of theft
dāṇḍapāśika	-	head of a group of policemen
Śaulkika	-	Collector of customs-duties
prātisāraka	-	a gate-keeper or a collector of tolls (Also see n.1 on p.171, *EI, XXXIV)*.
gamāgamika	-	messenger (also see above)
chāṭa	-	chief of a group of *pāiks*
bhaṭa	-	*pāik*
sēvaka	-	attendants

There are also different interpretations of these terms.

9. The circumstances under which the grant made by Dēvagaṇa was required to be ratified by his nephew uncle (?) have not been made clear in the charter. It is possible that Dēvagaṇa had just expressed his intention to issue a charter granting *brahmadēyam* but could not give effect to his intention due to the intervention of death and his nephew dutifully gave effect to his uncle's intention by issuing this charter. It is also possible that Dēvagaṇa had drafted the order regarding the grant and had died before giving the finishing touches and the same were completed by Bhāvihita.

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10. While the name of the village granted is not readable on the impression of the plate, the territorial division in which it was situated has been read as Purapaṭṭa-vishaya.

11. *bhāga* referred to the king's share of the produce (as due to the proprietor of land ?) and *bhōga* meant the collections besides the *bhāga* which were claimed in kind by the proprietors of land from land-holders/tenants (Sircar, D.C., *IEG*, p.47-48).

12. Dr. Sircar has explained these terms as follows :

uparikara - minor taxes or taxes on temporary tenants.

bhūta-vātādi-pratyāya - any income that might arise out of changes in the natural or climatic conditions.

daś-āparadha - fines for the ten offences, *(EI,* XXXIV, p. 171)

13. The rule of *bhūmi-chhidra* is often mentioned in the context of the rights over land granted enjoyable by the donee has not been satisfactorily explained. *Prima facie* it would appear to have referred to the rights of one who cut or brought under the plough, some land, for the first time. It may be stressed again that the clauses referring to the exclusion of such land in the grant-village as had already been assigned to Gods and brāhmaṇas and to the grant having been made in conformity with *bhūmi-chchhidra-nyāya* which more often than not included in grants of villages (sometimes even plots of land) as conventional formalities.

14. This stress on his having been a *brāhmaṇa*, of the grantee, his father and grandfather might be indicative of the process of integration of foreign elements or even indigenous elements into the caste-system and the pride of those who were assigned to the highest caste.

15. Though the term *brahmachāri*, ordinarily meant "a pupil studying sacred learning of Vēdas, while practicing continence or chastity" in these instances, the term might have referred to "Pandits learned in the Vedas" (MW, *SED*, p.689, col.3) or a *brāhmaṇa* living strictly adhering to the duties prescribed for a *brāhmaṇa- (brahmaṁ charati-iti)*. It is possible that these *sa-brahmachārins* as mentioned in these cases were pupils of the Vēdas who had just finished studies and come out of the hermitage of their *gurus* or institutions imparting education in the Vēdas *(chātur-vvidya-sāmānya)* and these grants of land/village as made to them by the rulers were meant to equip them to

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enter a householder's life and duly observe the routine laid down for that stage of a brahmin's life.

16. Ḍauṇḍāyana-sagōtra is not found in the list of the *gōtras* enumerated by John Brough. It might have been the same as Drauṇāyana-gōtra. *(op.cit.,*p.91, 98)

17. This frequent reference to a brahmin to have been a *sāmānya* of a place mentioned, might have indicated that the said brahmin was an *alumni* of the Vedic school functioning in the place referred to, in this instance Kūragirikā, which, however, has not been identified. Ujjayinī, wherefrom the donee-brahmin had emigrated apparently the modern town Ujjain in the Māḷava region (part of modern M.P.)

18. The significance of these rituals, *pañcha-mahāyajñas* has been explained above.

No.10

VALA PLATE[1] OF DHRUVASENA III

Location	:	Vala (Valabhī), Gujarat
Date	:	C.655 A.D.[2]
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Dhruvasēna III
Dynasty	:	Maitrakas of Valabhī
Reference	:	Diskalkar, D.B., *JBBRAS* I, p.35-37

Text :

. . . . मस्तसामन्त मण्डलोत्तमाङ्गधृतचूडामणीयमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमेश्वरचक्रवर्त्ति श्रीधरसेनस्तत्पितामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजन्मनो भक्तिबन्धुरावयवकल्पितप्रणतेरतिधवलया दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलितोतमाङ्गदेश

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स्यागस्त्यस्येव राजर्षेर्द्दाक्षिण्यमातन्वनस्य प्रबलधवलिम्ना यशसां वलयेन मण्डितककुभा नभसि यामिनीपतेर्व्विरचिताखण्डपरिवेषमण्डलस्य पयोदश्यामशिखरचूचुकरुचिरसह्यविन्ध्यस्तनयुगायाः क्षितेःपत्युः श्रीडेरभटस्याङ्गजः क्षितिपसंहतेरनुरागिण्याः शुचियशोङ्शुकभृतः स्वयंवरमालामिव राज्यश्रियमर्प्पयन्त्याः कृतपरिग्रहः शौर्य्यमप्रतिहतव्यापारमानमितप्रचंड रिपुमण्डलं मम्डलाग्रमिवावलम्बमानः शरदि प्रसभमाकृष्टशिलीमुखबाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्व्वमेव विविधवर्ण्णोज्ज्वलेन श्रुतातिशयेनोद्भासितश्रवणः पुनः पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृतश्रोत्रः परिस्फुरत्कटकविकटकीट पक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविलसन्नवशैवलाङ्कुरमिवाग्रपाणिमुद्वहने धृतविशालरत्नवलयजलधिवेलातटायमानभुज परिष्वक्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनः सर्वानिव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय श्रीवलभीस्वत लनिविष्टड्डा .... भिक्षुसंघाय चीवरपिण्डपातशयनासनग्लानभैषज्यात्र्थं भगवतो बुद्धभट्टारकस्य पूजास्नपनगन्धपुष्पधूपदीपतैलाद्यर्थ . . . . प्रतिसंस्काराय भिक्षुसंघस्य च पादमूलप्रजीवनाय वनौटकान्तर काशहृदान्तर्गतराक्षसकग्रामस्सोद्रङ्गस्सोपरिकरः . . . . ण्यादेयः सदशापराधः सोत्पद्यमानविष्टीकः सर्व्वाराजकीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्म . . . . . सरित्पर्व्वतसमकालीनः अव्यवच्छिन्नभोग्यः उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोस्य ड्डाविहारे . . . . भुंजतः कृषतः कर्षयतः कर्षापयतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिः अ . . . .

Summary

(This single plate which has become available starts in the middle of the *praśasti* of *chakravartti* Dharasēna IV. The continuation containing the genealogical background of Dhruvasēna III is identical with that presented in the Kāpaḍvaṇaj grant of Dhruvasēna III dated Saṁvat 334 dealt with above.)

That *Paramamāhēśvara*[3] Śrī-Dhruvasēna ordered all to note that for the augmentation of merit for his parents, he had granted the village Rākshasaka[4] included in . . . . . Kāśahrada[5] as a pious gift

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(dharmmadāya) with the usual rights and privileges (the list is the stereotyped one starting with *udraṅga* etc.) for catering to the needs, viz, dress, food, resting and medical attention, of the monks, (who had congregated) in Ḍuḍḍā-vihāra, situated within the precincts of Valabhī[6] and for the worship of Bhagavān Buddha-bhaṭṭāraka (enshrined in that *vihāra*?) with anointment, scented unguents, flowers, incense, for the oil for the lamps provided therein, for the maintenance (of the premises of the *vihāra* or the shrine of Buddha[7]) and for the maintenance of the college of monks *(bhikshu-saṅgha)* serving at the feet (of the Buddha enshrined in the *vihāra* ?[8])

Notes

1. The record dealt with here is found inscribed on a single plate, which only had become available. As usually these charters of the Maitrakas of Vaḷabhī are found inscribed on two plates. It has been presumed that this is the second of the two plates pertaining to this charter and that the first plate is missing. Even in the present available plate portions of the text, especially, the later portion, are stated to be much damaged and obliterated. The details regarding the *dūtaka* of the grant, the name of the writer of the record and the date have been lost in that damaged bottom portion of the plate.

2. This approximate date has been assigned to this charter on the basis of the date found preserved in the other charter (Kāpaḍvaṇaj) issued by this same king.

3. This reference to the king Dhṛuvasēna III as *parama māhēśvara-* (great devotee of Īśvara-God Śiva) is noteworthy. Though he is thus seen to have been a devout worshipper of Śiva, he followed the tradition of this dynasty and made this grant for a Buddhist establishment. (Cf. Virjee, K.K., *op.cit*, p.58-59 while discussing the salient features of the reign of Sīlāditya I, she had remarked that the king meted out equal treatment to all his subjects - Buddhist, Hindu or Jain).

4. Rākshasaka seems to be the same as Rokshasaka as referred to by Virjee, which she has identified with Radhu, the modern village, seven miles south-west of Khēḍā and 14 miles from Kasandra (Virjee, K.K., *op.cit*, p.308).

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5. The text preceding the mention of Kāśahrada has been read doubtfully as Vanauṭakāntara by Diskalkar. It is not known if the latter qualified Kāśahrada. Kāśahrada has been identified with Kāsandra, twentyfive miles south of Ahmadabad (*IA*, LIV, Supplement, p.18-19; Gadre A.S., *Imp.Ins. from Baroda*, p.13; also see Virjee, K.K., *op.cit. p.303.*). It seems to have been the headquarters of a territorial division.

6. Ḍuḍḍā-vihāra was a *vihāra* built and established in the precincts of Valabhī by Ḍuḍḍā, the daughter of a sister of Dhruvasēna I, who was a *param-ōpāsikā* (an ardent devotee) of Buddha. That Dhruvasēna I, himself a *parama-bhāgavata* (an ardent devotee of Bhagavān - God Vishṇu), obligingly made the grant of a village for that *vihāra* in (Gupta) Saṁvat 216 (Vala Plates - *USVAE,* III, No.236. Also see *ibid.,* No.236 A) Thereafter it is seen that many of the successors of Dhruvasēna I had made further grants to the same *vihāra.* The charter as dealt with above, evidences that the patronage for that *vihāra* by the Maitraka rulers continued even upto the middle of the seventh century. It is also noteworthy that the contents of the charters made out in favour of that *vihāra* were almost identical except for the land/village granted. Though there is a gap in the reading of the text, between the mention of Ḍuḍḍā and of *bhikshu-sanghāya,* from the reference to the identical context in other chartes it can be understood that the reference was to the *bhikshu-saṅgha* or college of monks that had congregated in the Ḍuḍḍā-vihāra from all around.

7. The text after - *dīpa-tail-ādyarttham* and before *pratisaṁ skārāya* could not be read due to the damage to the plate.

8. The phrase *bhikshu-saṅghasya cha pāda-mūla-prajīvanāya* may suggest that the provision made was for those serving at the feet of the *bhikshu-saṅgha.* However it is seen in other charters that *pāda-mūla* referred to those serving at the feet of the deity enshrined in the temple. Hence the reference here could only have been to those serving at the feet of the Buddha installed in the shrine within that *vihāra.* As the above-stated phrase starts with *bhikshu-saṅghasya,* it has to be understood that this *bhikshu-saṅgha* concerned itself with the worship of the Buddha in the shrine.

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No.11

CUTTACK MUSEUM PLATES OF MADHAVAVARMAN

Location : Cuttack,[1] Orissa

Date : Samvat 50[2] = 656 A.D.

Script : Siddhamātṛikā (Early Nāgarī)

Language : Sanskrit

King : Mādhavavarman

Dynasty : Śailōdbhava

Reference : Majumdar, N.G., *EI,* XXIV, p. 148-153

Text :

Metre : V. 1, 2, 4, 6 *Śārdūlavikrīḍita*, 3, 8, 9 11, 12, 17 - *Vasantatilakā*, 5, 14, 22 - *Āryā*, 7, 15, 16, 18-21 - *Anushṭubh ; 10 - Indravajrā* ; 13 - *Sragdharā.*

ॐ स्वस्ति ।

इन्दोर्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कौमलै
र्ब्बन्धाहेररुणैः स्फुरत्फण मणेर्दिग्धप्रभासोंशुभिः ।
पार्व्वत्या सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा
गंगाम्भःप्लुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥१॥

प्राच्याम्भोनिधिरुद्धसानुरतुलः पुष्यद्द्रुमालीवृतः
स्यन्दन्निर्ज्झरवारिदारितद रीपातस्खलन्निस्वनः ।
स्वानत्रस्तपतत्रिवल्गुविरुतैरापूरितान्तर्गुहः
श्रीमान्मेरुरिवोद्गतः कुलगिरिः ख्यातो महेन्द्रः क्षितौ ॥२॥

प्रांशुर्म्महेभकरपीवरचारुबाहुः कृष्णाश्मसञ्चयविभेदविशालवक्षाः ।
राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥३॥

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तेनेत्थं गुणिनापि सत्त्वमहता नेष्टं भुवो मण्डलं
शक्तो यः परिपालनाय जगतः को नाम स स्यादिति ।
प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वतः
तच्चित्तानुगुणं विधित्सुर दिशद्वाञ्छां स्वयम्भूरपि ॥४॥

लोकप्रतीतिबाह्यः शकलशिलासम्पुटात्प्रसूत इव ।
देवकुमारान्यतमो हरनिर्म्माणात्ततो दृष्टः ॥५॥

सोप्याश्चर्यमनोभुवाधिपतिना शम्भोः प्रसादात्क्षणं
भीतोद्भ्रान्त सविस्मयस्थितिमतासम्भाव्यसौम्यं वपुः ।
भूतानन्दकरः कृतश्च विजयी शैलोद्भवः क्ष्मापतिः
शास्ता दुष्पथगामिनां सुकृतिनां रूपीव धर्म्मः स्वयम् ॥६॥

शैलोद्भव इति ख्यातस्ततो वंशः शुभः क्षितौ ।
उत्सवातिशयस्थानमद्भुतानामिवाद्भुतम् ॥७॥

शौलोद्भवस्य कुलजोरणभीत आसीद्येनासकृत्कृतभियां द्विषदंगनानां ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्द्धमाकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥८॥

तस्याभवद्विबुधपालसमस्य सूनुः श्रीसैन्यभीत इति भूमिपतिर्गरीयान् ।
यम्प्राप्य नैकशतनागघटाविघट्टलब्धप्रसादविजयं मुमुदे धरीत्री ॥९॥

तस्यापि वंशेथ यथार्थनामा जातोयशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्त्रैर्मृष्टः कलंकः कलिदर्प्पणस्य ॥१०॥

जातस्स तस्य तनयस्सुकृती समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्म्महेभकुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥११॥

जातेन येन कमलाकरवत्स्वगोत्त्रमुन्मीलितं दिनकृतेव महोदयेन ।
संक्षिप्तमण्डलरुचश्च गताः प्रणाशमाशुद्विषोग्रहगणा इव यस्य दीप्त्या॥१२॥

कालेयैर्भूतधात्त्रीपतिभिरुपचितानेकपापावतारै
र्येषां नीता कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रं ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरसकृत्सम्यगिष्टैरकारि
स्फीतां तृप्तिं सुरौघः प्रतिहतबलवच्छत्त्रुपक्षेण येन ॥१३॥

माधवपुरविहितस्थितिरंबुदनिर्मुक्तचन्द्रसितकीर्त्तिः ।
स श्रीमाधववर्म्मा रिपुमानविघट्टनः कुशली ॥१४॥

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विषयेस्मिन् जयपुरे वर्त्तमानभविष्यतः ।
द्विजातिपूर्व्वान्नृपतीन्राजस्थानीयसंयुतान् ॥१५॥

कुमारामात्यमायुक्तान्करणोपरिकानपि ।
तथा जनपदं सर्व्वमर्हयत्यानुपूर्व्यतः ॥१६॥

विदितमस्तु भवतामेतद्विषयसम्बद्धव्याघ्रपुरभुक्तौ तमतडाग्रामश्चतुः सीम्ना त्रयोविंशतितिम्पीरपरिमाणः स्कन्दादित्यस्वामिरुद्रस्वामिदद्दस्वा मिवेदस्वामि महेन्द्रस्वामिखदिरादित्यस्वामिप्रद्युम्नस्वामिपाण्डरमातृस्वा म्यादित्यस्वामि यज्ञस्वाम्यग्रस्वामिछरम्पस्वामि कायवरस्वामि शर्व्वस्वामिमातृचन्द्रस्वा मिवोन्तेल्वादित्यस्वामिगोलस्वामिमध्वस्वामि मातृचन्द्रस्वामिदत्तस्वामिधर्म्म स्वामिवामदेवस्वामिश्रीस्वामि स्वामिचन्द्रस्वामिभ्यो द्विजातिभ्यः मातापित्रो रात्मनश्चपुण्याभिवृद्धये प्रतिपादितः तदेतच्छासनदर्शनादेषां यथोचितं ताम्रपट्टदानं दत्त्वा भुञ्जानानां धर्म्मगौरवान्न केनचिद्विघाते वर्त्तितव्यमपि च ॥

विद्युद्विलासतरलामवगम्य सम्यग्लोकस्थितिं यशसि सक्तमनोभिरुच्चैः ।
एष द्विजोपकृतिमाच्चरतैर्भवद्भिर्द्धर्म्मा नुरोधनपरैरनुमोदितव्यः ॥१७॥

उक्तं च मानवे धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१८॥ अपि च।

मा भूदफलशंका वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालने ॥१९॥

अभूद्दत्विगुपाद्ध्यायो गुहचन्द्रोच्च दूतकः ।
लेखितोपेन्द्रसिंहश्च तनयः कुण्डभोगिनः ॥२०॥

उत्कीर्ण्णस्ताम्रपट्टोयं दुरितप्रतिघातकृत् ।
स्कन्दभोगिना सम्यक् जयसिंहेन तापितः ॥२१॥

जयति जयन्तप्रतिमः प्रसभसमाकृष्टरिपुनृपश्रीकः ।
श्रीधरपौरः क्षितिपो वरदीकृतलोकनाथसखः ॥२२॥

संवत् ५० श्रावण दिन २० ४

श्रीसैन्यभीतस्य

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Translation

Ōṁ! Well-being! (The first verse invoking protection from the matted locks of God Śaṁbhu is the same as in the Buguḍa plates.)

Verse 2 The Mahēndra, the Kulagiri[3], whose slopes are obstructed (only) by the Eastern Ocean, which is covered by rows of *pushya* trees[4], where there are rivulets whose currents are so fast that they cut the ground and flow with a tumultous roar, which contains caves wherin the loud chattering and bleeting of goats and chirping of birds are reverberating, which rises like the great Mēru, is well known in the world.

Verse 3 and 4 corresponds to Verses 3 and 4 of Buguḍa plates.

Verse 5 Then there was seen one who, due to his having been created by God Hara was like another Dēvakumāra (God Kārttikēya), who transcended the comprehensions of all people, who looked as if he was born out of a box filled with fragmented stones.

Verse 6 That Śailōdbhavah, was one who gladdened all creatures, who had accomplished (the tasks he had set for himself) and was victorious, was a lord of the earth, who chastised evil-doers and was also one, who was righteousness *(dharmma)* incarnate in respect of those who did the right things, who had been created with a pleasing personality through the grace of God Śaṁbhu, the wonderful master of cupid *(manōbhava)*, who was awe-struck, bewildered and kept wondering for some moments.[5]

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Verse 7 From him the splendid dynasty well-known as Śailōdbhava, came to be and its emergence was something that was an event, worthy of celebration as it was most remarkable.

Verse 8 to 12 and the first half of verse 13 are identical with verse 6-10 and first half of verse 11 of the Buguḍa plates.)

Verse 13 By him (Mādhavavarmman) who had steadied the earth, which had been brought close to the deluge by the many kings who had come under the control of Kali (the age of evil) and were indulging in all sinful acts, who, on the one hand had demolished those inimical to him, had also abundantly propitiated the host of the celestials by due and frequent performance of the sacrifices like Aśvamēdha[6].

Verse 14 That Śrī-Mādhavavarmmā, who has demolished the pride of his enemies, whose fame is white like (the brilliant and pleasing light of) the moon, that has emerged from the clouds, who has taken his station at Mādhavapura[7] is well.

Verse 15-16 (He) honours in due order of protocol, the *nṛipatis* (rulers) along with the *rājasthānīyas, kumār-āmātya, āyukta, karaṇa, uparika* and all the (inhabitants of the) *janapada* as headed by the twice-born (brahmins) as there are at present and will be there in future in this Jayapura-vishaya[8]

Prose Let it be known to you: the village Tamataḍā, comprising land to the extent of twentythree *timpīra*[9] with its four boundaries duly defined, in Vyāghrapurabhukti[10] as attached to this *vishaya* has been granted for the increase of merit to my parents and myself to the *dvijātis* (brahmins)

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(as listed below) Skandādityasvāmi, Rudrasvāmi, Daddasvāmi, Vēdasvāmi, Mahēndrasvāmi, Khadir ādityasvāmi, Pradyumnasvāmi, Pāṇḍaramātṛi svāmi, Ādityasvāmi, Yajñasvāmi, Agrasvāmi, Chharampasvāmi, Kāyavarasvāmi, Śarvvasvāmi, Mātṛichandrasvāmi, Vontēlvādityasvāmi, Gōlasvāmi, Madhvaṣvāmi, Mātṛichandrasvāmi, Dattasvāmi, Dharmmasvāmi, Vāmadēvasvāmi, Śrīsvāmi, Svāmichandrasvāmi[10].

After seeing this charter as engraved on copper plates, while these donees enjoy the land in the prescribed manner none should cause any obstruction as it is a religious donation. (This is followed by a general appeal without mentioning the future rulers to approve and honour this grant (v.17) and two of the usual verses (v.18-19) in this regard here attributed to the code of *dharmma* of Manu).

Verse 20 Here the *dūtaka* was *Ṛitvig-upādhyāya* Guhachandra. It was written by Upēndra-siṁha, son of Kuṇḍa bhōgin.

Verse 21 To obviate any misrepresentation, this copper plate was inscribed by Skandabhōgin, and was well heated by Jayasiṁha.[11]

Verse 22 Victorious is the ruler of the earth, the resident of Śrīdharapura[12], who resembles the moon[13] in appearance, who has forcibly attracted to himself the wealth of his enemies, and who is the friend of Lōkanātha, who has been bestowing boons on him.[14]

Saṁvat 50 Śrāvaṇa day 24.

Śrī Sainyabhīta[15]

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Notes

1. It is stated that the actual provenance of this charter is not known. After having been in the custody of the Mohant of Kenduāpādamaṭh in Cuttack District, Orissa, for a long time, it was ultimately presented to the Provincial Museum, Cuttak (*EI*, XXIV, p.148).

2. Majumdar, N.G., (*Ibid.*, p.148) was inclined to assign the date quoted i.e. 50 to the Harsha era of A.D. 606. However, no information on śailōdbhava Mādhavavarman's connection with Harsha has come to light so far. Hence it seems possible that the Saṁvat cited was of Mādhavavarman's own regnal reckoning, which might have been started from a date soon after the Ganjam plates of Gupta year 300, (619-20 A.D.) when Mādhavavarman established himself independent of Śaśāṅka or of any other.

3. *Kulagiri* is stated to refer to "Family mountains. A series of system of seven chains of mountains in Southern India." (Dawson, John *A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature,* p.169). Actually they appear to have been the collective name applied to the mountains in India south of the Himalayas. They are stated to be Mahēndra (Orissa); Malaya (Malabar, southern part of the Western Ghats); Sahya (northern part of the Western Ghats); Śūktimat (location doubtful); Ṛiksha (Goṇḍwāna) or Gaṇdha-mādana (its identification in Southern India is uncertain); Vindhya (eastern division of Vindhya mountains) Pāripātra or Pāriyātra (northern and western portions of Vindhya mountains) (*Ibid.*, p.169-70.) However it is likely that the Śailōdbhavas claimed a close connection with the mountain Mahēndra in their region i.e. Orissa and endearingly referred to it as their family mountain.

4. Lexicons do not refer to any Pushya tree. *Pushya* is stated to refer to *"the blossom"* or "a species of plant" (MW. *SED*, p.589 col.1). The phrase *"Pushyadrum-ālivṛitaḥ"* can be interpreted as "surrounded by rows of blossoms and trees". Or it is possible that *pushya* was a tree peculiar to the region of Orissa.

5. Verses 5 and 6 which have been incorporated in the genealogy of Śailōdbhava family, for the first time in this record, tell about the king, Śailōdbhava as one, who was born due to the grace of God Śambhu in answer to the prayers of Pulindasēna. When

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the text here says that it looked as if he rose from heap of stones and that the dynasty was named after him it may be indicative of the fact that this progenitor of the family had been born among the forest dwellers and that he became a ruler of a tract as a feudatory on his impressing a sovereign about his prowess. The phrase *bhīt-ōdbhrānta-savismaya-sthitimatā,* describing Śambhu, (the God), in verse 6 might have been introduced here to explain the term *bhīta* suffixed to the names of many kings of this dynasty.

6. The first half of the verse 13 of the present plates is identical with the first half of verse 11 of the Buguḍa plates. The drafter of the present charter had changed the text of the second half of the same verse and thus had made this second half seem unconnected with the first half. In the Buguḍa plates while the first half of the verse, conveyed the information that the earth was sliding towards *pralaya* or annihilation due to the misdeeds of former kings, the second half stated that the same earth was steadied into a firm position by Śrīnivāsa (Mādhavavarmman) through the performance of the sacrifices. In the present charter the second half though referring to the performance of sacrifices by the said king does not say that such performance caused the earth to steady itself into a firm position but says that the performance of the sacrifices was comparable to the king's fighting battles to vanquish his enemies.

7. Mādhavapura was possibly a city founded by Mādhavavarman as the capital of the Śailōdbhavas. It has been surmised that it was also known as Śrīdharapura as verse 22 at the end of the record says that the ruler-issuer of the charter (Mādhavavarman) resided in the city of Śridhara. It is possible it was adjacent to Kōgōda.

8. The places mentioned in the record have not been identified. Though one scholar was inclined to identify Jayapura-vishaya with the erstwhile Jeypore state in Koreput District, this identification is stated to be problematical (Ganguly, D.K., *op.cit.,* p.44).

9. *Timpīra* seems to have been a land-measure in use in the Orissa region in ancient times. No details about this land-measure are available. (Cf. Sircar, D.C. *IEG.,* p.341).

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10. Apparently the twenty three *timpīra* of land was to be held and worked jointly by the twentyfour brahmins (*dvijātibhyaḥ).* It is strange that no details to identify them have been recorded as is found done in other charters. It appears there was some other arrangement to ensure that the intended brahmins participated in receiving the grant. From the penultimate verse of the charter it appears that by inscribing the record on copper plates and having it sealed, it was thought that misrepresentations and impersonations could be avoided. However it is to be noted that Mādhavavarman is credited with the performance of sacrifices like *Aśvamēdha* (verse 13), and the *dūtaka* or executor of the grant is stated to have been a *ṛitvik* and *upādhyāya.* Whereas usually the *dūtaka* in a charter was either the heir-apparent of the king or some other prince or a very high official, the nomination of the *ṛitvik* or *upādhyāya* to that function suggests that he was the priest who conducted and directed the performance of the sacrifices, arranged by the king and the grant of land was in that connection. The recipients named might have been those brahmins who had assisted that *ṛitvik* during the performance of the sacrifices and since it was the *ṛitvik* who could recognise and identify them, he was made the *dūtaka* executor of the grant. Such grant of land to the chief priest and his distribution of the land to other brahmins, was also witnessed in the Vēḷvikkuḍi grant of Neḍuṅjaḍaiyan *(EI,* XVII.p.291 f.)

11. From this mention it can be understood that the ancients thought that by reducing the record to copper plates, the chances of miscarriage of the benefits of the charter are obviated, It is possible that as many copies of the copper plates as there were donees, were made to distribute a copy each to the donees for his record and establishment of claim in the village. The heating *(tāpana)* of the record as stated here has been construed as describing the process of soldering and sealing of the copper plates with the royal insignia *(EI,* XXIV, p.150).

12. It may be construed that Mādhavapura had another name Śridharapura. It is possible that the capital of the Śailōdbhavas, Kōṅgōda had several localities (hamlets?) each named after one of the 12 names *(dvādaśa-nāma,* Kēśava, Mādhava etc.) of God Vishṇu (Cf. the hamlets of Uttaramēru-chaturvēdi-maṅgalam in Tamilnāḍu inscriptions.)

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13. Jayanta is a name which is seen applied to "a son of Indra", Śiva, "son of Dharma" etc. as also to "moon" (MW, *SED,* p.340. col.1). Here in *Jayanta-pratimaḥ*', the meaning "moon" seems to be apt.

14. It has been understood that Lōkanātha was possibly the friend of Mādhavavarman (*Ibid.,* p.150-151). Mādhavavarman is seen to have performed the *aśvamēdha* sacrifice, which was ordinarily possible only for independent monarchs (See Sircar, D.C., *IEG.,* p.34). It seems that Lōkanātha mentioned here referred to the God worshipped by Mādhavavarman, and that the king obliged the God to bestow boons to him. It may be mentioned that around the date of the present charter i.e. C.650 A.D. there was one ruler named Lōkanātha in the region of Tippērāh in East Bengal (now Bangaladesh). It may be tempting to say that Śailōdbhava Mādhavavarman had struck up an alliance or friendship with that Lōkanātha to deal with some threat to him from the region of Bengal in between the area under his own rule in Orissa and Tipperah under the authority of Lōkanātha. However the distance between these two kingdoms militates against such a surmise.

15. This legend on the seal is found below the figure of a seated bull *(EI,* XXIV, p.148). This mention of the name Śrī-Sainyabhīta on the seal clarifies that this was Mādhavavarman's official name. The names, *Raṇa-bhīta, Ayaśōbhīta* and *Sainyabhīta* were titles special to the family of Śailōdbhavas.

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No.12

BAGUMRA PLATES OF ALLASAKTI

Location	:	Bagumrā, (Balasar District of the erstwhile native state of Baroda), Gujarat[1]
Date	:	(Kalachuri) year 406=656 A.D.[2]
Script	:	Southern Brāhmī
Language	:	Sanskrit
King	:	Allaśakti
Dynasty	:	Sēndraka
Reference	:	Bühler, G., *IA*, XVIII, p.265 f.; Mirashi, V.V., *CII*, IV, p.117-122

Text :

Metre : V. 1. *Drutavilambita;* 2,3,4,5 *Anushṭubh;* 6. *Indravajrā.*

सिद्धम् ।

प्रथमदिक्सरसीपृथुपंकजं गगनवारिधिविद्रुमपल्लवम् ।
त्रिदशरक्तजपाकुसुमं नवं दिशतु वो विजयं रविमंडलम् ॥१॥

स्वस्ति । मेरुमहीधरशिखरस्थिररुचिरसमुन्नते विकसितयशसि महति सेन्द्रकराजानामन्वये नैकचातुर्द्दन्तगजघटाटोपसमरसङ्घट्टलब्धविजयो विजिताशेषरिपुगणः स्वभुजबलविक्रमाक्रान्तमहीमंडलः प्रणताशेषसामन्तशिरोमुकुटनिघृष्टपदपंकजः नयविनयसत्यशौचाचारद मदयादानदाक्षिण्य श्रीसंपदुपेतो नरपतिः श्रीमद्भानुशक्तिस्तस्य पुत्रस्तत्पादानुध्यातः शरदमलशशांकमंडलामलयशाः सवितेवोदयवा ननुरक्तमंडलश्च कल्पद्रुम इवाभिवांछिताशेषजनोपभुज्यमानविभवो जनार्द्दन इवापहृताशेषबलिराज्यः परचक्रानुरक्तलक्ष्मीकः श्रीमन्नरपतिः आदित्यशक्तिस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमान्दक्षिणगुरुबाहुदंडपृथिवीपालनक्षमो व्यपगतसजलजलधरपटलव्योमतलगतशरदिन्दुकिरण धवलतरयशोवितानलंघितांभोधिः धिया परपरमगांभीरो

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देवद्विजाति स्वजनबांधवोपभुज्यमानविभवो भवसूनुरिवाप्रतिहताराति: शक्तिरिवो पा राज्यः समदद्विरदवरसलीलगतिरर्जुन वाशेषसंग्रामविजयी नवरतविक्र मोत्साहशक्तिसंपन्नः काम व समानयुवतिजननयननंदनः श्रीमत्पृथिवीवल्लभनिकुम्भाल्लशक्तिः सर्व्वानिव यथा संबध्यमानकान् राजराजस्थानीयचोरोद्धरणिकदांडपाशिकदतगमागमिकभटचाटसेव कादीन् ब्राह्मणो रान् वणिग्जानपदानन्यांश्च विषयपतिराष्ट्रग्रामकूटायुक्तकमह राधिका रिकादीननुदर्शयति । स्तु वो विदितं मया परलोकावेक्षत्वमंगीकृत्य महत्फलं च श्रुत्वा ततः त्रेयण्णाहारविषयांतर्गत बलिसग्रामो बलिचरुवैश्वदेवाग्निहोत्रादिक्रियोत्सर्प्पणात्र्थं मातापित्रो रात्मनश्च पुण्ययशोवृद्धये ।चन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनः पुत्रपौत्रान्वयक्र मोपभोग्यः सभूतवातप्रत्यायः सर्व्वादानादित्यविष्टिप्रातिभेदिकापरिहीनः भूमिच्छिद्रन्यायेनाचाटभटप्रवेश्यः सोद्रङ्गः सोपरिकरः भाद्रपदपौर्ण्णमास्यां विजयानिरुद्धपुरीवास्तव्य भारद्वाजसगोत्रवाजसनेयमाध्यंदिनसब्रह्मचारिणे बप्पस्वामिने दीक्षिताय उदकातिसर्गेण प्रतिपादितः । यतोस्मद्वंशजैरन्यैर्व्वा गामिनृपति भिर्न्नलवेणुकदलीसारं संसारं जलबुद्बुदोपमं च जीवितमवधार्य्य शिरीषकुसुमसदृशापायं च यौवनं गिरिनदीसलिलगत्वराणि चैश्वर्य्याणि प्रबलपवनाहताश्वत्थपत्रचंचला च राज्यश्रीरितीदमाकलय्या यमस्मद्दायोनुमं तव्यः प्रतिपालयितव्यश्च। यो वाज्ञानपटलावृतमतिराच्छिंद्या दाच्छिद्यमानं वानुमोदेत स पंचभिर्म्महापातकैः सोपपातकैश्च संयुक्तः स्यादिति। उक्तं च भगवता पाराशर्य्येण वेदव्यासेन व्यासेन ॥

बहूभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥२॥

विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाह्वयो हि जायन्ते भूमिदायं हरन्ति ये ॥३॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
।च्छे । चानुमन्ता च तान्येव नरके वसेत् ॥४॥

स्वद ां परद ां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥५॥

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यानीह द ानि पुरा नरेंद्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥६॥

संवत्सरशतचतुष्टये षड्डु रे भाद्रपदशुद्धपञ्चदश्यां दतकोत्र श्रीवल्लभबप्पः। महाबलाधिकृतवासवसमादेशात् लिखितमिदं तस्यैवानुजेन संधिविग्रहाधिकृतदेवदिन्नेनेति॥

* On the plate the relevent portion reads *"dīkshitasyatyai"*. as Mirashi has. suggested this is be corrected to *"dīkshitāya* or perhaps *dikshita-sthityai* (*op.cit.*, p.120 n.12)

Translation

Accomplished.

Verse 1 May that disc of the Sun with the halo, which is the gigantic lotus in the pond that is the eastern quarter, the sprout of coral in the ocean that is the firmament, and which is also the fresh red China rose flower of the celestial region,[3] grant you victory.

Well being.

Prose (The description of the genealogy upto the phrase, *praṇat-āśēsha--paṅkajah* referring to the glories of the family of Sēndrakas and to the excellent accomplishments of the first king of the family, herein stated to have been Bhānuśakti is almost identical with the corresponding portion in the Kāsārē plates dealt with no.5 above)

In that family of Sēndrakas, which is firmly established and has risen to lofty heights like the Mēru mountain and whose fame has blossomed and spread, there was Śrī-Bhānuśakti, the lord of men *(narapati)*, who had achieved victory in the battles where numerous four-tusked elephants had clashed, who had vanquished all his enemies without exception, who had conquered the whole circle of the earth through his prowess and strength of his arms, whose

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lotus-like feet were being rubbed by the crowns of the numerous feudatories who had been brought under subjection by him, who was endowed with the wealth of the eminent qualities of mastery in statecraft, modesty, truthfulness, clean habits, self-control,compassionate nature, munificence, and sympathetic nature-/gallantry,

His son who meditated on his (father's) feet, was the prosperous lord of men, Ādityaśakti, whose spotless fame was bright like that of the disc of the clear moon of the autumnal season, who like the rising Sun which has a red halo was surrounded by endeared adherents, who was like the Kalpa-tree (the celestial tree which grants the wishes of those who approach it) in that his wealth was being enjoyed by all those who approached him stating their wants, who was like God Janārddana (God Vishṇu who snatched from the *asura* king Bali, his kingdom and possessions by a strategem) in that he had conquered and annexed the kingdoms of powerful kings,[4] whose wealth had kept accumulating due to his coveting (the wealth of) enemy kings.

His son meditating on his (father's) feet is the prosperous lord of the earth, Nikumbhāllaśakti,[5] whose right arm is strong and massive enough to protect the (whole) world, whose pure fame, which was the cluster of the bright white rays of the moon shining in the sky during the autumnal season cleared of all clouds, had crossed the oceans, whose voice is profound and possesses grandeur, whose wealth is being enjoyed by the Gods, *brāhmaṇas* and persons near and dear as well as those who are related to him,[6] whose progress is unimpeded like that of Bhava-sūnu (son of God Śiva-Subrahmaṇya, who as the commander of the celestial army could never be checked in his progress), who with his Śakti, has acceded to the kingship,[7] who has a playful

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and graceful gait as that of the rutting choice elephant, who like Arjuna (the epic hero) has been victorious in all battles and is endowed with a buoyant enthusiasm and prowess, who like Kāma (cupid) is attractive to lovelorn young damsels.

(He) draws the attention of all those concerned, (viz) *rāja, rājasthānīyas* (viceroys ?) *chōr-ōddharaṇika, dāṇḍapāśika,* messengers, *gamāgamika, bhaṭa, chāta,*[8] servants and such others, the eminent *brāhmaṇas*[9], traders and (elders) of the territorial division concerned and such others, the *vishayapati* (governors of the *vishayas* or *vishaya* concerned) prominent citizens *(kūṭa)* of the *rāshṭra* and village (concerned), *āyuktaka* (commissioners), elders *(mahattara)* and other officials, (to the fact) that, having accepted the advice that one should aim at comfort in the other world and salvation and having learnt about the great reward/fruit (obtainable from grants of land), has granted the village Balisa,[10] included in the *vishaya* included in the Trēyaṇṇ-āhára,[10] with due oblation of water, after observing the necessary religious formalities *(dīkshita--sthityai* ?)[11] to Bappa-svāmin, a student of *vājasanēya--māddhyandina* (school) belonging to Bhāradvāja - sagōtra and who hails from Vijaya-Aniruddhapurī,[10] to equilibrium for the due performance of the proper daily rituals, *bali, charu, vaiśvadēva, agnihōtra* and such (ordained rituals ?).

With the guarantee that the grant could be enjoyed by him as long as the Moon, Sun, oceans and earth last and that it could be passed down in his family in the line of sons and grandsons, and

entitling him to (collect and enjoy) the *bhūta-vāta--pratyāya*[12] and exempting him from the (payment of) *ādāna*-(tributes)[12] (and) *ditya* (other such levies)[13] and from rendering free labour and *prātibhēdika,*[13]

along with (the further right to collect and enjoy) *udraṅga*[13] and *uparikara*[13] and barring the entry (thereto) of the *chāṭas* and *bhaṭas,*[13]

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in accordance with *bhūmi-chchhidra-nyāya* (the rule pertaining to cutting the land first for agriculture)

with a view to secure increase of fame and religious merit of his parents and self

on the day of the full moon in the month of Bhādrapada[14].

(The grant is followed by a plea to the future rulers of the area to protect the grant and drawing their attention to the dire consequences that will result if the grant is disturbed as also five of the usual verses in the same strain attributed to the worshipful Vyāsa, the offspring of Parāśara).

On the day of the fifteenth phase of the moon in the month, Bhādrapada, in the year 406[14]

Here the *dūtaka* is Śrī-Vallabha-Bappa.

This has been written on the orders of *mahā-balādhikṛita* Vāsava,[15] by the his own brother, *sandhi - vigrahādhikṛita* Dēvadinna.

Notes

1. Bagumrā was stated to have been located in Balasar District, (*CII,* IV, p.117) or in Navsari District, (*IA,* XVII, p.183) both districts having formed part of the erstwhile native State of Baroda. Now that the old state of Baroda has been constituted into the modern Vadodara District, Bagumrā must be located in that Vadodara District. The ancient name of Bagumrā is shown to have been Umvara, which in ancient times seems to have been the headquarters of a territorial division to which it lent its name (*IA,* XVII, p.184; *EI,* IX, p.29).

2. The ascription of this year cited in the record to Kalachuri era follows the reasoning of Mirashi (*op.cit.,* p.118).

3. This invocation to the orb of the rising Sun is special to this charter, The red glow of that rising Sun is well described here. This red glow of the rising Sun is again adverted to, though indirectly in double *entendre,* (*anurakta* - meaning red glow with reference to the Sun and enamoured and loved with reference to the king) while describing the attainments of Ādityaśakti, in this genealogical account.

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4. The name Janārddana of God Vishṇu refers to that God's role as the tormentor chastiser which role of His was very evident in his dealing with the *asura* king Bali. The drafter of the record seems to have pruposefully employed this word (to refer to God Vishṇu even though the incarnation assumed by the God to put down Bali, is known by the epithets Vāmana and Trivikrama While the latter two eipthets only described the *modus operandi* adopted by that God to outwit and subdue the *asura* king, the former epithet brought out his general role as the chastiser of evil doers and those puffed up with their prowess and strength. It was that latter role of the God as assumed by the king, which the author of the text of this charter wanted to stress).

5. Mirashi has argued that the name of the king was only āllaśakti and that *Nikumbha* prefixed to this name was only a *biruda (op.cit.*, p.111 and n.3 Also *Ibid.*, p.117 n.1).

6. Though this statement was meant to bring out the glory of the king, such indulgence of allowing the relatives and friends to play with his wealth ordinarily spells disaster to the king.

7. Possibly Śakti referred to here was the son of sage Vasishṭha and his wife Arundhatī. But that Śakti is not known to have got a kingdom to rule. (Cf.*CII,* IV, p.122 n.2).

8. The inclusion of *bhaṭas* and *chāṭas* among the categories of people addressed by the king regarding the grant, points to their having been honourable people included in the official administrative hierarchy. But they seem to have been designated to discharge such functions which could prove irksome to the villagers. In addressing them regarding this grant, the king seems to have had the purpose of warning them to keep off from the village granted.

9. Brāhmaṇ-ōttara, literally means "better (type of) brahmins." (Cf. *brahmadēya-kkiḻavar* in the list of those addressed by kings to take note of grants of lands in Tamilnāḍu records). This group was distinct from the group of elders, (Cf. *CII,* IV, p.122).

10. In the phrase *Ṭrēyaṇṇ-āhāra-vishaya-antarggata-vishayē,* Trēyaṇṇa is indicated to have been the headquarters of the *āhāra-vishaya* named after it. Treyaṇṇa has been identified with the modern village Tēn near Bārḍōli in Surat District of Gujarat. The designation *āhāra-vishaya* seems to have denoted a fiscal division *(āhāra* a territorial cum fiscal unit assessed to contribute a fixed amount of revenue). Several such *āhāras* might have gone to constitute a *vishaya,* Here the *vishaya* also is seen to have been named after Trēyaṇṇa. Balisa has been identified with

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the modern Wanēsa about two miles south west of Tēn. Vijaya-Aniruddhapuri has not been identified. *(CII,* IV, p.118; also see *Ibid.,* p.26-27).

11. Dīkshitāya or *dīkshita-sthityai* indicated that the donee had solemnly declared his intention to perform a sacrifice or some such austerity. Possibly this phrase also indicated that the donee had completed the *brahmacharya* stage and had resolved to enter the next stage of a *gṛihastha.* As pointed out above the king made the grant as dealt with here to equip him with the financial wherewithal for undertaking to enter the family man stage.

12. The right *bhūta-vāta-pratyaya* seems to have referred to treasures as had been kept concealed and to such valuables that had been washed ashore from wrecked ships or such valuable things blown in by the winds, which windfalls, were usually meant to be transmitted to the king (Cf. Sircar, D.C. *IEG,* p.59; idem, *IE,* p.101).

13. *ādāna* and *ditya* might have been two of the many extraordinary contributions, the king or the lords of the land levied from the hapless landholders. (Cf. Sircar, D.C., *IEG,* p.5, 98:) It may be seen that all these imposts, *ādāna, ditya, vishṭi, prātibhēdikā* etc. from which the grantee was exempted are mentioned as distinct from *udranga* and *uparikara* along with which (i.e.) with the entitlement to, the grant was made. *Udraṅga* is stated to refer to the land-tax (Sircar, D.C. *IEG,* p.349) and *uparikara* to "additional taxes, unfixed taxes, minor taxes" etc. (*Ibid.* p.352). It appears that these two were the royal levies from the land and that the grantee, having been made the lord of the village, was given the right to collect and appropriate these taxes. In the former list, the presence of *vishṭi* or free labour in its midst seems to indicate that those were levies or obligations that the land-holders of the villages were to discharge for the purposes of local village administration. In such context, it would appear that *prātibhēdikā* referred to reproach for any failures in the proper execution of their duties by the village-land-holders. (The term *prātibhēdikā* seems to have been derived from the root, *prati-bhid* meaning "pierce, penetrate, to disclose, betray, to express displeasure, reproach, censure, to disown, reject, part from" etc. (MW, *SED,* (I), p.617 col3). Mirashi (*CII,* IV, p.CLXXII) states "There were other miscellaneous royal privileges designated as *prātibhēdikā* (he has corrected *pra* as in the text to *prā°* as in the other instances of the occurrence of this term), Sircar, D.C. *(IEG,* p.258) had said that it was "an obligation or impost" of uncertain meaning".

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14. Though the details of date given are insufficient for verification, tentatively they have been equated to 656 A.D., August 10 or 655 A.D. August 22 depending upon whether the year cited was expired or current. (*CII*, IV, p.118).

15. Māsama, as found written in the present record, has been amended to read Vāsava to accord with the Kāsāre plates dealt with above (See *CII*, IV, p.121, n.4, 118 n.1.)

No.13

KURNOOL PLATES OF VIKRAMADITYA I

Location	:	Kurnool District,[1] Andhra Pradesh
Date	:	Regnal year 3 = 656-57 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya (I)
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Fleet, J.F., *JBBRAS*, XVI, p.225-227; 235-237

Text :

Metre : V. 1-3 *Anushṭubh.*

ॐ ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।

दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृ भिस्सप्तमातृभिरभिवर्द्धितानां का ́केयपरिरक्षणप्राप्तकल्याण परम्पराणां

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भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेष महीभृतां चलिक्यानांकुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपोलेकेशि वल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्त वनवास्यादि परनृपतिमण्डलप्र णिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्य पौत्रस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्ध परमेश्वरापर नामधेयस्य सत्याश्रयपृथिवीवल्लभमहाराजपरमेश्वरस्य प्रियतनयः चित्रकण्ठाख्यप्रव रतुरङ्गमेणैकेनैव प्रतीतानेकसमरमुखेषु रिपुनृपतिरुधिर जलास्वादनरसनायमान ज्वलदमलनिशितनिस्त्रिंशधारयाधृतधरणिधर भुजगभोगसदृशनिजभुजविजि तविजिगीषुः आत्मकवचावमग्नानेक प्रहारस्स्वगुरोश्श्रियमवनिपतित्रित यान्तरिता मात्मसात्कृत्वा कृतैकाधिष्ठिताशेषराज्यभारस्तस्मिन् राज्यत्र यविनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं ।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वर स्सर्व्वानाज्ञापयति । विदितमस्तु वोस्माभिः प्रवर्द्धमानविजयराज्यतृतीयसंवत्सरे मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये संगममहायात्रायां पौर्ण्णमास्यां गौतमसगोत्राय प्रभाकरस्वामिनः पौत्राय वेदवेदाङ्गविदे प्रभाकरस्वामिने नळवाडिविषये रत्नगिरिनामग्रामे ग्रामतः पूर्व्वं निश्रक्षोविया [2] राजमानेन विंशत्युत्तरशतनिवर्त्तनं क्षेत्रमुदकपूर्व्वं दत्तं सर्व्वबाधापरिहारं ॥ अस्मद्वंश्यैरन्यै श्चागामिनृपतिभिः स्वदत्तिनिर्व्विशेषं परिपालनीयं अस्य च घातकः स पञ्चमहापातकसंयुक्तो भवति ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनमिति ॥३॥

उक्तं च मनुना ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिरिति ॥५॥

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Translation

Verse 1 Victorious is the boar-form of Vishṇu in which form when He agitated the oceans, on the tip of the right-hand tusk of that form, the world/earth found the resting place.

(The opening verse and the genealogical account upto the mention of Satyāśraya (Pulakēsin II) are nearly identical with the corresponding part in the plates of Ādityavarman dealt with above[3].)

That Satyāśraya's son, Vikramāditya-Satyāśraya śrī-pṛithivīvallabha-mahārājādhīrāja- Paramēśvara, who, stationing himself at the head of his army, in many renowned battles, solely with the help of (his) horse named Chitrakaṇṭha of the choicest breed and of the glittering, spotless and sharp sword which resembled the tongue thirsting to gulp the water that was the blood of enemy kings, vanquished those other kings who had set out eager for conquest. His arms are sturdy like the coil of the serpent which bears the earth[4]. His bodily armour is such that the many blows (of enemy weapons) showered on it made no impression. Having retrieved for himself his paternal wealth spirited away/eclipsed by the triad of rulers,[5] he held the whole kingdom securely in his sole charge and through his oral orders restored for the sake of reinstating and promoting the prosperity of *ḍharma* and for increasing his own fame, the property of temples and *brahma dēyas* apropriated and resumed in the kingdoms of the same triad of kings.

Verse 2 At the head of the battle, having conquered the enemy kings in every direction, the unbridled Vikramāditya resumed the wealth and glory of his own line as also the status of *paramēśvara*[6].

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That Vikramāditya orders all. Let it be known to you:

By us, in the third year of our reign of ever increasing success, for the augmentation of the merit and fame of our parents and of self, on the day of full-moon[7] at the time of the pilgrimage to the *saṅga (Saṅgama-mahāyātrā)* [8]

land, one hundred twenty *nivarttanas* in extent measured by the royal standard rod, on the eastern portion of the village Ratnagiri in Naḷavāḍi-vishaya,[9] after entitling it to all exemptions, has been given with libation of water to Prabhākara-svāmin, well-versed in Vēdas and the auxiliaries of the Vēdas, who is the grandson of Prabhākara-svāmin of Gautama sagōtra.[10]

(This is followed by the usual exhortation to the future kings of his own line as also to others to protect this gift and cautioning them against disturbing it and three of which were usual verses, the first of which is unattributed and the latter two have been attributed to Manu).

Notes

1. Besides the fact that this set of plates was one of those that had come forth from the Kurnool District (Andhra Pradesh) no information on its findspot has been made available.

2. As it is, this group of five letters as seen written on the plate makes no sense. It seems possible that this is a case of miswriting of the word, *sīmani* or *dig-bhāge.*

3. The notable deviations are: 1) The great-grand-father of the king is referred to here as śrī-Polekēśivallabha.

4. This refers to the story in *Mahābhārata, Ādiparva, adhyāya* 28. The divine serpent Śēsha, on the strength of a boon from God Brahmā began bearing the earth on his head. The king arms are here stated to have been as massive and strong as the body of that serpent. Just like Śēsha, the king also bore the burden of the earth.

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5. This phrase, *śrīyam-avanapati-tray-āntaritām* meaning "the wealth, glory and prosperity (of his family) eclipsed by the three rulers of the earth", had exercised the minds of the scholars (See Sircar, D.C., *EI,* XXXVI, p.177; Ramesh K.V., *op.cit.*, p.105-106). It is widely known that the eclipse of Chāḷukyan glory occurred when Pallava Narasiṁhavarma I invaded their territory, defeated them and occupied Bādāmi in about 642-43 A.D. The said phrase refers to one of the three more rulers who had participated in this act. It is known that Narasiṁhavarma I was assisted in this campaign by the Sinhalese prince Mānavarman. Though the latter was only a prince and had taken refuge in the Pallava court at that time, it is possible that he was counted as the second *avanīpati* by the eulogist of Vikramāditya I. The third *avanipati* could have been Puṇyakumāra, the Rēnāṇḍu-Chōḷa of the time, as he is stated to have been an adherent of the Pallavas (Cf. Govindasamy, *The Role of Feudatories in Pallava History,* p.4; 107). Here the stress seems to be on the Chāḷukya's claim that whereas it took a triad of kings headed by the Pallava to subdue the Chāḷukya, that too, temporarily, Vikramāditya alone, with only a reliable charger Chitrakaṇṭha to aid him not only restored the *status quo* but also established the supremacy of the Chāḷukya in the region, thereafter.

6. This reference to Vikramāditya I as having earned the status of *paramēśvara* can be compared to the earning of the title *paramēśvara* by his father on defeating Harshavardhana of Uttarāpatha. The title, Vikramāditya, borne by him also meant that he was comparable to "the Sun in valour" (one whose valour and splendour had pervaded everywhere and who was glorious).

7. It is observable that the grant is stated to have been made on the day of the full moon on the occasion of *Saṅgama-mahāyātrā.* The month concerned is not mentioned. Apparently the *mahāyatrā* festival was well-known in the region and period and that is why the drafter of the record chose to omit the mention of the month. Possibly the month was Kārttika as the full-moon day in that month seems to have been considered very auspicious and sacred especially in relation to the *Saṅga.*

8. The *Saṅgama* to which the *mahāyātrā* or the great pilgrimage is stated to have been undertaken was possibly the *saṅgama,* on the spot of the confluence of the rivers Tuṅgabhadrā and Kṛishṇā, near Ālampur of Mahbubnagar distinct in Andhra Pradesh *(APGAS,* I, (6), p.43).

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9. Naḷavāḍi-vishaya, wherein the village Ratnagiri was situated might have been adjacent to the spot of the *Saṅgama.* It is also possible that it was situated elsewhere in the kingdom of the Chāḷukyas and the grant was made just to mark the occasion of the *saṅgama-mahāyātrā* (Cf. Tumbēyanūru Grant of Satyāśraya--Pulakēśin II dealt with abvoe). It may be mentioned that there is one Ratnagiri in Ratnagiri district in Maharashtra State *(Gazetteer of the Bombay Presidency,* Ratnagiri and Savantwāḍi, p.8) There is a town of the name Saṅgamēśvara on the river *Śāstri* in this same district.

10. It is not known why the father the donee, Prabhākara - svāmin were not mentioned.

No.14

ALINA PLATES OF KHARAGRAHA II

Location	:	Alīnā, Kheḍa District, Gujarat
Date	:	(Gupta) Saṁvat 337=656-57A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Kharagraha II
Dynasty	:	Maitrakas of Valabhī
Reference	:	Bühler, G, *IA,* VII, p.76-79.

Text :

Metre : V. 1 and 3- *Anushṭubh;* 2. *Upāndharajrā*

ॐ स्वस्ति विजयस्कन्धावारात् पूलेम्डकवासकात् .... परममाहेश्वरःश्रीध्रुवसेनःतस्याग्रजोपरमहीपतिस्पर्शदोष नाशनधियेव लक्ष्म्या स्वयमतिस्पष्टचेष्टमाश्लिष्टाङ्गयष्टि रतिरुचिरतरचरि तगरिमपरिकलितसकलनर पतिप्रकृष्टानुरागरसरभसव शीकृतप्रणतसामन्तसामन्तचक्रचूडामणिमयूखखचित चरणकमलयुगलः प्रोद्दामोदारदोर्द्दण्डदलितद्विषद्वर्गदर्प्पः प्रसर्प्पत्पटीयः प्रतापप्लोषि ताशेषशत्रुवंशः प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदोत्क्षि प्तसुदर्शनचक्रः परिहृतबालक्रीडोनधः कृतद्विजातिरेकविक्रमप्रसाधितधरित्रीत

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लोनङ्गीकृतजलशय्योपूर्व्वपुरुषोत्तमः साक्षाद्धर्म्म इव सम्यगुपस्थापित वर्ण्णाश्रमाचारः परममाहेश्वरःश्रीखरग्रहःकुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनायानन्दपुरविनिर्गत खेटक वास्तव्यनन्दपुरचातुर्विद्यसामान्यशार्कराक्षिसगोत्रवह्वृचसब्रह्मचारि ब्राह्मणकेशवपु त्रब्राह्मणनारायणाय शिवभागपुरविषये घृतालयभूमौ पङ्गुलपल्लिकाग्रामः सोद्रङ्गःसोपरिकरः सभूतवातप्रत्यायः सधान्यहिरण्यादेयः सदशापराधः सोत्पद्यमानविष्टिकः सर्व्वराजकीयाना महस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेय ब्राह्मणविंशतिरहितो भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतस मकालीनः पुत्रपौत्रान्व यभोग्य उदकातिसर्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदेयस्थित्या भुंजतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामि भद्रनृपतिभिरप्यस्मद्वंसजैरन्यैर्व्वा अनित्यान्यै श्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छ- द्भिरयमस्मद्दा योनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च ॥

बहुभिर्व्वसुधा भुक्तां राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतानीकृतानि
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुःपुनराददीत॥२॥

षष्ठिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र प्रमातृश्रीनागः ॥ लिखितमिंदं सन्धिविग्रहाधिकृत दिविरपति श्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति सं ३३७ आषाढ ब ५ स्वहस्तो मम ॥१॥

Translation

This grant is stated to have been issued (by the king) from the residence at Pūlēṇḍaka[1], the victorious camp.

(After detailing the genealogy of the king upto Dhruvasēna III in almost identical language as found delineated in other records of that king dealt with above, this record continues:)

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That Dhruvasēna's elder brother[2] is *Paramamāhēśvara* Śrī-Kharagraha, whom Lakshmī (the fortune of kingship) on her own has embraced (on seeing) his consistent and resolute behaviour, as if she was eager to rid herself of the impurity that got attached to her due to the touch of other kings, who has attracted to himself all the kings to wait on him by his excellent conduct and lordly disposition, whose pair of lotus-like feet are sparkling with the radiant rays from the gems studded in the crowns on the heads of the feudatories drawn to himself either by his compassion or on his subduing them by using force, who has quelled the pride of his enemies with the help of his mighty arms, the families of whose enemies have been scorched by the spread of his valour and cleverness, who is a different and unprecedented Purushōttama (God Vishṇu) in that whereas that God has appropriated (Goddess) Lakshmī (wealth) for his exclusive use, in the case of the king, his wealth (Lakshmī) has been distributed among the circle of those attached and dear to him, whereas the God holds fast to the *gadā* (club), which the king has driven out diseases *(gadā)*, whereas the God holds on to the *chakra* (discus named Sudarśana) the king has banished such who have good looks *(sudarśana)* (but are evil-minded)[3], whereas the God indulged in childish pranks (during his incarnation as God Kṛishṇa) the king never indulges in such pranks, whereas the God had humiliated the *dvijatis* (brahmins) (during His incarnation as God Kṛishṇa),[4] he (the king) never did such deeds, (whereas the God required three strides to appropriate the possessions of Bali) the king has taken possession of the whole earth solely (in one stride) on the strength of his valour, whereas the God lies on the water *(jala,* the milky ocean), the king does not rely on stupid people *(jala)*, he is Dharmma (the God representing rectitude or personified rectitude) incarnate in that he has

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firmly established or re-established the right conduct of life strictly in accordance with the regulations prescribed for each caste and stage of life[5], among his subjects.

That Śrī Kharagraha is well and orders all - let it be known to you that

by me for the augmentation of merit to my parents, the village, Paṅgulapallikā[6] in Ghṛitālaya-bhūmi in Śivabhāgapura-vishaya has been granted (with the usual rights and privileges. However there is this additional statement that the *dēva-brāhmadēya-brāhmaṇa-viṁśati* as had already been granted in the village and so were excepted from the purview of the grant) as *dharmmadāya* to *brahmaṇa* Nārāyaṇa, son of *brāhmaṇa* Kēśava a *sabrahmachāri* of Baḥvṛicha branch of the *Vēdas* belonging to Śārkkarākshi-sagōtra,[7] a *sāmānya* of all the four Vēdas of Nandpura,[8] who hails from Khēṭaka[9] whereto he had migrated from Ānandapura.[7]

The above statement of the grant is followed by the usual admonitions against disruption of the enjoyment of the granted village as a *brahmadēyam* by the donee and three of the usual verses in this context without attribution.)

The *dūtaka* here is *pramāṭri* Śrī-Nāga[10]

This has been written by *divirapati* Anahila, son of *sandhivigrahādhikṛita divirapati* Śrī-Skandabhaṭa[11]

Saṁ 337 Āshāḍha ba.5. This is my own hand.

Notes

1. Virjee, K.K. understood that the place Pūlēṇḍaka was the same as Pulindaka (which was situated in Mālavaka) and identified both with Palduna, two miles north west of Baroda as well as with Pandu, seven miles northwest of Kalad, not very far from Khēṭaka and Śivabhāgapura (*op.cit*, p.307). It is not possible to resolve this confusion. Buhler had suggested that the place could perhaps have been Āliṇḍaka (*IA*, VII, p.76). But he had not elucidated this statement. It may be seen that Pūlēṇḍaka

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again figured as the *vijaya-skandhāvara* in an available single copper-plate (first) wherein the available text is cut off at the beginning of the description of the eulogy of Dharasēna IV (*JBBRAS*, I, p.47-48).

2. The statement that the succession passed on to the elder brother of Dhruvasēna III suggests that there was a tussle for the appropriation of the kingship at Valabhī even from the time when the kingship of Dharasēna IV came to an end (See *Virjee*, K.K. *op.cit*, p.81 and n.1). Significantly Dhruvasēna III who preceded his elder brother Kharagraha II on the throne of Valabhī also claimed to have been especially chosen for the kingship by the Rājyalakshmī. Possibly he outwitted his elder brother initially subsequently. This statement also indicates that there was a struggle between the brothers for succeeding to the rulership at Valabhī.

3. The author of the text of this eulogy of Kharagraha II has laboured to establish that he was superior even to God Purushōttama (Vishṇu). The phrase *"Utkshipta-Sudarśanachakraḥ"* is however, intriguing, while the other phrases used in this connection can be interpreted at least in a round-about way.

4. Possibly this is a reference to the episode, when Lord Kṛishṇa during his boyhood, sent his companion cowherd boys to beg for food and water from a group of brahmins engaged in the performance of a sacrifice, and on their refusal, disrupting the sacrifice by creating a commotion by sending those boys to the wives of those brahmins and getting their requirements fulfilled (See *Nārāyaṇīyam* of Śrī Mappathur Narayana-Bhattatripād, translated and dited, by P.N. Menon, 61st *daśaka*, p.348-352).

5. *Vārṇ-āśrama-dharma* has been considered as the core principle of a Hindu's life (in the *Bhagavad-gītā*, the lord stressed this point again and again). It has been considered as the sacred duty of a monarch to see to it that the subjects conducted themselves strictly in accordance with this rule and that there was no transgression (the transgressions are considered as the sign of the impure hold of this Kali age).

6. Virjee, *(op.cit*, p.307) prefers to identify this village Paṅgulapallikā (understood as Paṅgulajallikā by Virjee) with Pālia in the Śivarājapura-vishaya rather than with Paṭia in Thāsara-Taluk (it is not revealed as to who made the latter identification). She has identified Śivabhāgapura, the headquarters of the *vishaya* bearing its name with Śivarājapura, sixteen miles south-east of modern Hālol (*Ibid*, p.309).

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7. As per Brough, John (*op.cit.*, p.79-81, 86-89) Śārkarākshyas following Baudhāyana-(sūtra) as well as the Śārkarākshas following Āpastamba-(sūtra) have the five *ṛishi pravara*, Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya, However the Śārkarākshis following Aśvalāyana-(sūtra) have the three *ṛishi-pravara*-Bhārgava, Vaitāhavya, Sāvētasa (*Ibid.*, p.94). As per Matsya-purāṇa, the Śārkarākshis have the five *ṛishi-pravara*, Bhṛigu, Āpnavāna, Chyavana, Aurva and Jamadagani (*Ibid.*, p.95-97). All these belong to the Bhṛigu clan.

8. It is difficult to say if the village Nandapura and Ānandapura were the same and if the scribe of the charter had erroneously spelt the name in one of the places. It may be seen that the *dīrgha-mātrā* on *ya* in the phrase *khēṭaka-vāstavya-Nandapura* is absent. However, Buhler had corrected it to Anandapura (*IA*, VII, p.79 n.31). Ānandapura, which in the charter of Śīlāditya dated (Gupta) Saṁvat 447, is stated to have been the headquarters of a *vishaya* and he has been identified with the modern Vaḍnagar or Vaḍanagara near Sidhapura (Virjee, K.K., *op.cit.*, p.293). Here, it may be seen that the place-name Nandapura or Ānandapura is prefixed in the phrase, Nandapura-chāturvidya-sāmānya, which fact seems to clarify that in Nandapura, there was an institution imparting instruction in all four Vēdas or that that place was abounding in brahmins, who were adherents of all the four Vēdas.

9. Khēṭaka has been identified with the modern Khēdā, the headquarters of the Kaira district (*Ibid.*, p.304). There was a *vishaya* named after Khēṭaka.

10. What is clearly readable as Śrī-Nāgaḥ on the facsimile had been erroneously read as *Śrī-Nāḥ* II. This same official Śrī-Nāga figured as the *dūtaka* in the Kāpaḍvaṇaj plates of Dhruvasēna III dealt with above.

11. This same writer also cited as the writer of the Kāpaḍvaṇaj charter dealt with above.

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No.15

NERUR PLATES OF VIJAYA-BHATTARIKA

Location : Nērūr, Ratnagiri District, Maharashtra

Date : Regnal Year 5 = 658 - 59 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : (Vikramāditya I)

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, VII. p. 163-164

Text:

Metre : V. 1. *Aryā,* V. 2. *Anushṭubh*

स्वस्ति श्रीम सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिरक्षितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परंपराणां भगवन्नारायणप्रसाद समासादितवराहलाञ्छनेक्षणक्षणवशीकृता शेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादि परनृपति मण्डलप्रणिबद्धविशुद्धकीर्त्तिश्रीकीर्त्तिवर्म्मपृथि वीवल्लभमहाराजस्य पौत्रस्समरसं सक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्ल भमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियतनयो

राजारिपुनरेन्द्रान् हत्वा दिशि दिशि जित्वा स्ववंशजानां लक्ष्मीं ।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥

तस्य ज्येष्ठभ्रातुः श्री चन्द्रादित्यपृथिवीवल्लभमहाराजस्य प्रियमहिषी विजयभट्टारिका ॥ स्वराज्यपञ्चमसंवत्सर आश्वयुजपौर्ण्णमासस्य द्वितीयायां विषुवे बहुपुण्यार्त्थं नरकाग्रहारे वत्ससगोत्राय गृहपतेः पौत्राय स्वामिचतुर्वेदस्य पुत्राय आर्य्यस्वामिदीक्षिताय पालियमबथडि गिरिकाप्रभृतिदक्षिणे पारिश्वशुद्धे क्षेत्राः उदकपूर्व्वं दत्ताः ॥ तस्य वंशजो निर्व्विशेषं परिपालयति दत्तिं स दातुः पुण्यफलभाग्भवति योस्यापहर्त्ता स पञ्चभिर्म्महापातकैस्संयुक्तो भवति॥ उक्तञ्च भगवता व्यासेन ।

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स्वदत्तां परदत्तां वा यो हरेत वसन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥२॥

Summary

[The initial portion of this record introducing the king Vikramāditya, the issuer of this charter, is identical with the corresponding portion in the Kurnool plates of this same king except for the omission of the invocatory verse praising the Varāha incarnation of God Vishṇu. However, it is noteworthy that the father of the king is here referred to as Satyāśraya-śrī prithivī-vallabha-mahārājādhirāja-paramēśvara- bhaṭṭa-raka and the eulogy of Vikramāditya is also restricted to the one verse which in other instances starts with *raṇa-śirasi* etc., and which here starts with *rājā-ripu-narēndrān* and also contains several other variations].

The dear queen of his (Vikramāditya's) eldest brother, śrī-[Cha]-ndrāditya-pṛithivīvallabha- mahāra-ja[2] is Vijayabhaṭṭārikā.

In the fifth year of own (his or her?)[3] reign in the month Āśvayuja, on the second *tithi* of the fullmoon,[4] on the occasion of the equinox,[5] for earning great merit

the fields .... to the south of the Pāliyama - Bathaḍi -Gīrikā etc. in Narakāgrahāra[6] have been given to Āryyasvāmi-dīkshita, son of Svāmī-Chaturvēda and grandson of Gṛihapati[7] of Vatsa-sagōtra.

[This is followed by the usual exhortation and admonition addressed to future rulers of his (own)[8] family in this territory to protect the grant and one of repeated *ślōka* cautioning against resumption of grant ascribed to Vyāsa].

Notes

1. The record cites the 5th year of king (own) reign. But the construction of the relevant part of the text is such that one cannot be sure, if the "own" referred to Vikramaditya's or Vijaya-bhaṭṭārikā's reign *(rājya).* In spite of what Fleet had

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said (Ibid., p.163), the reference can be understood to have been to Vikramāditya's reign rather than of Chandrāditya's or of Vijayabhaṭṭārikā. However, it is noteworthy that the year cited is stated to have been of "own reign" and not of 'the ever progressing victorious reign" as is found in other records of the king. There is a possibility that just as it was done in the case of Dharāśraya Jayasiṁhavarman, another brother of Vikramāditya, who was installed as the ruler of Gujarat by Vikramāditya I (Ramesh, K.V., *op.cit.,* p.118, 124) Chandrāditya was allotted the Sāwantwāḍi region, where the present record pertains, to his elder brother for his rule and that on his demise Vijayabhaṭṭārikā succeeded to her husband's position and the record is dated in the fifth year of her reign. (Cf. *Ibid.,* p.117).

2. It is seen that *cha* in the name Chandrāditya is written below the line. (Cf. Fleet, *op.cit.,* p.163; Ramesh, K.V., *op.cit.,* p.117).

3. See note 1 above.

4. The concerned passage reads *"Āsvayuja-paurṇṇamāsasya dvitīyāyām.* It could be interpreted both as the second *tithi* after the *(paurṇṇamāsī)* full-moon and as the second *tithi* in the fortnight leading to *paurṇṇamāsī.*

5. Here the term *Vishuvē* can be understood to have referred to the *Saṅkramaṇa* or start of the solar month, Tulā or the autumnal equinox.

6. The whole record is written indifferently. One cannot be sure if the donee belonged to Narakāgrahāra or the fields granted were in that place. In the passage referring to what was granted only *dakshiṇē* - to the south and *kshētrāḥ* (fields) are intelligible.

7. *Gṛihapati* (meaning householder) is an epithet describing the status of a person. Here it is seen to have been the name of a person.

8. Here, *tasya vaṁśajō* referred to those born in Vikramāditya's family. *Tasya* in the third person was used because this was a grant by Vijayabhaṭṭārikā, his sister-in-law.

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No.16

AMUDALAPADU PLATES OF VIKRAMADITYA

Location	:	Āmudalapāḍu, Alampur Taluk, Mahbubnagar District, Andhra Pradesh
Date	:	Regnal year 5 = 659 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya (I)
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Sircar, D.C., *EI,* XXXII, P.175 f.

Text :

Metre : V.1, 3-5, *Anushṭubh;* V.2; *Āryā*

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षण प्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादस मासादितवराह लाञ्छनेक्षणक्षण वशीकृताशेष महीभृतां चलिक्यानां कुलमलंकरिष्णोर श्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपोलिके शिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादि परनृपतिमण्डल प्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रस्समरसंस क्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्य प्रियतनयः प्रतीतानेक समरमुखेषु चित्रकण्ठाख्य प्रवरतुरंगमेणैकेनैव रिपुनृपतिरुधिरजलास्वाद नरसनायमान ज्वलदमलनिशितनिस्त्रिंशधारयावधृतधरणिभरभुजगभोग सदृशनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारस्स्व गुरोश्श्रियमवनि पतित्रितयान्तरितामात्मसात्कृत्य कृतैकाधिष्ठि ताशेषराज्यभारः तस्मिन् राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्।

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रणशिरसि रिपु नरेन्द्रान्दिशि दिशिं जित्वा स्वंवंशजां लक्ष्मीम्।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्सर्व्वानाज्ञापयति । विदितमस्तु वोस्माभिः प्रवर्द्धमानविजयराज्यपञ्चमसंवत्सरे म ळु रग्रामाधिवासकैः वंगूरवाडिविषये मातापित्रोरात्मनश्च पुण्ययशोवाप्तये शिवमण्डलदीक्षायां सुदर्शनाचार्य्याय गुरुदक्षिणार्थं वैशाखपौर्ण्णमास्यामिपरुंकल्नामग्रामः सर्व्वपरिहारमुदकपूर्व्वो दत्तः । आचार्येणापि ब्राह्मणेभ्यो दत्तः काश्यपगोत्ररुद्रशिवाचार्य कौण्डिन्यगोत्रगायत्रीशिव हारीतगोत्रशिवस्वामि भारद्वाजगोत्रगोल्लभट्टि तद्गोत्रपरमशिव कौशिकगोत्रवामनस्वामि तद्गोत्रकेशवस्वामि मैत्रेयगोत्रकोकिलस्वामि काश्यपगोत्रनारायणवामन द्वयं च सांकृत्यायनगोत्ररेवशर्म्म काश्य पसगोत्ररुद्रशर्म्मरेवशर्म्मआदित्यशर्म्मतातशर्म्म भारद्वाजगोत्र भीमशर्मदुर्ग्गशर्म्मभोयिशर्म्मबादिशर्म्म कौण्डिण्यगोत्रनागशर्म्म भारद्वाजगोत्रब्रह्मशर्म्म शाण्डिल्यगोत्रआदित्यशर्म्म काश्यपगोत्र रविस्वामि कौशिकगोत्र द्विभागभोजि श्रवणसिंहशर्म्म भलन्दनसगोत्रदा मस्वामिकाश्यपसगोत्रदामोदरस्वामि भारद्वाजगोत्रमादुशर्म्मणः॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥३॥

बहुभिर्व्वसुधा-भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥५॥ इति ।

श्रीसुदर्शनस्य भार्यां च ।

Translation

[The introductory part of this record is almost identical with the corresponding part in the Kurnool plates dealt with above.][1]

That Vikrāmāditya Satyāśraya śrī-Pṛithivīvallabha - mahārājādhirāja-paramēśvara orders all. Let it be known to you;

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By us, in the fifth year of our ever-increasing victorious reign, when residing at Maṟṟūra-village,[2] on the day of the fullmoon in the month Vaiśākha[3]

the village named Ipaṟuṁkal[4] in Vaṁgūravāḍi - vishaya[5] with all exemptions and privileges, has been given with libation of water to Sudarśan-āchāryya,[6] Śiva-maṇḍala,[7] as the fee due of the preceptor[8] for the merit and fame of our parents and of our own self.

By that *āchāryya,* again, (the granted village) was given to *brāhmaṇas*[9] (as follows):

1. Rudraśiva-āchārya of Kāśyapa-gōtra
2. Gāyatrīśiva of Kauṇḍinya-gōtra
3. Śivasvāmi of Hārīta-gōtra
4. Gōllabhaṭṭi of Bhāradvāja-gōtra
5. Paramaśiva of the same gōtra (as above)
6. Vāmanasvāmi of Kauśika-gōtra
7. Kēśavasvāmi of the same gōtra (as above)
8. Kōkilasvāmi of Maitrēya-gōtra[10]

9-10. Nārāyaṇa-Vāmana[11] of Kāśyapa-gōtra (two shares) and

11. Rēvaśarmmā of Sāṁkṛityāyana-gōtra

12-15. Rudraśarmmā, Rēvaśarmmā, Ādityaśarmmā, of Kāśyapa-sagōtra

16-19 Tāta-śarmmā of Kāśyapa-sāgōtra[12]; Bhīmaśarmmā, Durgga-śarmmā, Bādi-śarmmā and Bḥōyi-śarmmā of Bhāradvāja-gōtra

20. Nāgaśarmmā of Kauṇḍinya-gōtra

21. Brahmaśarmmā of Bhāradvāja-gōtra

22. Ādityaśarmmā of Śāṇḍilya-gōtra

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23. Ravisvāmi of Kāśyapa-gōtra

24. Śravaṇasiṁhavarmmā of Kauśika-gōtra, (for him two shares)[13]

25. Dāmasvāmi of Bhalandana-sagōtra[12&14]

26. Dāmōdarasvāmi of Kāśyapa-sagōtra[12]

27. Māduśarmmā of Bhāradvāja-gōtra
[Then there are three of the usual valedictory verses]
And Bhā ... of Sudarśana?[15]

Notes

1. As in the Nerūr plates of Vijaya-bhaṭṭārikā dealt with above, here also the father of the king Vikramāditya (I) is referred to as Satyāśraya-Śrī-Pṛithivīvallabha - mahārājādhirāja - paramēśvara (with the title *bhaṭṭāraka* at the end missing).

2. This village is said to be identifiable with either the modern Chinna-Maṟṟūru or Pedda-Maṟṟūru (the small village of the present day in Kollapuram Taluk of Mahbubnagar District (Sircar, D.C., *op.cit.,* p.182). It is possible that there was only one Maṟṟūru in ancient days and it got bifurcated in the course of the centuries. It was obviouysly the seat of the preceptor, Sudarśan-āchāryya, which the king had to visit to get himself initiated into Śiva-maṇḍala at the hands of and with the blessings of that preceptor.

3. The details of date given are insufficient for verification. However Dr. Sircar has suggested the equivalent as 30th April, 660 A.D. (*Ibid.,* p.175).

4. Ipaṛuṁkal has been identified with the modern Vipanagaṇḍla, ten miles from Maṟṟūru (*Bhārati,* May 1957, p.85 - Gadiyāram Rāmakrishna Śarma had read the name of the village as Paruṁkal).

Apart from the proximity (10 miles) to Maṟṟūru, the name of the village Vipanagaṇḍla has no relationship with the name of the grant village, Ipaṛuṁkal.

5. There is one Vaṁgūru in Kalvaparti taluk of Mahbubnagar District. The geographical division named Vaṁgūravāḍi-vishaya is stated to have centred round this village in ancient days (*EI,* XXXII, p.182). This ancient division must have included parts of both the Kalvaparti and Kollapuram taluks of the present day.

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6. The non-mention of the *gōtra* of the preceptor Sudarśanāchāryya suggests that he was a *sanyāsin* (i.e.) one who had renounced the world. He could have gained such a position in the *Śivamaṇḍala* which enabled him to offer initiation to the king, probably only after such renunciation and seclusion from worldly affairs. See below.

7. *Śiva-maṇḍala* means circle (adherents/devotees) of (God) Śiva. As special dedication/initiation with the help of an ordained teacher he was required to enter this circle, (this *maṇḍala* must have been a special group of the adherents of the Śaiva sect). (See the detailed discussion on this by Sircar, *op.cit.*, p.178-182; Ramesh, K.V., *op.cit.*, p.114-115). Against Sircar's statement that "the present Kannaḍa-speaking areas were the great stronghold of Śaivism", there are the inscriptions of the Pallava kings Mahēndravarman I and Rājasiṁha Pallava (discussed above) and the stories about the Pāṇḍya kings of about this same period in the whole region, Deccan and South India were also Śaiva strong holds.

8. In the Indian context, *guru-dakshiṇā* (the fee for the preceptor) was not a mere prosaic, offhand payment of fee to a teacher. It was only a token of the pupil's gratitude and faith towards the teacher and an indicator of his deep attachement to and resolve to abide by the precepts taught by that teacher. The Guru puts the pupil on the chosen path in life.

9. Such distribution of the gifted village by the grantee need not be taken as indicative of the participation of those beneficiary *brāhmaṇas* in the initiation ceremony (Sircar, *op.cit.*, p.178; Ramesh, K.V., *op.cit.*, p.115). It is also likely that Sudarśan-āchāryya, was heading the establishment of a particular order. In that case, he would have appropriated the grant for the benefit of the order. It is also possible that he was an ascetic who had renounced the world as such and had no need for this worldly possession of property. Apparently he thought it expedient to give away that granted property to such householder - brāhmaṇas, who in his opinion merited his favour. It is noteworthy that some of the brahmin recipients of the bounty from Śudarśan-āchāryya e.g., brahmins at Nos. 6,7,9,10 and 26 bore names of God Vishṇu (Cf. Haḷḷegeṛe plates of Śivamāra, '635 - Ramesh, K.V., *Ins. of the Western Gaṅgas*, p.120-128).

10. Maitrēya-gōtra and Bhalandana-gōtra find rare mention. Maitrēya-gōtra belongs to Bhṛigu's branch and has a *tri-ṛishi-pravara* - Bhārgava, Vadhryaśva, Daivōdāsa (Brough, John, *op.cit.*, p.91). Cf. Bhalandanā - gōtra belongs to Atri branch and its three *ṛishi pravara* is Ātrēya, Gavishṭhira, Paurvātitha (*Ibid.*, p.142-143).

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11. The text as written on the plates reads: *Kāśyapa - gōtra - Nārāyaṇa-Vāmana-dvayaṁ cha Sāṁkrityāyana - gōtra - Rēva - śarmma.* Sircar amended this part of the text as follows: "*Nārāyaṇa - Vāmana - Sāṁkṛityāyaṇa - gōtra*" as the expression forms part of a compound" and further commented "The word *dvaya* may also refer to two shares each to be enjoyed by the brāhmaṇas concerned". (*EI*, XXXII, p.183, n.4). It is possible that the text as found written with reference to *dvayaṁ cha* at the end of the mention of the names pointed to Nārayaṇa and Vāmana having been two persons, one Nārayaṇa and the Vāmana and that it should not be construed that Nārāyaṇa-Vāmana was a single person. Ramesh K.V. also seems to have reckoned that these were two as he referred to the gifted village having been distributed to twentyseven *brāhmaṇas* (*op.cit.*, p.115).

12. No information is available to enlighten as to why some of the brahmins are stated to have belonged to a *sagōtra* and the others as having belonged to mere *gōtra*.

13. It is not known why this special treatment was meted out to this brahmin. This specification here implied that the other brahmins listed were given a share each.

14. The last line of the record is indistinct. Sircar had suggested that it could have been *bhāryyā* i.e. wife and that this addition at the end referred to the inclusion of the wife of Sudarśanāchārya in the list of those among whom that *āchāryya* had distributed the village granted to him. But, the list of the brāhmaṇa-receipients of shares is prefaced with the statement, "*āchāryēṇ=āpi Brāhma ṇēbhyō dattaḥ*". Hence it seems possible that the final statement had some other significance.

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No.17

GUDIVADA PLATES OF JAYASIMHA-A

Location	:	Guḍivāḍa,[1] Sarvasiddhi Taluk, Visakhapatnam District, Andhra Pradesh
Date	:	Year 18 = 659 A.D.[2]
Script	:	Early Telugu
Language	:	Sanskrit
King	:	Jayasiṁha I
Dynasty	:	Eastern Chāḷukya
Reference	:	Sarma, M. Somasekhara, *EI,* XXXI, p.129-133.

Text

Metre : V.1-2 *Anushṭubh*

ॐ स्वस्ति । श्रीमत्कल्लूरवासकात् स्वामिभट्टारकपादपद्म प्रसादा वाप्तराज्यानां हारीतीप्रियपुत्राणां मानव्यसगोत्राणां मश्वमेधयाजिनां चलुक्यानां कुलजलधिसमुद्भूतराजरत्नस्य सकलजगदार्त्तिहरकर्म्मणः श्रीकीर्त्तिवर्म्मणः प्रियनप्ता स्वपितुरनून गुणगणोद्योतितरोचिष्णोरैदंयुगीनमहाविष्णोः विष्णुवर्द्धन महाराजस्य प्रियतनयः प्रवर्द्धमानप्रतापोपनमितरिपुनृपतिमकुटतटघटित मणिमयूखमञ्जरीपुञ्जपिञ्जरितचरणारविन्दयुगलः परमब्रह्मण्यो मातापितृ पादानुद्ध्यातः श्रीपृथिवीजयसिंहवल्लभमहाराजः प्ळक्किविषय मधिवासिनः कुटुम्बिनः समाज्ञापयति । यथा मौद्गल्यसगोत्रस्य कौथुमछन्दोगसब्रह्मचारिणः कुमारशर्म्मणः पौत्राभ्यां वसुशर्म्मणः पुत्राभ्यां विनयशर्म विष्णुशर्म्मभ्यां त्रिसहस्रपारगाभ्यां षट्कर्म्मनिरताभ्यां अस्मदायुरारोग्यजययशोभिवृद्धये सोमग्रहणे उदकपूर्व्वं कृत्वा आदिवासे पुन्नागोपवनगृहस्थानं कृत्वा कुळिवाटकक्षेत्रसहितः पश्चिमखण्डः सर्व्वकरपरिहारेणाग्रहारं कृत्वा आचन्द्रार्कतारकं मया संप्रत्तः । तद्विदित्वा यथोचितं भागभोगमुपनयन्तः सुखं प्रतिवसथ । कैश्चिदपि बाधा न कर्त्तव्या व्यासगीताः ।

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बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥२॥

आज्ञप्तिः परमेश्वरवर्म्मा ॥ सं १० ८ हे ८ दि १० ५॥

Translation

Ōṁ ! Well-being! From the residence at Kallūra.[3]

The grandson of śrī-Kīrttivarmman, who was engaged in removing the misery of all the world, who was a jewel among kings born in the ocean that is the dynasty of Chālukyas, a family which obtained the kingship through the grace of the lotus-feet of Svāmi-bhaṭṭāraka,[4] whose members are the dear descendants of Hārītī, belonging to the Mānavya-sagōtra and are performers of the Aśvamēdha sacrifice,

the son of Vishṇuvarddhana-mahārāja, who shone with the brilliance of all the (great) qualities inherited from his father, who was the Mahāvishṇu of the present age

is śrī-Pṛthivī-Jayasiṁha-vallabha-mahārāja, whose lotus-like feet are resplendent from the radiant rays of the many gems embedded in the crowns of the enemy kings subdued by him with his ever-increasing valour, who is pious and favours brahmins and meditates on the feet of his parents. He orders the *kuṭumbins* residing in Pl̤akki-vishaya,[5] thus:

By me, in Ādivāsa,[6] the western block along with Kul̤i-vāṭaka - kshētraṁ,[7] and along with the *punnāga - upavana*[8], allotted, as the residential plot, has been

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granted with libation of water, after making it an *agrahāra* with exemption from all taxes, the grant to be valid till the moon, Sun and stars last, on the occasion of the lunar eclipse, for the increase in my life-span, health, success and fame,

to Vinaya-śarmman and Vishṇu-śarmman, who have mastered the *tri-sahasra*[9] and are absorbed in performing the six duties ordained for a brahmin, who are student-adherent brahmins *(sa-brahmachārī)* of the Kauthuma-Chhandōga school[10] and belong to Maudgalya-sagōtra, who are the grandsons of Kumāra-śarmman and sons of Vasu-śarmman.

Having become aware of this let them (the *kuṭumbins* afore-said) live happily after remitting to the donees (as mentioned above) the due *bhāga* and *bhōga.*

No obstruction should be caused (in their enjoyment of the grant) by anyone.

(These are the verses) sung by Vyāsa [these two of the usual verses extolling the merit of grants of land]

The executor *(ājñapti)* is Paramēśvara-varmmā.

Year 18 hē *(hēmanta)* 8; day 10 5².

Notes

1. The set of plates dealt with here is one of the three sets 'carefully preserved in the house of a landlord of Guḍivāḍa', Sarvasiddhi Taluk, Visakhapatnam District (*EI,* XXXI, p.129).

2. The original editor has concluded that the date of the grant was 659 A.D., February 12, even though the details supplied in the grant are not sufficient (*EI,* XXXI, p.130-131, Also see *Ibid.,* n.1 and n.2). The expression of date with reference to the seasons is peculiar to this charter among the charters of this region.

3. Kallūra has not been identified.

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4. *Svāmi-bhaṭṭāraka* meaning a noble lord (MW, *SED.*, p.1284, col.1) is given here as an epithet of God Subrahmaṇya / Mahāsēna, whose ardent worshippers the Chāḷukyas were. The same God is also referred to as Svāminātha.

5. As per Ramachandramurthy, S.S. (*A Study of Telugu Place names*, p.124), Pḻakki-vishaya comprised at least the contiguous portions if not the whole of the Sarvasiddhi, Bobbili and Anakapalli taluks of Visakhapatnam district.

6. Ādivāsa has been identified with Āḍdām in Anakapalli Taluk of Visakhapatnam district. (*Ibid.*, n.10).

7. The phrase *Kuḷivāṭaka - kshētra - sahitam* had been understood as meaning "along with the field in (the village) Kuḷivāṭaka. Kuḷivāṭaka has been identified with Guḍivāḍa, the village from which these charters have been obtained. (*Ibid.*; *EI*, XXXI, p.131). However, the said phrase is also capable of being understood as meaning "along with the field (designated as) Kuḷivāṭaka". It might have been a field in the same village Ādivāsa and that this field was granted in addition to the western block *paśchima-khaṇḍam)* of that village..

8. *Punnāga-upavana* seems to have been a locality for siting residences. The concerned passage is obscure (See *EI*, XXXI, n.1-2).

9. *Tri-sahasra* has been understood as a collection of 3000 Vedic hymns prescribed to be chanted at the time of the construction of the sacrificial altar (Sankaranarayanan, S., *The Vishṇukuṇḍis and their Times*, p.145 and Index p.275). It must be seen that Tri-sahasra or Trī-sahasra-vidyā has a special association with the Chhandōga school.

10. Kauthuma-Chhandōga is a school of the Chhandōga (Sāmavēda branch of the Vēdas) that must have been started by sage Kauthuma (son of Parāśara, in charge of a *Saṁhitā* (*Purana Index*, I, p.469).

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No.18

TALAMANCHI PLATES OF VIKRAMADITYA

Location	:	Talamañchi, Nellore Taluk, Nellore District, Andra Pradesh.
Date	:	Year 6=660 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Butterworth, A and Venugopal Chetti, *Nellore District, Inscriptions* p.189 f; Hultzsch, E., *EI*, IX, p.98-102.

Text

Metre : V.1, 3-5 *Anushṭubh*, V. 2. *Āryā*

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोक मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षण प्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलंक रिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपोलिके शिवल्ल भमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डल प्रणिबद्धविशुद्धकीर्त्तेश्श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रः समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्य प्रवरतुरंगमेणैकेनैवप्रतीतानेकसमरमुखेषु रिपुनृपतिरुधिरजलास्वादनरसनाय मानज्व लदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृशनिज भुजविजितविजिगीषुर आत्मकवचावमग्नानेकप्रहारस्स्वगुरोश्श्रियमवनि पतित्रित यान्तरितमात्मसात्कृत्वा कृतैकाधिष्ठिताशेषरा ज्यभरस्तस्मिन्राज्यत्रये विनष्टानि

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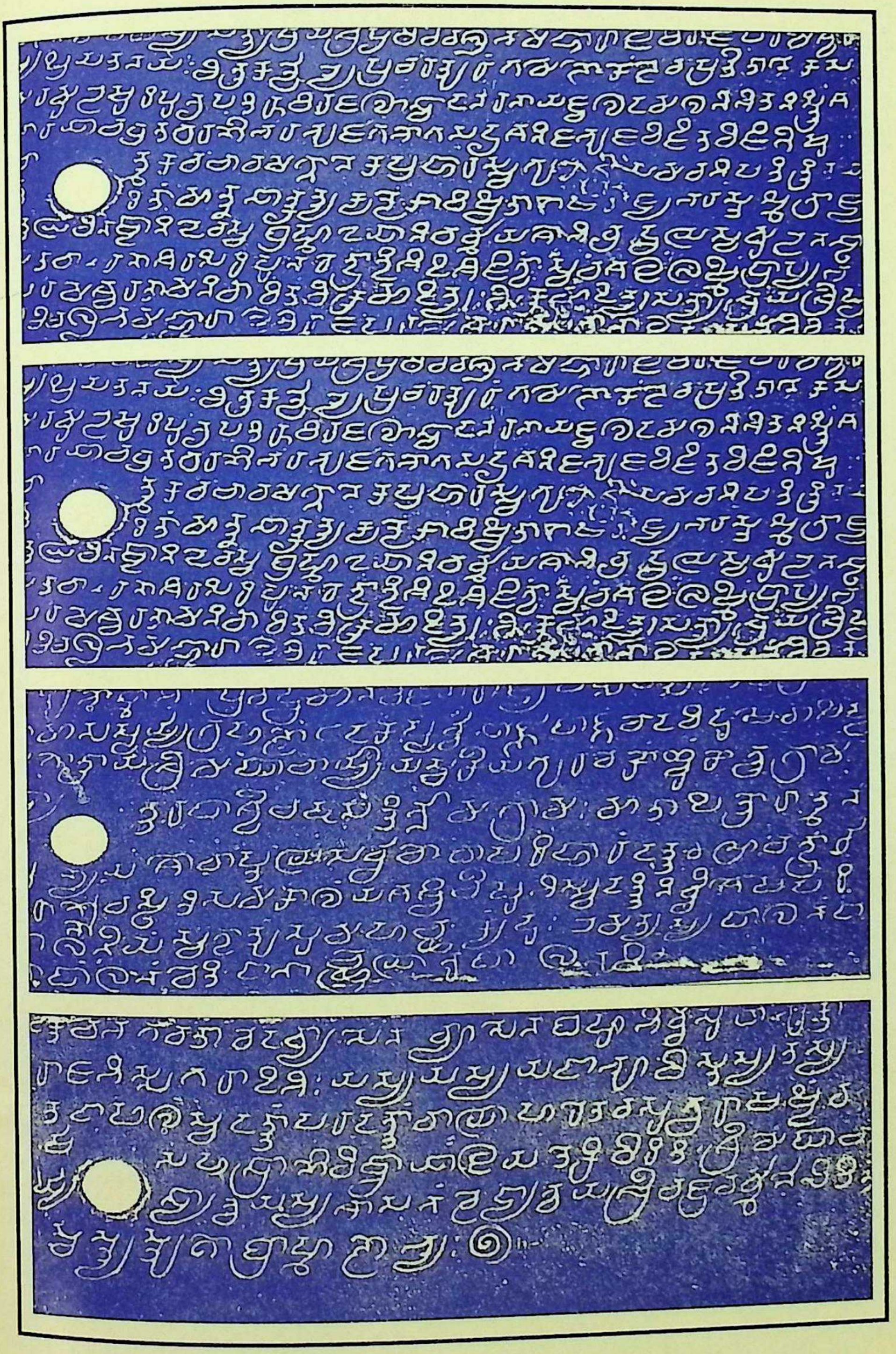
Inscription No. 18



Talamanchi Plates of Vikramaditya I, 660 A.D.

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देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं ।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥

विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्स र्व्वानाज्ञापयति । विदितमस्तु वोस्माभिः प्रवर्द्धमानविजयराज्यषष्ठ संवत्सरे श्रावणमाससूर्यग्रहण उदकपूर्व्वं साङ्गोपाङ्गवेदविदुषे वासिष्ठसगोत्राय श्रीमेघाचार्य्याय स्वकीयगुरवे कोळ्चुंकोन्दु ग्रामस्योत्तरपार्श्वे एळसंत्तिर्न्नाम ग्रामो मातापित्रोरात्मनः पुण्ययशोवाप्तये ससर्व्वबाधापरिहारो दत्तः । आचन्द्रार्क धराण्णर्वस्थितिसमकालं यशश्चिचीषुभिस्स्वदत्तिनिर्व्विशेषं परिपालनीयं॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनमिति ॥३॥

उक्तं च भगवता वेदव्यासेन व्यासेन ।
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिरिति ॥५॥

श्रीमेघाचार्य्यस्यान्वयस्य शासनं वैद्यान्वयश्रीवज्रवर्म्मणा लिखितं॥
स्वस्त्यस्तु गोब्राह्मणेभ्यः । ॐ

Translation

[The introductory portion of this record containing the genealogical account and achievements of the king is similar to the corresponding portion in the Karnool plates of the king dealt with above.]

That Satyāśraya-śrī-prithivīvallabha-mahārājādhi ra--ja-paramēśvara Vikramāditya, orders all. Let it be known to you:

By us, in the sixth year of our ever growing victorious reign, on the day of the solar eclipse in the month, of Śrāvaṇa[1] the village Ēḷasaṁtti[2] on the northern side of the village Koḷchuṁkonṛu,[2] after freeing it from all impediments, has been granted to śrī - Mēghāchāryya, belonging to Vāsishṭha-sagōtra, who

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is a scholar in the *Vēdas*, their auxiliaries *(aṅgas)* and sub-auxiliaries *(upāṅgas)*,[3] who is our own preceptor, with libation of water.

[The grant is followed by the usual sentence saying that (this grant) which is (meant) to last as long as moon, Sun, earth, and ocean exist, should be protected, as if it is their own by those seeking to accumulate fame and glory. Then the verse *svan-dātuṁ sumahach-chhakyaṁ* etc. is cited without attribution to any poet. This is followed by two verses, *bahubhir-vvasudhā* etc. and *sva-dattām para-dattāṁ vā* etc. which are stated to have been excerpted from Vyāsa]

This charter (in favour) of the family of śrī - Māghāchāryya has been written by śrī-Vajra-varmman of the Vaidya family.[4] May there be well being to cows and *brāhmaṇas*.[5]

Notes

1. Prof. F.Kielhorn has shown (*EI*, IX, p.102) on the strength of these available details that the date of the record should have been, Monday, 13th July 660 A.D.

2. The villages Eḷasaṁtti and Koḷchuṁkonṟu are not traceable now. They must have existed in the neighbourhood of Talamañchi, the findspot of the plates.

3. The *Upāṅgas*, the subsidiary auxiliaries are such works as *Purāṇas, Nyāya, Mīmāṁsā and Dharmaśāstras (MW, SED,* p.213).

4. There was one member of a *Vaidya* family who was serving as a general under a Pāṇḍya in the far south in about the eighth century (See the Vēḷvikkuḍi plates of Neḍuñjāḍaiyan, - *EI*, XVII, p.291 f.)

5. This benediction is rarely found given in inscriptions.

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No.19

KURNOOL PLATES OF VIKRAMADITYA (I)

Location	:	Kurnool District, Andhra Pradesh
Date	:	C. 660 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya (I)
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Fleet, J.F. *JBBRAS,* XVI, p.229-231 and 240-242

Texts

Meters : V. 1. *Āryā, V. 2-4 Anuśhṭubh*

ॐ स्वस्ति । जयति चीवुरादिपुरुषो गुणमयागोह्यरात्तभकच थत्युत्पत्ति प्रटयप्रणिभागसहाधृकृत्कृष्णः ॥ श्रीमतां सकल भुवनसंस्तूयमान मानव्यसगोत्राणांहारि तीपुत्राणां सप्तलोकमा तृभिस्सप्तमातृभिरभि वर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षण क्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोर श्वमेधावभृथ स्नानपवित्रीकृतगात्रस्य श्रीपोलेकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्ध कीर्तिपताकस्य कीर्त्तिवर्म्मवल्लभमहाराजस्य पौत्रः स्वभुजबलपराक्र माक्रान्तसकलोत्तरा पथेश्वरश्रीहर्षवर्धन पराजयोपलब्धापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्ल भमहाराजाधिराजस्य प्रियतनयः

रणशिरसि रिपुनरेन्द्रान् दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं ।

प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥१॥

अपि चैकेनैव चित्रकण्ठाख्यदिव्याश्वेन सर्वान् दायादान् विजित्य सकलमहीमण्डलाधिराज्यो विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभ - महाराजाधिराजपरमेश्वरः सर्व्वानाज्ञापयति विदितमस्तु वोस्माभिः गोतमसगोत्राय प्रभाकरस्वामिनः पौत्राय केशवस्वामिनः पुत्राय प्रभाकराय

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वेदवेदांगविदे संगमेश्वशुरेदादिषमपौर्ण्णमास्यां अगुंटेग्रामो राजमानेन निवर्त्तनक्षेत्रे विंशशतस्य तेंबुलऊरनामग्रामो राजमानेन निवर्त्तनक्षेत्रो विंशासतस्य आरोग्याभिवृद्धयर्थं उदकपूर्व्वन् दत्तः । सोयमस्मद्वंश्यैरन्यैश्च स्वदत्तिनिर्विशेषं परिपालनीयः । तदपहर्त्ता स पञ्चभिर्म्महापातकैः संयुक्तो भवति रक्षिता च दातुः सद्दशफलपुण्य भाग्भवत्युक्तं च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्यपालनं ।
दानं वा पालनं चेति दानाच्छ्रेयोनुपालनं ॥३॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां
षष्टिवर्षसहस्राणि कौरवनरके वसेत् ॥४॥

Translation

[This inscription is very peculiarly writen.[2] Though the writing on the first plate starts with *Ōṁ and Svasti*, the introductory genealogical account is started in line 22 on the second plate (reverse side) with a verse in praise of Lord Krishṇa,[3] the diction of which is very corrupt, rendering its import obscure, prefacing it, breaking an imprecatory verse in the middle. The genealogical delineation as can be pieced together, is very similar to the corresponding portion in other Chāḷukyan records. This account is cut off in the middle of a phrase in praise of Kīrttivarman(I) to continue the said imprecatory verse. The phrase cut off is continued on plate 1 line 1 abruptly immediately after *Ōṁ Svasti*. However it is noteworthy that while describing the achievements of Vikramāditya, it is stated here that he with the (help of the) divine horse called Chitrakaṇṭha alone, having vanquished all the rival claimants-kinsmen was dominant over the whole world].[4]

That Vikramāditya-Satyāśraya-śrī-prithivīvallabha - mahārājādhirāja-paramēśvara orders all. Let it be known to you:

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By us, on the day of the full-moon,[5] two plots of land each of an area of 120 *nivarttanas* measured by the royal (standard) rod, in the village Aguṁṭa and Teṁbalūr respectively[6] have been granted with libations of water (in the presence of Saṅgamēśvara ?)[7] for the sake of our good health, to Prabhākara, knowledgeable in Vēdas and their auxiliaries, son of Kēśava-svāmin and grandson of Prabhākara-svāmin of Gōtama-sagōtra[8]

(The record of the grant proper is followed by the usual exhortation and cautioning in three of the verses with the same import attributed to Vyāsa)

Notes

1. See n.5 below.

2. The reason for the charter being found in such disorder might be due to its having been recopied by a careless writer (Cf.*JBBRAS*, XVI, p.229-30; Ramesh, K.V., *op.cit.*, p.114).

3. Probably this is a unique case where a charter of the Chāḷukyas of Vātāpi is seen started off with a benedictory verse containing a prayer to Lord Kṛishṇa.

4. The specific mention of Vikramāditya having been obliged to overcome rival kinsmen who disputed his right to succeed to the Chāḷukya throne is special to this record. (Cf.*Ibid.*, p.101-103, et., seq.)

5. In the text, *paurṇṇamāsyāṁ* is clear. But what precedes this mention is very corruptly written. It is possible that the portion refers only to the grant having been made in the presence of Saṅgamēśvara and not to any date (Cf."Tumbayanūru Grant of Pulakēśin II" dealt with above Vol.IV, Part I, No.86).

6. The villages, Aguṁṭe and Teṁbala-ūr have not been identified. The text of the record is no doubt corrupt and has been clumsily written. Fleet has read the text concerned as "Aguṁṭe-gram(o*)" and "Teṁbaḷa-ūra-grāmō" and understood that the villages, Aguṁṭē and Tebuṁla-ūra had been granted (*JBBRAS*, XVI, p.229; also see Ramesh, K.V., *op.cit.*, p.114). However, what had been read as *"grāmo"* is capable of being read as *ogrāmē* in both instances. It is seen that in both these instances this mention of *grāmē* is followed by *rājamānēna varttana-kshētrō viṁśa-śatasya*. Hence it is to be understood that land measring 120 *nivarttanas* in each of those villages was granted. (Cf. the other charter dated year 3 of Vikramāditya, from Kurnool dealt with above).

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7. This translation of the text is very tentative as it has been done after reconstructing it on the analogy of the Tumbayanūru grant of Pulakēśin II (See note 5 above).

8. This donee is seen to have been granted land in another village in the year 3 of the same king Vikramāditya as per another charter from the same Kurnool District.

No.20

GUDIVADA PLATES OF JAYASIMHA I - B and C

Location	:	Guḍivāḍa, Sarvasiddhi Taluk, Visakhapatnam District, Andhra Pradesh
Date	:	C. 660 A.D.[1]
Script	:	Early Telugu
Language	:	Sanskrit
King	:	Jayasiṁha I
Dynasty	:	Eastern Chāḷukya
Reference	:	Sarma, M. Somasekhara, *EI*, XXXI, p.133-136; 136-138

Text

Metre : V.1-4 *Anushṭubh*

B

ॐ स्वस्ति । श्रीमदसनपुरवासकात् स्वशक्तिमुखदलितदनुजपति महासेनेन महासेनेनाभिवर्द्धितानां मातृगणपरिपालितानां मानव्यस गोत्राणां हारितीपुत्राणामश्वमेधयाजिनां चलुक्यानां कुलजलनिधिसमु द्भूतराजरत्नस्य सकलजगदार्त्तिहरकर्म्मणः श्रीकीर्त्तिवर्म्मणः प्रियनप्ता सत्यपि कलियुगे कृतयुग इव प्रजापरिपालनार्थमवतारितमनुष्यजन्मनः ऐदंयुगीनमहाविष्णोर्विष्णुवर्द्धन महाराजस्य प्रियतनयः प्रवर्द्धमानप्र तापोपनतसमस्तसामन्तमण्डलः स्वशक्तित्रयत्रिशूलावभिन्नपरनरपति सकलबलचेतनः अनेकसमरसंघट्टविज यावाप्तयशोविशेषभूषणः प्रतिदिनमनेकसामन्तमकुटमणिप्रभाप्ररोहपरिरञ्जित पादपीठः युधिष्ठिरैव धर्म्मपरायणः बृहस्पतिरिव नयज्ञः मनुरिव विनयज्ञः

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ऐरावतैवानवरतदानोच्चहस्तः स्वजनपरिजनवत्सलः परमब्रह्मण्यो मातापितृ पादानुध्यातः श्रीपृथिविजयसिंहवल्लभमहाराजः प्ळक्किविषये विषयवृद्धानधि कारिणः कुन्दूरग्रमकुटुम्बिनश्च समाज्ञापयति । विदितमस्तु वो यथास्माभिश्चतुर्व्विद्यापारगस्य मित्रयशसः पौत्राभ्यां स्वपितृगुणालंकृतस्य विष्णुयशसः पुत्राभ्यां षट्कर्म्मधर्म्मानुष्ठानपराभ्यां वेदवेदाङ्गेतिहासपुराणमीमांसाद्यनेक शास्त्रार्थतत्त्वसलिलप्रक्षालितान्तःकरणपङ्काभ्यां अग्निष्टोम याजिभ्यां वत्ससगोत्राभ्यां छन्दोगसब्रह्मचारिभ्यां त्रिसहस्रविद्यालंकृतमुखारविन्दाभ्यां स्वामियशोविष्णुयशोभ्यां कुडिवाडनामग्रामे वसतिं कृत्वा कुन्दूरग्रामसीम्नो द्वात्रिंशन्निवर्तनानि छित्त्वा पुण्याभिवृद्धये सर्व्वकरपरिहारेणाग्रहारीकृत्य मया संप्रत्तम् । तथा भवद्भिरन्यैश्च परिपालनीयः । एताभ्यामेव गविष्मिसगोत्रबह्वृच सब्रह्मचारिस्वभागिनेयविष्णुशर्म्मणेस्य ग्रामस्य नवमो भागो दत्तः । आज्ञप्तिः अनेकधर्म्मानुष्ठानपुण्यसञ्चयः परमवैष्णवो वाजपेययाजी भीमशर्म्मा । व्यासगीतौ ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालनम् ॥२॥

C

ॐ स्वस्ति । श्रीमदसनपुरवासकात् स्वशक्तिमुखदलितद- नुजपति महासेनेन महासेनेनाभिवर्द्धितानां मातृगणपरिपालितानां मानव्यसगोत्राणां हारीतीपुत्राणामश्वमेधयाजिनां चलुक्यानां कुलजलधिसमुद्भू तराजरत्नस्य श्रीकीर्त्तिवर्म्मणः प्रियनप्ता ऐदम्युगीन महाविष्णोः विष्णुवर्द्धनमहाराजस्य प्रियतनयः प्रवर्द्धमानप्रता- पोपनतसम स्तसामन्त मण्डलः स्वशक्तित्रय पराजितपरशक्तिः अनेकसमरसंघट्टविजयावाप्तयशोविशेषभूषणः प्रतिदिनमनेक सामन्तमकुटमणिप्रभारञ्जितपादपीठः परमब्रह्मण्यो मातापितृ पादानुध्यातः श्रीपृथिविजयसिंहवल्लभमहाराजः प्ळक्किविषये विषयवृद्धानधिकारिणः कुन्दूरग्रामकुटुम्बिनश्च समाज्ञापयति । विदितमस्तु वो यथास्माभि

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श्चतुर्व्विद्यापारगस्य मित्रयशसः पौत्राभ्यां स्वपितृगुणालंकृतस्य विष्णुयशसः पुत्राभ्यां षट्कर्म्मधर्म्मानु - ष्ठानपराभ्यां अग्निष्टोमयाजिभ्यां वत्ससगोत्राभ्यां छन्दोगसब्रह्मचारिभ्यां स्वामियशोविष्णुयशोभ्यां कुडिवाडनामग्रामः वसतिं कृत्वा कुन्दूरग्रामसीम्नः पृथकृत्य पुण्याभिवृद्धये सर्व्वकरपरिहारे णाग्रहारीकृत्य मया दत्तः ॥ भवद्भिरन्यैश्च पालनीयः । अस्य सीमविभागः । पूर्व्वतः कुन्दूरग्रामसीमा एव सीमा । दक्षिणतः समुद्रः । पश्चिमतः गोळावनामतटाकं पुनः नागुवुलचेरुवु कन्दिकट्टुकडकट्टु । उत्तरतः आवकट्टु ॥ आज्ञप्तिः परमवैष्णवो वाजपेययाजी भीमशर्म्मा ॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥४॥

B

Translation

Om! well-being! From the residence at Asanapura[2]

the grandson of Kīrttivarman, who was absorbed in removing the misery of the whole world, who was a jewel of a king born in the ocean that is the dynasty of Chaḷukyas, whose prosperity is being promoted by (God) Mahāsēna, who was the (commander) of the army that had crushed the great army of the lord of the *danujas* (non-celestials) with the point of his (weapon) *śakti*, who are being protected by the *Mātṛigaṇas*, who belong to Mānavya-sagōtra and are descendants of Hāritī and have performed the Aśvamēdha sacrifice;

the son of Vishṇuvarddhana-mahārāja who was Mahāvishṇu of the current age, in having taken birth as a human for administering and protecting the subjects in the same way as was done in *Kṛita-yuga* even though now this is *Kali-yuga;*

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is Śrī-Pṛithivi-Jayasiṁha-vallabha-mahārāja, who has subdued the circle of feudatories with his ever-growing prowess, who has confounded all the armed forces of enemy kings by smashing them with the trident that is the three powers possessed by him, who is remarkably adorned with the fame acquired through victories in many battles, whose footstool is coloured bright daily by the radiance of the jewels in the crowns of many feudatories, who, like Yudhishṭhira, practises rectitude and is just, like Bṛihaspati is well-versed in statecraft, like Manu knows what is orderly conduct and discipline, like Airāvata (the divine elephant) is engaged in continuous gifting (letting ichor to flow continuously in the case of the elephant) who is very affectionate towards his own people (relations) and other followers, who is very pious and attentive to *brāhmaṇas* and meditates on the feet of his parents.

He orders the elders and officials in charge of the *vishaya*, that is, Pḷakki-vishaya as also the *kuṭumbins* of the village Kundūra[3]. Let it be known to you

By me, thirtytwo *nivarttanas* of land have been separated at the border-region of the village, Kundūra and having made the same into an *agrahāra* with exemption from all taxes, along with the provision for residence in the village named Kuḍivāḍa and given for the increase of (my) merit to Svāmiyaśas and Vishṇuyaśas, belonging to Vatsasagōtra, who are student-adherents *(sa-brahmachāri)* of the Chhandōga school, whose mouths are adorned by the (constant recitation of) *tri-sahasra-vidyā*, who are duly engaged in the scrupulous and unfailing observance of the six-fold duties (prescribed for brahmins), mire in whose mind is cleansed by the sprinkling of water (that is the constant stirring i.e. the incessant analysing and interpreting of) the essence of (that is the meaning

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and import of) the *Vēdas, Vēdāṅgas, Itihāsas, Purāṇas, Mīmāṁsā*[4] and such other works of wisdom and are performers of the *agnishṭōma* sacrifice, who are the sons, Vishṇuyaśas, who was adorned with all the qualities of his father) Vishṇu yaśas and grandsons of Mitrayaśas who had mastered the four *Vidyās (Vēdas)*

This (gift) thus made should be protected by you all as well as by others.

Even by these two, (donees) a ninth part of this village has been given to their sister's son (*bhāginēya)* Vishṇuśarmman, who is a student-adherent *(sa-brahmachāri)* of Baḥvṛicha-śākhā (Ṛig-śākhā) and belongs to Gavishmi-sagōtra[5]

The executor *(ājñapti)* in charge (for this gift) is Bhīma-śarmmā, a performer of the Vājapēya sacrifice, an ardent worshipper of (God) Vishṇu, who has accumulated great merit by observing the many religious observances ordained by the religious texts. (Now) the (verses) sung by Vyāsa (two of the usual verses extolling the merit of making or safeguarding grants of land)

Notes

1. This approximate date has been assigned to this undated record on historical grounds. It is to be noted that whereas the other plate of the same king that has come forth from the same Guḍivāda (No.A dealt with above) was issued from Kallūra, the present charters were issued by the king while camping at Asanapura. Also see notes on 'C'.

2. Asanapura is stated to be "unidentifiable".

3. Kundūru has not been identified. But it is noteworthy that some *harijans* in the village of Guḍivāḍa have Kundūru as their family name which indicates that a village of that name was in the neighbourhood of Gudivāḍa and is now non-existent or that the name of the village has now been modified making it difficult to identify it. (Cf. *EI, XXXI, p.134).*

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4. *Mīmāṁsā* meaning profound analysis/interpretation and exposition (of the Vēdic texts) is "one of the three great divisions of orthodox Hindu Philosophy (divided into two systems viz. *Pūrva-mīmāṁsā or Karma-mīmāṁsā* by Jaimini, which concerns itself chiefly with the correct interpretation of Vedic rituals and texts and it is usually called Mīmāṁsā; and *Uttara-mīmāṁsā* or *Brahma-m⁰* or śārīraka-m⁰ by Bādarāyaṇa commonly styled the *Vēdānta*, dealing chiefly with the nature of Brahmā or Brahman or the one universal spirit" - (MW, *SED*, p.818 col.3).

5. Gavishmigōtra is not found in any of the treatises on the subject. It is possible that it is a mistake for Gāvishṭhira, a sage in the Atri-group. Those claiming to be belonging to this *gōtra* have a three-*ṛishi-pravara*, Ātrēya, Ārchanānasa, Gāvishṭhira (Brough, John, *op.cit.*, p.139-40)

GUDIVADA PLATES OF JAYASIMHA I-C

Summary

The text of this charter is almost identical with that of No.B set of plates dealt with above except for some omissions and commissions, of which some are significant and others are insignificant, as noted below.[1]

1. In the genealogical account, one phrase each in the description of the attainments of Kīrttivarman and Vishṇuvarddhana-mahārāja and some phrases in the eulogy of Jayasiṁha-vallabha-mahāraja especially those comparing him with Yudhishṭhira, Bṛihaspati, Manu and the divine elephant, Airāvata are absent here

2. The description of the donees is also abbreviated here by omitting the details about their scholarship.

3. The area of land, in the border of the village Kundūru, that was separated from the village and granted to the donees, is omitted without specification, which obviously must have been due to oversight. Though this is a grievous omission, in this charter

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the boundaries of the granted land are however specified as follows : On the east, the boundary of the village Kundūru, on the south, the sea on the west, the tank named Gōḷāva as also the pond Nāguvula, Kandikaṭṭu and Kaḍakaṭṭu and on the north Āvaakaṭṭu[2].

4. The statement about the assignment of ninth part of the granted land to their nephew by the donees is also absent in this charter.

5. The mention of the qualifications of the *ājñapti*, Bhīma-Śarmmā is here restricted to his having performed the Vājapēya sacrifice.

Notes

1. When the details of the charter contained in 'B' and 'C' are compared, it is discernible that 'C' was issued earlier and 'B' subsequently to rectify the omission of mention of the area of land separated from Kundūru village and granted and also to record the assignment of a ninth part of the land granted to them to their nephew, by the donees.

Further, though these three charters from Guḍivāḍa became available together, No.A is not connected with 'B' and 'B' and 'C' are inter-related. 'A' was issued by the king from Kallūru whereas 'B' and 'C' were issued from Asanapura, whereas in 'A', the grant was of the western block of the village Ādivāsa along with the land designated as Kuḷivāṭaka, in 'B' and 'C', a block of land on the border of the village Kundūru was granted. The brahmin recipients (two brothers) of the grant in 'A' belonged to Maudgalya-sagōtra, whereas the donees (two brothers) in 'B' and 'C' belonged to Vatsa-sagōtra. All these brahmins in 'A', 'B' and 'C' were adherents of the Chhandōga-school and had specialised in *Tri-sahasra-vidyā*, the residence for the donees in 'A' was arranged in Punnāgapadra and for the donees in 'B' and 'C' the residence was arranged in Kuḍivāḍa (that it was the same as Kuḷī-vāṭaka figuring in 'A' is a conjecture) (Cf.*EI*, XXXI, p.136 and n.3).

2. *Kaṭṭu* was probably a 'bund' or embankment.

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No.21

KOCHRE PLATES OF VIJAYAMAHĀDEVĪ

Location : Kochrē, Ratnagiri District, Maharashtra

Date : C.660 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Vikramāditya I

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, VIII, p.44-47

Text

Metre : V. 1. *Ārya,* V. 2-3. *Anushṭubh*

TEXT

स्वस्ति । श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्प राणां भगवन्नारायणप्रसादस मासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेष महीभृतां चालुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादि परनृपति मण्डलप्रणिबद्धविशुद्धकीर्त्तिश्रीकीर्तिवर्म्मपृथिवी वल्लभमहाराजस्य पौत्रस्स मरसंसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपराजयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयो

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥१॥

तस्यः ज्येष्ठो भ्राता श्रीचन्द्रादित्यपृथिवीवल्लभमहाराजाधिराजस्तस्य प्रियमहिषी कलिकालप्रतिपक्षभूता श्रीविजयमहादेवी बोड्डिपोठी सर्व्वानाज्ञापयति। विदितमस्तु वो वैशाखशुक्लद्वादश्यां सोपवास अस्य

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वत्ससगोत्राय केख.... वगोलस्वामिने कोचुरकग्रामे वकुलकच्छक्षेत्रनामखज्जनसंहितं उदकपूर्व्वन्दत्तं अपरपूर्वतः सेतुना निवार्य्यते ॥ योस्मद्वंशजोन्यो वानुपालयति स पुण्यभाग्भवति यश्चापहर्त्ता स पंचमहापातकसंयुक्तो भवति ॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चामुमन्ता च तान्येव नरके वसेत् ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टी वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३॥

पंगोलिहिखण्डिकाद्रोस ॥

Translation

(The introductory portion of this charter is almost identical with that of the Nēṛūr Plates of Vijaya - bhaṭṭārikā dealt with above, except that *bhaṭṭāraka* is not added to the titles of Satyāśraya (Pulakēśin II), the verse in praise of Vikramāditya (I) starts with the usual *'raṇa śirasi'* instead of *"rājā"* as in the Nērūr plates and Chandrāditya is invested here with the title, *mahārājadhirāja.* Further the *priyamahishī* of Chandrāditya is here referred to as Vijaya-mahādēvī boḍḍi-pōṭhī[2] who was opposed to (the vices of the) Kali age)

That Vijaya-mahādēvī-boḍḍi-pōṭhī orders all! Let it be known to you:

the Vakula-kachchha-kshētra constituted out of the *khajjana*[3] which is to be protected by an embankment both on the east and west,[4] in Kochchuraka[5] village, has been given with libations of water to Kēkha. . . . gōla-svāmin of Vatsa-sagōtra, while observing fast,[6] on the twelfth *tithi* of the bright fortnight in the month of Vaiśākha

(The statement of the grant is followed by the usual exhortation and admonition to future rulers of

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the area and two of the usual verses with the same import)

The *paṁgō*[7] on the (granted) land is (2)[8] Khaṇḍikā[9] of rice.

Seal : Śrī-Chandrāditya[10]

Notes

1. This approximate date is assigned to this undated record on the assumption that this must have been issued about the same time, by the queen Vijaya-mahādēvī (therein called Vijaya - bhaṭṭārikā) issued the Nērūr charter which is dated in the year (regnal) 5 understood as that of the reign of Vikramāditya I and equated to 658-59 A.D.

2. This Vijaya-mahādēvī, the beloved chief queen *(priya-mahishī)* of Śrī-Chandrāditya-pṛithivī-vallabha-mahārājādhirāja must be identical with Vijaya-bhaṭṭārikā of Nērūr plates (See above). The suffix in her name, Boḍḍi-pōṭhī, has engaged the attention of scholars. Boḍḍi-pōṭhī might have referred to courtesans in some regions of Karnāṭaka but a chief-consort of a royal personage can hardly be expected to exult in such a title. (See *IA*, VIII, p.45) Boḍḍi might have been a localised form of the Sanskrit word *Vṛīddhā* (elderly lady, reverentially referred to). *Pōṭhī* might have also referred to an aged lady (cf. *pāṭṭi* in Tamil) (Cf. Ramesh, K.V., *op.cit.*, p.118). (Also Cf. The Telugu nominal suffix *sāni*, which was a surname attached to the names of courtesans in certain regions of Andhra but in some other regions of Andhra, to respectable ladies (brahmin ladies in Tamilnādu) (Brown, Philip, Telugu-English Dictionary p.1330-*sāni* derived from Sanskrit *svāminī).* In Konkani *poṭi* means 'spouse (Maffei, Angelus Francis Xavier, English-Konkani Dictionary). Hence it is possible that *boḍḍi-pōṭhī* occurring in this record which belongs to the Koṅkani area referred to the elder brother's wife (*Baḍē bhāi kī patnī*) which Vijaya-bhaṭṭārikā was in relation to Vikramāditya.

3-4. *Kachchha* refers to a bank or ground bordering on water and as such a marshy plot (MW, *SED*, p.242 col.3). The *kshētra* or field granted was one such field distinguished by a Vakula tree (s.a. *bakula-mimusops elengi), khajjana* refers to the area near the sea-shore bounded on one side by a hillock and protected from water on the remaining three sides by embankments, which is made fit enough to raise the crop of rice (*EI*, XXXIII, p.53). As per the record the land involved in the grant was *kachcha*

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land constituted from *khajjana* area which required to be bounded with embankments only on two sides (Cf. Bandora (Goa) plates of Maurya Arjita-varman, year 29 - (*EI*, XXXIII, p.293 fstext lines, 4, 8-9).

5. *Kochchuraka-grāma* is apparently the same as the findspot of the charter.

6. The day of *Ēkādaśī* or the day of the eleventh phase of the moon is a day of fasting. The fast is broken or ended on the *Dvādaśī*, the day of the twelfth phase of the moon. From the statement in the record, it is to be understood that the grant of land was made to the Brahmin on that *Dvādaśī* even before she broke this fast, as apparently such grant was considered meritorious.

7. *Paṁgō* was apparently the same as *paṅga* which term referred to the tax on land (*Ibid.*, p.54-56; also *ibid*, p.295 text-line 7).

8. What has been read *"Paṁgolihikhaṇḍikādvau")* is to be understood that the *paṁgō* or tax payable on the land granted was two *khaṇḍikā* of rice.

9. *Khaṇḍikā* is a measure of capacity often equated to between 800 or 1000 *seers* (Sircar, D.C., *IEG*, p.156).

10. Though the details on the seal as depicted on the facsimile given are quite indistinct, Fleet who must have examined the original, says that the seal "has, raised in relief on a counter-sunk surface, at the top, the sun and moon; in the middle, the words Śrī-Chandrāditya; and at the bottom, a lotus" (*IA*, VIII, p.45). Hence it is to be understood that Vijaya-mahādēvī issued this charter under the authority of her consort, śrī-Chandrāditya.

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No.22

NIDUPARU GRANT OF JAYASIMHA-I

Location : Govt. Oriental Manuscripts Library, Madras, Tamilnadu.

Date : C.660 A.D.[1]

Script : Old Telugu

Language : Sanskrit

King : Jayasiṁha I

Dynasty : Eastern Chāḷukya

Reference : Hultzsch, E., *EI*, XVIII, p.55 f

Text

Metre : V.1. *Upajāti;* V.2-4 *Anushṭubh*

स्वस्ति ॥ श्रीमदसनपुरवासकात् स्वामिमहासेनपादानुध्यातानां हारीतीपुत्राणां मानव्यसगोत्राणां मातृगणपरिपालितानाम् अश्वमेधयाजिनां चलुक्यानां विशुद्धवंशोदयगिरिशिखरोदितक्षितिपत्य हिमदीधितेः सकलजगदार्त्तिहरकर्मणः श्रीकीर्तिवर्मणः प्रियनप्ता शशलाच्छनस्येव सकलजगन्मनोनयनानन्दनकरस्य स्वरूपलावण्याव जितमकरध्वजस्य मकरध्वजापरनाम्नः श्रीमदैदंयुगीनविष्णो र्विष्णुवर्धनम हाराजस्य प्रियतनयः प्रवर्द्धमानोदयप्रतापोपन तसमस्तसामन्तमकुटतटघटितमपिमयूखमञ्जरीपुं जपिंजरितचरणि रविन्दयुगलो निजगुणदीधितिकलापेन कलियुगध्वान्तं निराकरिष्णु राखण्डल इवाखण्डितपौरुषः परमब्रह्मण्यो मातापितृपादानुध्यातः श्रीजयसिंहवल्लभमहाराजो गण्डेरुवाट्यां व्याघ्रनद्याश्चोत्तरतो वन्नेरुनद्याश्च तीरे गण्डेरुराजधान्याः पूर्वदिग्विभागे गव्यूतिद्वये निड्ुबरुनामग्राममधिवसतः कुटुम्बिनः समवेतानाज्ञापयति ॥ विदितमस्तु वो यथासनपुरस्थाननिवासिनो घटिकासामान्यस्य सपदक्रमानुक्रमाधीतवेदद्वयस्य सकल्पोपनिषत्पुराणे तिहासानेकध र्मशास्त्रविदो मण्डशर्मणः पौत्राय स्वपितुरधिकगुणसं पद्गणोपार्ज्जितनि र्मलयशोविशेषेणात्मनोन्वयमलमलंकरिष्णोरग्निष्टोमयाजिनः

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शिवरुद्रशर्मणः पुत्राय द्विवेदाध्यायिने यज्ञागमोपनिषन्मन्त्रार्त्थैतिहासपुराणधर्मशास्त्रविमलीकृतविनीतमतये हारीतसगोत्राय तैत्तिरीयसब्रह्मचारिणे काटिशर्मणे कार्तिकपौर्णमास्यां मातापित्रो रात्मन्श्च यशःपुण्याभिवृद्धये संप्रत्तोयं निडुपरुनामग्रामः । नास्य बाधा करणीया ॥

आज्ञप्तिरत्रार्य्यमनोभिरामः श्रीवीर्यवान्सर्वजनाश्रयोयं ।
भूपेन्द्रनीतिप्रविभागदक्षो वेदांगवित्सर्वकलान्तरज्ञः ॥१॥

अत्र व्यासगीताः ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥२॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

Seal : श्रीसर्व्वसिद्धि

Translation

Well being! From the residence at the prosperous Asanapura[2]:

The dear grandson of śrī-Kīrtivarman, who was the Sun (*ahima-dīdhiti* - the one whose rays are clear of snow) among rulers, who was engaged in removing the distress of the whole world, who had risen from the peak of the eastern mountain that is the pure family of the Chalukyas constantly meditated on the feet of Lord Mahāsēna, who had descended from Hārītī, belonged to Mānavya-sagōtra, who were safeguarded by the group of Mothers' *(Mātṛi-gaṇa)*, and had performed Aśvamēdha sacrifice and the son of Vishṇuvardhana-mahārāja, the Vishṇu (God Vishṇu is the protector of all the creatures) pertinent to the current *yuga* (age), who like the one carrying

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the mark of the hare (the moon) pleased the eyes and minds of the (people of the) whole world, and who due to his charming personality excelled even the one with the heraldic standard of the fish (cupid) and thus came to be known by the alternate name, Makaradhvaja,

(is) Śrī-Jayasiṁha-vallabha-mahārāja, whose pair of lotus-like feet have been rendered tawny by the sheaf of rays emanating from the gems studded in the crowns of all the feudatories drawn to him by his ever growing valour and reputation, who, by the splendid shaft of light emanating from his eminent qualities has dissipated the darkness of the Kali age, who like Indra (Ākhaṇḍala) remains unchecked and unrivalled in manliness and prowess, who is pious and favourable to *brāhmaṇas* and is devoted to the feet of his parents:

orders all, the assembly of *kuṭumbins* (householders) residing in the village named Niḍubaṟu[3] situated at a distance of two *gavyūtis*[4] in the eastern direction of the capital Gaṇḍēṟu,[3] on the banks of the Vannēṟu river on the northern bank of the Vyāghra river,[3] in Gaṇḍēṟuvāṭī[3] thus :

Let it be known to you : this village named Niḍupaṟu[3] has been given for the increase in the merit and fame of my parents and my own self, to Kāṭi-śarman, a student-adherent, *(sa-brahmachāri)* of Taittirīya-śākhā,[5] belonging to Hārīta-sagōtra, who has studied two *Vēdas* and whose intelligence has been sharpened by the (study of) preceptual texts relating to sacrifices, *Upanishads,*[6] *the significance of the language and the meaning of mantras* (spells), the epics *(Rāmāyaṇa* and *Mahābhārata)*, *Purāṇas* and *Dharam-śāstra* (the codes containing regulations for the activity of a human life), the son of Śivarudra-śarman, who had the pure reputation of having had the wealth of good qualities excelling his own father's, who was an ornament

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in his family (lineage) and who had performed the *agnishṭōma* sacrifice[7] and grandson of Maṇḍa-śarman, who was a resident of Asanapura[2] and an active member of the *ghaṭikā*[8], who had studied two *Vēdas* in their modulated scales of recitation (i.e.), *pada, krama* and *anukrama* (methods of recitation)[9] and was well-conversant in *kalpa* (one of the disciplines attached to the *Vēdas* which deals with the rules and methods for the performance of ceremonial and sacrificial rituals), *Upanishads, Purāṇas* (the epics) and the several *Dharma-śāstras*

No obstruction should be caused to this (enjoyment of the grant by the donee).

Verse 1· The executor *(ājñapti)* for this (charter) is . . . .[10] who is venerable and pleasing (in his manners), who has an expert knowledge of the branch of learning pertinent to the exercise of his duties by the king and generally governing the royal affairs, who is well-versed in the auxiliary branches of the *Vēdas* and has deep knoweldge of the essences of the arts and sciences.

(The charter ends with three verses extolling the merit of protecting land-grants and the evil consequences of ravishing such grants, attributed to Vyāsa)

Legeand on the Seal : Śrī-Sarvvasiddhi[11]

Notes

1. This date has been assigned to this undated record on historical grounds.

2. Asanapura has not been identified. It seems to have been an important town in the region ruled by Jayasiṁha (I). Probably the king had pitched his camp there in the course of a tour. This place was also the residence of the grandfather of the donee. It was also the residence of the donee in another charter of Jayasiṁha I (Pulibumra plates - *EI*, XIX, p.254 f). It was also the residence of the grandfather of the donee in a record of Vishṇuvarddhana II, son of Jayasiṁha I (*IA*, VII, p.191-92).

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3. Niḍuparu also spelt as Niḍubaṛu in this same charter has been identified with the modern Nidamaṛṛu in the Guntur Taluk of the Guntur District in Andhra Pradesh. Gaṇḍēṛu has been identified with the modern Kantēru in the same taluk and district.

Nidamarru is eight miles (2 *gavyūtis*) to the east of Kaṇṭēru in conformity with the indication of the location of these two places, given in this charter.

Gnaḍēṛu is stated to have been the capital of the king. It was the centre of a administrative division which was named after it as Gaṇḍēṛuvāṭī. Vannēṛu and Vyāghra rivers have not been identified. They were probably local streams (*EI*, XVIII, p.56 and n.2).

4. *Gavyūti* is the designation of a linear measure of the distance of four miles.

5. *Taittirīya-śākhā* is the name of a recension of the Yajurvēda which came to be called Kṛishṇa Yajurvēda. The story behind its getting this name is stated as follows : Vaiśampāyana taught Yajurvēda to 27 pupils, chief of whom was Yājñavalkya. Subsequently Vaiśampāyana got offended by Yājñavalkya and hence bade the latter to disgorge the Vēda committed to him and Yājñavalkya did so in a tangible form through vomit. On the command of Vaiśampāyana, that vomit was picked up by his senior pupils assuming the form of partridges (*tittira*). As these texts so picked up were soiled, when compiled that text came to be termed as black (MW, *SED*, p.455 col.1).

6. *Upanishad* literally means "what has been learnt by sitting down (at the feet of a master)". This is the name by which a series of philosophical writings (more than a hundred in number) containing the exposition of the secret meanings of the Vēdas, which are regarded as the sources of Vēdānta and Sāṅkhya philosophies, are known (*Ibid.*, p.201, col.1).

7. *Agnishṭōma* (lit. praise of *Agni*) is a protracted sacrifice performed by one desirous of securing heaven (*Ibid.*, p.5, col. 3).

8. *Ghaṭikā* is understood to have been an institution, meant for imparting advanced instruction in the Vēdas. Possibly it was also designed to serve as an administrative staff college and a military academy (Cf. Sankaranarayanan, S, *The Vishṇukuṇḍis and Their Times*, p.74-75; Krishnan, K.G., "Chaṭṭānam Maḍham an identification," *Studies in South Indian History and Epigraphy* p.31-37). Here in this record, Maṇḍaśarman, the grandfather of the donee, is stated to have been a *sāmānya* of the *ghaṭikā*

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and the resident of Asanapura. From the context it is possible to infer that the *ghaṭikā* was in Asanapura-sthāna. The import of the term *sāmānya*, has not been clearly made out. It might have meant a "frequenter" or "an alumini"or the executive or one of the executives in control of the *ghaṭikā*. It is to be noted that the donee and his father are not stated to have been *ghaṭikā-sāmānyas*.

9. *Pada, krama, anukrama* are methods of recitation of Vēdas by which the Vedic text is split up in a sequence of words to help in the analytical understanding of the Vedic text.

10. The name of the executor of the grant *(ājñapti)* who was apparently a brahmin minister of the king, is damaged in a portion of the plate.

11. The seal of the plate contains the legend "Śrī-Sarvvasiddhi" with a crescent on top and an expanded lotus below. (See above).

No.23

ALTA PLATES OF PULAKESI[1]

Location	:	Altā, Kolhapur District,[2] Maharastra
Date	:	Śaka 411 (wrong) = C. 660 A.D.[3]
Script	:	Kannaḍa[4]
Language	:	Sanskrit
King	:	Satyāśraya-Pulakēśi[5]
Dynasty	:	Chāḷukyas[6] of Bādāmi
Reference	:	Fleet, J.F., *IA*, VII, p.209f.

Text

Metre : V.1, 5-12 *Anushṭubh*, V.2-3 *Shardūla vikrīdita*, V.4 *Ārya*

स्वस्ति ।

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जयत्यनन्तसंसारपारावारैकसेतवः ।
महावीरार्हतः पूताश्चरणाम्बुजरेणवः ॥१॥

श्रीमतां विश्वविश्वम्भराभिसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेय परिरक्षणप्राप्तकल्याण परंपराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेष महीभृतां चाळुक्यानां कुलमलंकरिष्णोः॥ स्वभुजोपार्ज्जितवसुन्धरस्य निजयशश्श्रवणमात्रेणै वावनतराजकस्य कीर्त्तिपताकावभासितदिगन्तराळस्य जयसिंहस्य राजसिंहस्य सूनुस्सूनृतवागनवरतदानार्द्रीकृतकरस्सुरगज इव प्रशमनिधिस्तपोनिधिरिव दृप्तवैरिषु प्राप्तरणरागो रणरागोभवत्॥ तस्य चात्मजेश्वमेधावभृथस्नानपवित्रीकृतगात्रे प्रणतपरनृपति मकुटघटितहटन्मणिग णकिरणवार्द्धाराधौतचारुचरणकमलयुगळे चित्रकण्ठभिधानतुरंगमकण्ठीरवे नोत्सा रितारातिस्तम्भेरममण्डळे वर्ण्णाश्रमसर्व्वधर्म्मपरिपालनपरे गंगासेतुमध्यवर्त्तिदेशाधीश्वरे शक्तित्रयप्रवर्द्धित प्राज्यसाम्राज्ये गंगायमुनापाळि ध्वजदडक्कादिपंच महाशब्दचिह्ने करदीकृतचोळचेरकेरळसिंहळकलिंगभूपाळे दण्डितपाण्ड्यादिमण्डलिके अप्रतिशासने सत्याश्रय श्रीपुलकेश्यभिधानपृथि वीवल्लभमहाराजाधिराजे पृथिवीमेकातपत्रं शासति सति॥ राजा रुन्द्रनीळसैन्द्रकवंशशशांकायमाणः प्रचण्डदोर्द्दण्डमण्डितमण्डळाग्रो गोण्डना मासीत् ॥ अयनयविनय सम्पन्नस्तनयोस्य समररसरसिकस्सिवाराख्यया ख्यातः॥ पुत्रोस्य भूतो धात्रीतिलकायमानः पराक्रमाक्रान्तवैरिनिकुरुम्बः अवार्य्यवीर्य्य समन्वितः कार्य्याकार्य्यनिपुणः हनूमानिव रामस्याभिरामस्य तस्य भृत्यस्सत्यसन्धोधार्म्मिकस्सामियारस्समभूत्॥ स तत्प्रसादस मासादितकुहुण्डिविषयस्तं परिपालयं तदन्तर्भूतालक्त काभिधाननगर्य्यां ग्रामसप्तशतराजधान्यामशेषविषयविशेषकायमानायां शालिव्रीहीक्षुवणचणक प्रियंगुवरकोदारकश्यामाकगोधूमाद्यनेकधान्य समृद्धायां तद्देशविलासि नीमुखकमलमिव विराजमानायां धनधान्यपरिपूर्ण्णकृषीवळप्रायायां॥ ऐन्द्र्यां दिशि महेन्द्राभः प्रासादं प्रवरम्महत् जिनेन्द्रायतनं भक्त्या कारयत्सुमनोहरं॥ प्रोत्तुंगप्रासादं त्रिभुवनतिलकं जिनालयं प्रवरं नानास्तम्भसमुद्धृतविराजमानं चिरं जगति॥ शकनृपाब्देष्वेकादशोत्तरेषु चतुश्शतेषु व्यतीतेषु विभवसंवत्सरे प्रवर्त्तमाने॥ कृते च जिनालये ।

वैशाखोदितपूर्ण्ण पुण्यदिवसे राहौ विधोर्मण्डलं ।
श्लिष्टेन्वर्त्थिकमञ्जनादुपगतं स्नेहादगृहं भूभुजं ॥१॥

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श्रीसत्याश्रयमाश्रयं गुणवतां विज्ञापयामास स ।
तज्जैनालयपूजनो चितनुतक्षेत्राय धर्म्मप्रियः ॥२॥

आयुर्ज्जन्मवतामिदं ननु तडित्सन्ध्येन्द्र चापोपमं
ज्ञात्वा धर्म्मधनार्ज्जनं बुधजनैर्म्मार्त्यैः फलं मन्यते ।
इत्येवं प्रविबोध्य सभ्यजनतां सत्याश्रयो वल्लभो
भक्त्या तज्जिनमंदिरोपमक्रिये क्षेत्रं ददौ शासनं ॥३॥

वैशाखपौर्ण्णमास्यां राहौ विधुमण्डलं प्रविष्टवति ।
श्रीसत्याश्रयनृपतिस्त्रिभुवनतिलकाय दत्तवान् क्षेत्रम् ॥४॥

कनकोपलसम्भूत वृक्षमूलगणान्वये ।
भूतस्समग्रराद्धान्तस्सिद्धनन्दिमुनीश्वरः ॥५॥

तस्यासीत्प्रथमश्शिष्यो देवताविनुतक्रमः ।
शिष्यैः पंचशतैर्युक्तश्चितकाचार्य्यसंज्ञितः ॥६॥

श्रीमत्काकोपलाम्नाये ख्यातकीर्त्तिर्बहुश्रुतः ।
लक्ष्मीवान्नागदेवाख्यश्चितकाचार्य्यदीक्षितः ॥७॥

नागदेवगुरोश्शिष्यः प्रभूतगुणवारिधिः ।
समस्तशास्त्रसंबोधी जिननन्दिः प्रकीर्त्तितः ॥८॥

श्रीमद्विविधराजेन्द्र प्रस्फुरन्मकुटालिभिः ।
निघृष्टचरणाब्जाय प्रभवे जिननन्दिने ॥९॥

जिननन्द्याचार्य्यसूर्य्याय दुश्चरतपोविशेषनिकषोपलभूताय समधिगतसर्व्व शास्त्राय नगरांस्तलभोगांश्च प्रददौ॥ तत्र तलभोगसीमान्याह। चैत्यालयाद्वायव्यां दिशि तटाकं ततो ऋजुसूत्रक्रमेण पश्चिमाभिमुखं गत्वा पथम् तस्य मध्ये निखातपाषाणं तस्माद्दक्षिणाभिमुखमनुपथं गत्वा प्रवाहं तस्य मध्ये निखातपाषाणं पूर्व्वाभिमुखं गत्वा तिंत्रिणीकवृक्षं यावत्तस्मादुत्तराभिमुखं गत्वा पूर्व्वोक्ततटाकं। यावत्स्थितं एतन्नगरनिवेशनक्षेत्रं॥ तत्र तळभोगक्षेत्र सीमान्याह। नगरस्य दक्षिणस्यां दिशि सेतुबन्धात्प्र भृत्यनुजलवाहलं पूर्व्वाभिमुखं गत्वा यावदौंछिकक्षेत्रं तत्पश्चिमसीम्नि निखातपाषाणं यावत्तस्मादनुसी मोत्तराभिमुखं गत्वा यावच्छमीवल्मीके तस्मात्पुनः पूर्व्वाभिमुखं गत्वा यावत्स्थळगिरि तस्मात्पुनरनुगीर्य्युत्तराभिमुखं

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गत्वा यावद्गिरेरुच्चप्रदेशं तस्मात्पश्चिमाभिमुखं गत्वा यावद्गिरि तस्मात्पश्चिमाभिमुखं गत्वा यावत्स्थलगिरि तस्माद्दक्षिणाभिमुखं गत्वा यावत्सेतुबन्धनम् स्थितं राजमानेन पंचाशत् शङुत्तरनिवर्त्तनशतं तळभोगक्षेत्रं चतुस्सीमाविरुद्धं। नरिन्दकनामग्रामे नैऋृत्यां दिशि नरिन्दकसामरिवाडग्रामपथि मध्यवर्त्तिसिंगटेगतटाकादृजुसूत्रक्रमेण नरिन्दकग्रामपथं यावत्तावत्स्थितं चत्वारिंशन्निवर्त्तनं क्षेत्रं दक्षिणदिशि राजमानेन॥ किणयिगेनामग्रामे पूर्व्वस्यां दिशि अशीतिनिवर्त्तनं क्षेत्रं राजमानेन पिशाचारामांनैऋत्यां दिशि यावच्छमी झाटवल्मीकं तस्मात्पूर्व्वाभिमुखं गत्वा यावत्पथम् तस्माद्दक्षिणाभिमुखं गत्वा यावत्स्थलगिरि तस्मात्पश्चिमाभिमुखमनुस्थळगिरि गत्वा यावच्छमीस्थळं तस्मादुत्तराभिमुखं गत्वा यावच्छमीस्थळं तस्मादुत्तराभिमुखं गत्वा यावच्छमीझाटवल्मीकं स्थितं चतुस्सीमाविरुद्धं॥ पन्तिगणगेनामग्रामे नैऋत्यां दिशि मान्यस्य क्षेत्र उत्तरस्यां दिशि चत्वारिंशन्निवर्त्तनं क्षेत्रं राजमानेन पश्चिमस्यां दिशि स्थळगिरि तस्मादनुसीमं पूर्व्वाभिमुखं गत्वा यावच्छमीवल्मीकं तस्माद्दक्षिणाभिमुखं गत्वा कोमरंचेग्रामसीमा तस्मात्पूर्व्वाभिमुखमनुसीमं गत्वा यावज्जळवाहळं तस्मादुत्तराभिमुख मनुवाहलं गत्वा यावच्छमीझाटवल्मीकं तस्मात्पश्चिमाभिमुखं गत्वा यावत्ताटा कोत्तरकोटि तस्माद्दक्षिणाभि मुखमनुस्थलगिरि गत्वा यावत्तावत्स्थितं चतुस्सीमाविरुद्धं॥ मंगलिनामग्रामपश्चिमदिशि राजमानेन चत्वारिंशन्निवर्त्तनं क्षेत्रं तस्य सीमान्याह स्थळगिरेः पश्चिमाभिमुखमनुपथं गत्वा यावद्रूविकग्रामसीम तस्मादुत्तरा भिमुखमनुसीम गत्वा यावत्स्थळगिरि तस्माद्दक्षिणाभि मुखमनुस्थळगिरि गत्वा स्थितं चतुस्सीमाविरुद्धं॥ करन्दिगेनामग्रामे पश्चिमस्यां दिशि चन्दवुरपंदरंगवळ्ळिनामग्राममार्ग्गमध्ये अश्वत्थतटाकाद् वायव्यां दिशि राजमानेन पंचविंशतिनिवर्त्तनं क्षेत्रं॥ दावनवळ्ळिनामग्रामे पश्चिमस्यां दिशि अलक्तकनगरकुम्ब यिजनामग्राममार्ग्गमध्ये बिम्बालयपिशाचारामात्पश्चिमे राजमानेन चत्वारिंशन्निवर्त्तनं क्षेत्रं॥ पुनरपि तस्मिन्नेव ग्रामे दक्षिणस्यां दिशि हिंगुटीतटाकादुत्तरसमीपस्थं राजमानेन शतं शतनिवर्त्तनं क्षेत्रं॥ नन्दिणिगेनामग्रामे पूर्व्वस्यां दिशि बरवुलिकसीम श्रीपुरमार्ग्गमध्ये राजमानेन चत्वारिंशन्निवर्त्तनं क्षेत्रं॥ सिरिपट्टिनामग्रामे पश्चिमस्यां दिशि श्रीपुरमार्ग्गतो दक्षिणतो राजमानेन चत्वारिंशन्निवर्त्तनं क्षेत्रं॥ अर्जुनवाडनामग्रामे पश्चिमस्यां दिशि श्रीपुरमार्ग्गतो उत्तरतो राजमानेन पंचाशन्निवर्त्तनं क्षेत्रं॥ ग्रामनामान्याह॥ कुम्बयिजद्वादश्यान्तः रूविको नामग्रामः प्रथमः॥ सामरिवाडोनामग्रामः

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द्वितीयः॥ बधमाळेद्वादश्यान्तः लट्टिवाडोनामग्रामः तृतीयः॥ श्रीपुरद्वादशस्य मध्ये पेल्लिदकोनामग्रामः चतुर्थः॥ इत्येते चत्वारो ग्रामाः चतुस्सीमाविरुद्धक्षेत्राः सोद्रंगाः सोपरिकराः अचाटभटप्रवेश्याः॥ तदागमिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनाम्विल सितमचिरांशुचंचलमवगच्छद्भिराचन्द्रार्क्क धरार्ण्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तं च मन्वादिभिः॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं श्रेयो श्रेयो दानस्य पालनं ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३॥

Translation

Well being.

Verse 1 Victorious are the pure dust-particles of the lotus-like feet of Mahāvīra-arhat,[7] which constitute the only bridge for (crossing) the ocean that is the interminate worldly life.

[Then follow the credentials of the Chāḷukya family in the set phrases as found in the other charters of the family]

Embellishing that Chāḷukya family, there was the lion among kings (named) Jayasiṁha, who had acquired (the rulership of) the earth, filled with deposits of wealth, with the strength of his arms, whose very name and fame were such that hearing (about) the same the host of kings gravitated towards him and became subservient to him, the banner of whose fame held aloft had illumined (the earth) upto its limits.

His son was the one who had developed a great taste for battles *(raṇarāga)*[8] having fought many with

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the several enemies, who were puffed up with pride, who was pleasant and true in his speech, whose hands were always wet with the waters poured while making gifts (even like the trunk of the divine elephant which is always wet with the flow of ichor), who was serene and tranquil in temperament like the sages, whose wealth was the penance they have performed.

While his (Raṇarāga's) son Pṛithīvīvallabha-mahārājā - dhirāja named Satyāśraya-śrī-Pulakēśi, whose body has been purified by the culminating purificatory bath of (at the end of) the *aśvamēdha* sacrifice, whose beautiful lotus-like pair of feet are being washed by the flow of the water that is the sheaf of rays radiating from the gems imbedded in the crowns of the enemy kings (subdued by him) who are bowing at his feet, by the (fierce) neighing of (whose) horse named Chitrakaṇṭha the host of enemy elephants has been made to flee, who is absorbed in safeguarding the adherence (by his subjects) of the regulations and of the conduct of life appropriate to the castes and discipline of the stages in human existence *(varṇṇāśrama-sarvva-dharmma)*, who is the emperor of the territory between (bounded by) the Gaṅgā (river) and Sētu,[9] whose imperial grandeur is being sustained and further heightened by the three potencies (faculties) possessed by him, whose greatness is reflected in his possession of the insignia of Gaṅgā, Yamunā, *pāli-dhvaja*[10] and the five (accompanying) sounds, viz., *daḍakkā* etc.[11] who has reduced the Chōḷa, Chēra, Kēraḷa, Siṁhala and Kaliṅga rulers to the position of his tribute-paying subordinates, who has chastised the Pāṇḍya and such governors of provinces, whose commands are never counterma-nded, is ruling the earth under one umbrella.

There was one ruler named Goṇḍa, who shone like the moon in the family of Rundranīḷa Saindrakas[12]

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whose mighty arm was adorned by the scimitar. His son was the reputed one named Sivāra who was endowed with wealth, diplomacy and humility and who very much relished the taste of battle; His son was Sāmiyāra, who was the forehead mark of the earth and who had overcome the multitude of enemies with his strength and valour, whose prowess was irresistible, who was intelligent to discriminate what was worthy to be here, what is not mentioned to be done, who was the servant of that amiable one (his master) Pulakēśin II just as Hanūmān was for Rāma and who was truthful and righteous.

He (that Sāmiyāra), who had acquired the splendour of the lord of the celestials due to his great devotion (to lord Jina) had constructed the attractive abode of Jinēndra, which was grand and palatial in the eastern quarter (the quarter presided over by Indra) of the city called Ālaktaka,[13] which was the headquarters of (the district of) seven hundred villages, which was distinguished with all the excellences and was included in a special district *(vishaya)* called Kuhuṇḍī -vishaya,[14] which he (Sāmiyāra) had got due to the favour (of the above said Satyāśraya-śrī-Pulakēśi) and was administering that *vishaya* abounded with (the cultivation of) many grains like *śāli* (a kind of grain), rice, sugarcane, wood, the chick-pea, *priyaṅgu* (panic seed, a medicinal, fragrant plant), *varaha, udāraka, śyāmāka* (a kind of millet,) wheat etc., and its capital Alaktaka shone in the midst of that region like the face of a damsel and was full of cultivators/husbandsmen rich with wealth and grains.

The *Jinālaya,* with its lofty terraces, which is the forehead-mark of the three worlds and is glorious with several high pillars, will last for a very long time in this world.

When four hundred eleven years of the Śaka king had elapsed, during the currency of the year Vibhava,

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when the *Jinālaya* had been completed, on the full-(moon) day of the month Vaiśākha, when Rāhu had embraced the sphere of the moon, after ablution, that lover of good deeds and righteousness, reached the home of śrī-Satyāśraya, the refuge of the good people and on the strength of his friendship (with him) made the supplication for (providing) land for the (expenses of) the worship in that *Jinālaya*, knowing that the life of those who are born is (unstable and transceient) like the lightning and the evening rainbow, and impressing on the people of his court that the accumulation of the wealth of piety is the fruit (sought) by (enlightened mortals), Satyāśraya-Vallabha has given this charter granting land for the services in the *Jina-mandiram,* with great piety.

When during the *paurṇṇamāsyā* in the month of Vaiśākha, Rāhu had entered the orb of the moon, king Satyāśraya has given land to the forehead-mark of the three worlds.

In the *Vṛiksha-mūla-gaṇa* lineage, which is a tree sprung from Kanakōpala, there was Siddhanandi, the chief of hermits, who had dvelved deep into the truth, who possessed the knowledge of the established truth. His foremost and first disciple was the one known as Chitak-āchāryya, whose principles and methods were praised (even) by celestials and who was accompanied by five hundred disciples.

In the lineage of that Śrīmat Kākōpaḷa there was the one known as Nāgadēva, who was very well-known, as endowed with great knowledge and was rich. He was initiated by the above said Chitak-āchāryya.

The disciple of that teacher, Nāgadēva, is known as Jinanandi, an ocean of numerous (great) qualities who is well-acquainted with all the *śāstras*. To that sun of teachers, Jinanandi, whose lotus-like feet are

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rubbed by the rows of the resplendent crowns of many prosperous kings, who is a touchstone for testing the attainment in difficult austerities, who has appropriated (the knowledge of) all *śāstras,* (Satyaśraya) gave the town and land for enjoyment.

The boundaries of the field given for enjoyment are stated (as follows):

To the north-west *(vāyavya)* of Chaityālaya, the tank, from there, going towards the west in a straight line, the pathway, in the middle of which is the excavated stone, from there going towards the south keeping to the pathway there is the flood-(stream), in the middle of which there is (again) the excavated stone, going towards the east, the tamarind tree, from there going towards the north the above-said tank. Thus is situated the field at the entrance of the village.

There the boundaries of the other field (given) for enjoyment are stated (to be as follows):

To the south of the town *(nagara)*, proceeding from (the site of) the dam and keeping along the course of the stream, and moving towards the east, (the limit is) upto the *aumchika* ground (field) (the threshing floor?).[15] on the western boundary (there is) the stone set up (to mark the boundary?), from there keeping along the boundary on the north, the limit is upto the Samī-tree and ant-hill, from there moving towards the east (the limit) is upto the *sthaḷa-giri,*[16] from there, following (the contour of) the *giri* (hill) (the limit) to the north is upto the region of the summit of the hill, from there going towards the west upto the hill and from there going further west the limit is upto the *sthaḷa-giri,* then moving towards the south the boundary line is upto the dam. The land meant for enjoyment in the southern

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direction encompassed within these four boundaries, the field is of one hundred fifty *nivarttanas* extent (measured) by the royal (standard) measure.

In the village Narindaka, in the south-western quarter, a field to the south, forty *nivarttanas* of land in extent lying on and uptil the path of Narindaka village, which starts and proceeds straight from the Siṁgaṭēga-taṭāka situated in the middle of the pathway between Narindaka and Sāmarivāḍa.

In the village Kiṇayige in the eastern quarter, the field of eighty *nivarttanas,* by the royal standard measure (bounded by) the Piśācha grove, on the south-west by the ant-hill and arbour of Śamī trees and going towards the east from there uptil the pathway and from there going towards the south uptil the *sthaḷa-giri* and from there going towards the west along (the contour of) *sthaḷa-giri* upto the spot of the Śamī trees and from there going towards the north (the boundary reaches) the complex of the ant-hill and arbour of Śamī trees.

In the Pantigaṇage village, on the south east and to the north, the *mānya* field of forty *nivarttanas* by royal standard measure in extent. For this (the boundaries are) : on the west there is the *sthaḷa*-hill, from there along the boundary (of the village), going towards east, (the boundary runs) uptil the Śamī (trees) and ant-hill, from there going towards the south (the boundary is upto the Kōmarañche village, (the boundary of the field) moves (further) towards the east along the boundary (of the village), upto the water course, (it is) upto the complex of the ant-hill and arbour of Śamī trees, from there going towards the west (the boundry health) after to health, corner of the tank and from there moving towards the south (the boundary goes) along the *sthaḷa*-hill, this is the definition of the four boundaries (of this field).

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On the western direction of the village named Maṅgali, the field of the extent of forty *nivarttanas* measured by the royal standard measure, of which the boundaries are stated to be moving along the path, on the west of *sthaḷa-giri,* upto the boundary of the village Uruvika, the boundary runs upto *sthaḷa-giri,* then moving towards the north along the boundary upto *sthaḷa-giri,* from there, moving towards the east along the *sthaḷa-giri* upto *sthaḷa-giri,* then moving down south along the *sthaḷa-giri,* runs the boundary - these are the four boundaries.

In the Karandige village, in the western quarter adjacent to the middle of the pathway running between Chandavura and Paṁdaraṅgavaḷḷi villages, on the south-west of *aśvattha-taṭāka,* the field of 25 *nivarttanas* measured by the royal standard measure.

In the village called Dāvanavaḷḷi, in the western quarter in the middle of the pathway between Alaktaka-nagara and the village called Kumbayija, west of the grove of Bimbālaya-piśācha, the field of forty *nivarttanas* measured by the royal standard measure.

Again in the same village in the southern quarter, situated near the north of Hiṁguṭī tank the field of hundred *nivarttanas* measured by the royal standard measure.

In the village named Nandiṇige, in the eastern quarter, on the middle of the pathway between Baravulika-sīma and Śrīpura, the field of forty *nivarttanas* measured by the royal standard measure.

In the village Śiripaṭṭi, in the western quarter, south of Śrīpura-road, the field of forty *nivarttanas* measured by the royal standard measure.

In the village Arjunavāḍa, in the western quarter, north of the Śrīpura-road, the field of fifty *nivarttanas* measured by the royal standard measure.

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The names of the villages are stated (as follows):

1. The villlage named Rūvika (included in Kumbayija-12) is the first.

2. The village named Sāmarivāḍa is the second.

3. The village named Laṭṭivāḍō in Badhamāḷe-12, is the third.

4. The village named Pellidaka in the midst of Śrīpura-12, is the fourth.[17]

These four villages, having fields with clearly marked boundaries, have been granted along with *udramga* and *uparikara* and declaring them out of bounds for *chāṭas* and *bhaṭas*.

[The grant is followed by the usual exhortation to future rulers of the concerned territory to protect it upto the time the moon, sun, earth and oceans last and three verses in this regard which are said to be the utterances of Manu and others]

Notes

1. This grant does not seem to have been given any serious attention by the scholars because the Śaka date quoted is glaringly wrong and Pulakēśi who is stated to have made the grant as per this record is given the attributes which are known to have been earned by Vikramāditya I, son of Pulakēśin II. i.e. the possession and employment of Chitrakaṇṭha, a horse of the choicest breed by him while battling with his enemies, the vanquishing of Chōḷa, Chēra etc. However, it is possible to explain away these erroneous details here in the same way as it was done in the case of the Nirpaṇ plates of Nāgavarddhana (No.33 below) which exhibit similar characteristics (Cf. Ramesh, K.V. *op.cit.*, p.37).

2. This charter has been referred to as Alṭem plates of Pulakēśin I by the scholars who have dealt with it so far (*Jaina śilālēkha-saṅgrahaḥ*, Part II, p.85-90, No. 106; In the above stated references Alṭem is stated to be situated in Kolhapur District. But Alṭem as the name of a village is not noticed in any of the Gazetteers. However a village named Alṭā is found in the Kolhapur District,

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(*Imperial Gazetteer of India,* V., p.253; *Bombay Gazetteer,* Vol. XXIV (Kolhapur), p.291-92). In this village Alṭā, it is stated that there is a temple which might have had Jain origins. It appears that it is Alṭā, which, by some mistake came to be referred to as Alṭem, by the original editors of these plates.

3. The Śaka date cited here, 411 is palpably wrong. It has been stated (Ramesh, K.V., *op.cit.,* p.37) that it should have been forged in about the 10th century A.D. Neither the original plates nor any facsimile were available to the present editor for examination. Apparently Dr. Ramesh could examine the facsimile of the plates as he has amended the reading of the Śaka date as read by Fleet, to Śaka 441 (*op.cit.,* p.177, item No.6). However, as the horse Chitrakaṇṭha, mentioned here as having been used by Pulakēśi, is otherwise known to have been the one solely depending on which Vikramāditya I is said to have accomplished dazzling feats, in the latter's records. To the present editor, it appears that in about the 10th century (the management of the *Jinālaya*) mentioned as the beneficiary of the grant here had the necessity to establish their claims to lands which were in the possession of that *Jinālaya.* As they could not find the relevant charter they set about reconstructing the charter with whatever details were available to them. This has resulted in their going wrong in the genealogical account and date (Cf. Sircar, D.C. *The successors of the Sātavāhanas,* p.245. Unquestioningly this scholar has allotted this record to Pulakēśin I).

4. In the absence of the facsimile of this record and due to the omission by Fleet to mention about the speciality of the characters in which this record is incised. It is only a surmise that the script of the record is Kannaḍa, (which in the light of what Dr. Ramesh has said) pertaining to the 10th century A.D.

5. Apparently the drafter of this record had got confused and failed to correctly identify the king pertinent to this record. From the mention of the horse Chitrakaṇṭha in this record, it appears that the Chālukyan king intended to be mentioned was Vikamāditya I.

6. The record refers to the family of Chāḷukyas, (instead of Chaḷukyas), which fact also indicates that the draft of the record belongs to a later period (See *IA,* VII, p.210).

7. *Arhat* is stated to refer to the "superior divinity with the Jainas" (MW, *SED,* p.93; col.3), Mahāvīra was the promulgator of a religious sect known as Jaina. These Jainas venerate Mahāvīra, as one who had attained divinity. That is why this expression, *Mahāvīr-ārhat* is used here in this verse.

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8. It may be seen that here the name of Raṇarāga, given as that of the son-successor of Jayasiṁha, the progenitor of the family of rulers called Chāḳukyas.. He is integrated into the phrase, which was meant to glorify him as one who had developed a taste for battles with his enemies who had become proud. In the Mahākūṭa pillar inscription of Maṅgalēśa (*USVAE*, III, No.291), and the Aihoḷe inscription of Pulikēśin II, *(Ibid.*,, No.99, IV this name Raṇarāga is distinctly given as that of the great grandfather of Pulakēśin II. So apparently this record says that Pulakēśin II was the son of that Raṇarāga, skipping three rulers in between. Further this Pulakēśin II is also seen to have been invested with the achievements of his own son, Vikramāditya I.

9. Sētu is obviously the mythical bridge (now termed as Adam's bridge which is the shallow patch in the sea between Rāmēśvaram in the south-eastern corner or pormontory of India where the pilgrimage-centre Rāmēśvaram is located and the Jaffna island of Ceylon) that Rāma of the *Rāmāyaṇam* epic is understood to have got constructed from the point in the south of India to Laṅkā (i.e.)the nearest point in Laṅka which was known to the poet of *Rāmāyaṇam* as 'a *nagarī* (commercial town). Rāmēśvaram by itself is nowadays, known as Sētu. The intention of the poet of the record is to point out that Satyāśraya-śrī-Pulakēśi was the emperor of the whole of India from the Gangetic plains to the southern-most point, which in those days was understood as the point which is known as Rāmēśvaram, from where Lord Rāma started the bridge to Laṅkā. This feat was also claimed only by Vikramāditya I son of Pulakēśin II. Actually it is known that Pulakēśin II's advance southward was thwarted by Mahendravarman I Pallava.

10. While it can be understood that the Chāḷukyan king Pulikēśin II had got the rivers Gaṅgā and Yamunā depicted on his banner (See the modern day Uttarpradesh emblem) to symbolise his victory over Harshavarddhana, the lord of all Uttarāpatha (where the above rivers were the most prominent features), the shape and significance of *pālidhvaja* is not ascertainable (Cf. Sircar, D.C., *IEG*, p.228.) Possibly it was a heraldic banner of kings symbolic of their sovereignty. As it is sometimes explained as flags in rows it might have been conceived as a banner depicting the geographical limits of the realm of the king concerned. From the context of its occurrence, it appears that it was a standard of Harshavarddhana which Pulakēśin II had snatched from him. Also see MW, *SED*, p.623, Col.1; *IA*, XIV, p.104-05.

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11. Here again the drafter of the record is seen to have been confused. *Daḍakkā* is one of the five instruments *(pañcha - mahāśabdas)* which the king was privileged to have got played in his presence. The whole phrase is drafted in such a fashion as to make it appear that Gaṅgā, Yamunā and *pālidhvaja* also went to compose the *pañcha-mahāśabda*.

12. The present charter is perhaps the only one left behind by the Rundra-nīḷa-Saindrakas, apparently a branch of Sēndraka family, who seem to have got allotted a small district to rule over, by the Chāḷukyas. Both possibilities are there: 1) that this family was flourishing as a feudatory of the Chāḷukyas of Bādāmi in the seventh century, 2) that this family came into prominence in the tenth century and claimed hoary connections with the members of the family of the early Chāḷukyas to boost their image.

13. Dr. D.C. Sircar had doubtfully identified the city Ālaktaka with Laṭṭalūr figuring in Rāshṭrākūṭa records. (*The Successors of the Sātavāhanas*, p.245). Apparently it is the ancient name of the village Alṭā the findspot of the charter.

14. Kuhuṇḍi-dēśa is also mentioned in the Chikka-Bāgatwāḍi plates of Yādava Kṛishṇa, Śaka 1171 (*IA*, VII, p.303 f.) Chikka - Bāgiwāḍi is in Belgaum Taluk of Belgaum District. According to the present charter Alaktaka-nāgari is/was included in Kuhuṇḍi - vishaya, Alaktaka-nagari, being identified with Ālṭā in Kolhapur District. It has to be presumed that Kuhuṇḍi-vishaya of ancient times included portions of both the modern Belgaum and Kolhapur Disctricts (Cf. Sircar, D.C. *The Successors of the Sātavāhanas*, p.245).

15. The *aumchika* ground has been understood as the gleaning field. Could it have been the threshing floor or field set apart as *uñchha-vṛitti* ? (See above)

16. *Sthaḷa-giri* might have been a hillock, which identified the village (Cf. *IA*, VII, p.216, n.6).

17. After a long drawn out detailing of the land in several villages, as having been granted, this mention of four villages, different from the above, seemingly as the summing up of the grant, is not intelligible.

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No.24

PEDDA-MADDALI PLATES OF JAYASIMHA

Location	:	Pedda-Maddāli, Nurzivid Division, Krishna District, Andhra Pradesh
Date	:	Year 18 = 660-01 A.D.
Script	:	Early Telugu
Language	:	Sanskrit
King	:	Jayasiṁha-vallabha
Dynasty	:	Eastern Chālukya
Reference	:	Fleet, J.F., *IA*, XIII, p.137 f.

Text

Meter : V. 1-2 *Anushṭubh*

स्वस्ति श्रीमद्विजयोदयपुरात् भगवत्स्वामिमहासेनपादानु ध्यातानां सप्तलोकमातृभिः सप्तमातृभिः परिवर्द्धितानां भगवन्नारायण प्रसादसमासादितं वराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीक्षिताम् मानव्यसगोत्राणां हारितिपुत्राणाम श्वमेधावभृथस्नानपवित्री कृतगात्राणां चलुक्यानां कुलमलंकरिष्णोश्चतुरुदधि सलिलसमुल्लंघितकीर्त्तेः श्रीकीर्त्तिवर्म्मणः पौत्रः समाश्रितानां कामधेनुचरितस्य अनेकरिपुदुर्ग्गप्रमथनावाप्तविषमसिद्धेः यस्य च शस्त्रमापन्नत्राणाय विग्रहःपराभिमानभंगाय शिक्षितं विनयाय विभवार्ज्जनं प्रदानाय प्रदानन्धर्म्माय धर्म्मः श्रेयोवाप्तये तस्य तनयः शशधर इव सर्व्वलोकहृदयानन्दकरः सुरगज इवाविच्छिन्नदान सलिलकीर्ण्णनिकेतः चक्रधर इवाप्रतिहतचक्रः द्रोण इव कृपानुगतः स्वबाहुबलोपार्ज्जितसर्व्वसिद्धिः समरशतसंकटोत्कण्ठविजय वीरध्वजः श्रीजयसिंहवल्लभमहाराजः परमब्रह्मण्यो मातापितृ पादानुध्यातः सर्व्वानिवमाज्ञापयत्यस्तु वो विदितमस्माभिः गुद्रहारविषये मर्द्दावल्लिपूर्व्वपार्श्वे पेणुकपरुनामग्रामो विषुवनिमित्ते विजयराज्यसंवत्सरे अष्टादशे पोगुलूरवास्तव्यस्य भारद्वाजसगोत्रस्य भारद्वाजसूत्रस्याधीतवेदद्वयस्य शिवशर्म्मणः पौत्राय गृहीतसाहस्रस्या धिगतवेदद्वयस्य देवशर्म्मणः पुत्राय

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षट्कर्म्मनिरताय असीतितर्काय गुप्तशर्म्मणे सर्व्वकरपरिहारेणाग्रहारीकृत्य प्रतिग्रहो दत्तः न कैश्चिदप्यस्योपरि बाधा करणीया । उक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥२॥

मन्त्री पुरोहितोस्य यथेन्द्रस्य बृहस्पतिः । आज्ञप्तिस्सियशर्म्मस्य वाजपेयेज्योयभु. रदः . . . . . . सुचिः दलित नोग

Translatin

Well being! From the victorious Udayapura.[1]

The grandson of Kīrtivarmman,[2] whose fame had spread upto the waters of the four oceans, who embellished the dynasty of Chalukyas, the members of which meditated on the feet of the worshipful lord Mahāsēna, who were promoted and favoured by the "seven mothers" *(Sapta-matṛi)*, the mothers of the seven worlds, to whom had gravitated all the rulers of the world instantly on sighting the boar-insignia/emblem obtained by them due to the favour of the worshipful Nārāyaṇa, who belonged to Mānavya-sagōtra (lineage of Mānavya), who were descendants of Hāriti, whose bodies had been purified by the valedictory bath *(avabhṛitha-snāna)* at the end of the *aśvamēdha* (horse-sacrifice).

The grand son is Vishama-siddhi, who ecrnedvh at title on performing difficult and complicated tasks such as destroying enemy forts,[3] whose treatment of those who took refuge in him who was that of Kāmadhēnu (the divine cow which granted all favours to those who approached it), whose weapons were meant to protect those that endeared to him, whose ire was directed towards quelling the pride of his

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enemies, whose education made him modest/humble, whose accumulation of wealth was intended to be gifted away, in fulfilment of his duty *(dharmma)* and also for garnering glory thereby.

It's son is Śrī-Jayasiṁha-Vallabha-mahārāja, who gladdens the heart of all people, even as the moon (*śaśa-dhara* - one who bears the hare), who is like the divine elephant (Airāvaṭa), in that the mansion (of his) is spread with the incessant flow of the water (poured in oblation while making) of gifts (rut in the case of the said elephant), who is like God Vishṇu (*Chakra-dhara* - bearer of the discus) in that his progress is unimpeded all around (the discus of the God is never obstructed when flung), who like Drōṇa (the preceptor of the Kauravas and Pāṇḍavas) is compassionate (*kṛipā* means compassion in the case of the king and Kṛipa, his brother-in-law in the case of Drōṇa), who has earned all attainments by the strength of his arms, who is glorious with the banner of the hero, earned on his achieving victory in hundreds of battles, who is very pious and is a benefactor for the brahmins and meditates on the feet of his parents, orders all thus:

Know you all this that the village named Peṇukapaṛu[4] on the eastern side of Marddāvalli[4] in Gudrahāṛa-vishaya[4] after making it an *agrahāra*[5] with exemption from all taxes, has been gifted and made over to Gupta-śarmman who is (a master of) eighty (types of) *tarkas* (disputation and debate)[6] and who is absorbed in the six-fold duties incumbent on him due to his being a brahmin, the son of Dēva-śarmman, who had comprehensively studie two *Vēdas* and was well-versed in *sāhasra*[7], and grandson of Śiva-śarmman, who had studied two *Vēdas,* who followed the Bhāradvāja -sūtra[8] and belonged to the Bhāradvāja-sagōtra and hailed from Pogulūra[9] in view of the *Vishu*[10] in the 18th year of (our) victorious kingship.

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No impediments should be caused (to the execution of this grant and enjoyment of the land by the donee).

[The grant is followed by two of the usual verses attributed to the worshipful Vyāsa, the coordinator of the Vēdas]

The minister-executor (for this grant) is Siya-śa-rmman, the performer of Vājapēya sacrifice (?) who stands in relation to his own lord as Bṛihaspati (the divine preceptor) is (in relation) to his lord, Indra[11]

Notes

1. Udayapura, having been described as "victorious" might have been the camp pitched by the king on gaining entry into a city of an enemy after defeating him in battle. Probably on this understanding it has been identified by "some" with Udayagiri in Nellore District, which was on the northern fringe of the Pallava kingdom (See Venkataramanayya, N, *The Eastern Chalukyas of Vengi,* p.64-65).

2. This is obviously Kīrttivarman II of the main Chālukya family of Bādāmi.

3. The record is not clearly drafted. *Vishamasiddhi* occurs in a compound which states that this appellation was earned on his devastating many enemy forts. *Vishamasiddhi* was a title of Kubja-Vishṇuvarddhana, son of Kīrttivarman II, who was installed as the ruler in Veṅgī on its conquest by the other son of Kīrttivarman II, viz., Pulakēś II. In his Timmapuram plates, Vishṇuvarddhana claims to have earned this title on accomplishing the feat of storming of inaccessible forts both on water and land (*EI,* IX, p.318-19). That Jayasiṁha was his son is made clear by the occurrence of the word "his son" further on in the eulogy.

4. Peṇukaparu is not at present identifiable. Marddavalli must have been the ancient name of the modern village Maddāli (*pedda* signifies that it was the bigger village of the name - there must have been a smaller one of that name), the findspot of the inscription. The statement in this record that it was situated in Gudrahāra-vishaya (a geographical division centering around Gudrahāra-village identified with Guḍivāḍa of the present day, See Rangāchārya, V, *Top. list of the Ins. of Madras Presidency II,* p.906, kt. 337), indicates that Rangacharyya's view is confirmed when it is seen that the modern village Pedda-Maddāḷi is found

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in the modern Gudivada Taluk. Fleet stated that the plates dealt with above were found by a brahmin while digging the foundations of a wall for the compound of his house at Pedda-Maddāli in Nūrzivīd division of the Krishna District. This was probably the result of some confusion.

5. The word *agrahāra* has been explained as a street or locality exclusively inhabited by brahmins with a temple of Hara at the eastern end and a temple of Hari at the western end. Obviously the *agrahāra* - complex also included the land granted to and in the enjoyment of those brahmins with all exemptions and privileges. This description exactly applies to the *agrahāras* in Tamilnāḍu (See *USVAE*, I, p.161; also Sircar, D.C., *IEG*, p.10-11).

6. Dr. Sankaranarayanan has very well elucidated the eighty categories dealt with in *tarka-śāstra-*, 45 under *Nyāya-darśana* and 35 under *Vaiśēshika-darśana* (*The Vishṇukuṇḍins and their Tmes*, p.145 and n.56).

7. A satisfactory explanation of this expression is not available. Dr. Sankaranarayanan has given an explanation (*Ibid.,*), which requires further examination.

8. *Sūtra* is the rubric or set of directions for the performance of sacrifices and rituals (Cf. MW, *SED*, p.1241 col.3). Several *ṛishis* set down slightly varying manuals for such performances (Also see *USVAE*, I, p.164).

9. The details of the situation of Pogulūra being absent in the record, this village is not identifiable.

10. *Vishu* is the equinoctical occasion (MW, *SED*, p.997-98). It is not certain if the modern application of the word to the entry of the Sun into Mēsha (marking the start of the solar year) is meant here or if it was the autumnal equinox which was referred to.

11. The concluding portion of the record is indifferently drafted and engraved. The text as found written is unintelligible. Possibly here there was the mention of the name of the inscriber of the record.

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No.25

UDAYPUR INSCRIPTION OF APARAJITA

Location	:	Somewhere in Mewad State; now with Victoria Hall, Rajasthan Udaypur.
Date	:	(Vikrama) Samvat 718 = 661 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Aparājita[1]
Dynasty	:	Guhila
Reference	:	Kielhorn, F, *EI*, IV, p.29-32.

Text

Metres : V.1. *Śārdulavikrīḍita* V.2. *Sragdharā* V.3. *Śārdūlavikrīḍita* V.4. *Upajāti* V.5. *Drutavilambita* V.6. *Rathōddhatā* V.7. *Indravajrā* V.8. *Śikhariṇī* V.9.&10. *Sragdharā* V.11.&12. *Anushṭubh*

ॐ नमः ॥

स्पृष्टा वक्षसि लीलया कररुहैः काचित्कचाकर्षणा
दन्या कामपरेण पादपतनैः कण्ठग्रहेणापरा ।
धन्यास्ता भुवने सुरेन्द्रतनवो यः प्रापिता निर्वृतिम्
स्मृत्वेत्थम् स्पृहयन्ति गोपवनिता यस्मै स पायाद्धरिः ॥१॥

लक्ष्मीलीलोपधानं प्रलयजलनिधिस्थायिनो गण्डशैला
दर्पोद्वृत्तासुरेन्द्रद्रुमगहनवनच्छेददक्षाः कुठाराः ॥

संसारापारवारिप्रसररयसमुत्तारणे बद्धकक्ष्या
दोर्दण्डाः पान्तु शौरेस्त्रिभुवनभवनोत्तम्भनस्तम्भभूताः ॥२॥

राजा श्रीगुहिलान्वयामलपयोराशौ स्फुरद्दीधिति-
ध्वस्तध्वान्तसमूहदुष्टसकलव्यालावलेपान्तकृत् ।

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श्रीमानिति अपराजितः क्षितिभृतामभ्यर्च्चितो मूर्धभिः
र्वृत्तस्वच्छतयैव कौस्तुभमणिर्ज्जातो जगद्भूषणम् ॥३॥

शिवात्मजोखण्डितशक्तिसंपद्धुर्यः समाक्रान्तभुजङ्गशत्रुः ।
तेनेन्द्रवत् स्कन्द इव प्रणेतावृतो महाराजवराहसिंहः॥४॥

जनगृहीतमपि क्षयवर्जितं धवलमप्यनुरञ्जितभूतलम् ।
स्थिरमपि प्रविकासिदिशोदशभ्रमति यस्य यशो गुणवेष्टितं ॥५॥

तस्य नाम दधती यशोमती गेहिनी प्रणयिनी यशोमती ।
चित्तमुत्पथगतं निरुन्धती सा बभूव विनयादरुन्धती ॥६॥

श्रीर्ब्बन्धकी स्थाणुरता च गौरी वैधव्यदुःखोपहता रतिश्च ।
बालात्रिलोक्यामतुलोपमाना सीमन्तिनीनां धुरिसैवजाता ॥७॥

विलोक्यासौ लक्ष्मीं स्वनयननिमेषप्रतिसमां
वयोवित्तं रङ्गत्तनुतरतरङ्गाङ्गतरलं ।
तरन्ती संसाराब्धिं विषमविषयग्राहकलिलं
स्थिरं पोताकारं भवनमकरोत्कैटभरिपोः ॥८॥

सूचीर्व्विस्फोटयन्तः स्फुटितपुटरजोधूसराः केतकीना
माधुन्वन्तः कलापान्मदकलवचसां नृत्यतां बर्हिणानाम् ।
मेघालीर्विक्षिपन्तः सलिलकणभृतो वायवः प्रावृषेण्या
वान्त्युच्चैर्यत्र काले तस्मिन् पुरनरकरिपोर्म्मन्दिरं सन्निविष्टम्॥९॥

यावद्भानोः खुराग्रव्रणितजलमुचस्तुङ्गरङ्गास्तुरङ्गा
यावत्क्रामन्ति पृथ्वीतलमतुलजला नो समुद्राः समुद्राः ।
यावन्मेरोर्न्नमेरुप्रसवसुरभयो भान्ति भागाः शुभागाः
शौरेर्द्धामास्तु तावत्कृतनियमनमद्विप्रसिद्धं प्रसिद्धम् ॥१०॥

दामोदरस्य पौत्रेण सूनुना ब्रह्मचारिणः ।
नाम्ना दामोदरेणैव कृता कात्यविडम्बना ॥११॥

बालेनाजितपौत्रेण स्फुटा वत्सस्य सूनना ।
यशोभटेन पूर्वेयमुत्कीर्ण्णा विकटाक्षरा ॥१२॥

संवत्सरशतेषु सप्तस्वष्टादशाधिकेषु मार्गशीर्ष शुद्ध पञ्चम्यां प्रतिष्ठा वासुदेवस्य ॥ नमः पुरुषोत्तमाय ॥

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Translation

Verse 1 Om! obeisance

May that Hari for whom the supple-bodied Gōpa ladies thirst for, and express their intense feelings towards Him in various ways - one of them sportingly touches His chest with her nails, another pulls His hair/waist garment, another full of lust throws her legs about Him and another embraces His neck. Blessed are these daughters of the celestial lord who had come down to earth and in the above said ways concentrated their thoughts on Him and thus achieved salvation/emancipation.

Verse 2 May the massive arms of God Śauri, which are the pillars that hold aloft and support the mansion that encompasses the three worlds, which are those that serve as the pillow-rest for Lakshmī in her sportive mood, which are the mountains resembling cheek-bones which rise above the ocean during deluge,[2] which are the axes very efficient in cutting down the deep and thick forests that are the lords of the non-celestials puffed up with pride, and which represent the resolve of the God to give protection and help the people negotiating and crossing the vast expanse of water that is the wroldly existence, give protection (to you).

Verse 3 There was the king, Aparājita,[1] who was prosperous, who was worshipped with their heads bent low by the other rulers of the world, whose pure and chaste conduct was like the Kaustubha-jewel (which is blemishless)[3], who was born as an ornament of the world, in the pure and spotless ocean that is the family of the Guhilas who even like the Sun with resplendent rays, dispelled the enveloping darkness that were the serpents-like evil people.

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Verse 4 Mahārāja Varāhasimha[4] was like Indra being covered and protected by the (military) leader who was like Skanda,[5] the son of God Śiva (who as the commander of the army of celestials, was a protector of Indra), who was in the forefront with his wealth of prowess uncurtailed and unrivalled (Śakti, the weapon of God Skanda cannot brook any obstruction) and had quelled the serpents-like enemies (God Skanda had controlled the *bhujaṅga - śatru* i.e. the peacock, and rides on it)

Verse 5 He was one whose fame is wrapped up with his great qualities, which though drawn upon (emulated) by people, did not get diminished or diluted, which though being white (pure) had coloured (pleased) the whole world, which though firm and unwavering, expanded and roamed about in all the ten directions.

Verse 6 His loving house-wife bore the name Yaśōmatī, reflecting her reputation. She checked her mind from straying, and in her humility and chastity was the very Arundhatī (wife of sage Vasishṭha, who was self-effacing).

Verse 7 She was at the head of auspicious (fortunate) ladies,[6] and who was a young girl incomparable in the three worlds, she had bound Goddess Śrī (Wealth) to herself. She was also the very Goddess Gaurī who is being deeply devoted to God Sthāṇu (Śiva), and was at the same time Rati (consort of Cupid) in that she was (also) afflicted with the grief of widowhood[7].

Verse 8 He(?)[8] having realised that the Lakshmī (good fortune) of youth, life, and wealth was (and is) as unsteady as the batting of eyelids, and the flow of ripples (in a water-course), to help (her) in crossing the ocean of worldly life, which creeps with monstrous creatures and temptations that were

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the (usually coveted but) unsteady, rough, and undesirable worldly (objects), constructed the mansion (temple) in the shape of a boat (i.e. which was to serve as a boat) for her crossing the ocean of worldly life, for Kaiṭabha-ripu (God Vishṇu who was the enemy-slayer of the monster Kaiṭabha)[9].

Verse 9 (This) temple of Puru-Naraka-ripu (the enemy or victor over Puru and Naraka)[9] was auspiciously inaugurated (entered into/consecrated) in the rainy season when the gusty winds blow ferociously and prick as if by needles, but at the same time blow away dust and dirt, which gulp down the pollen of the just-blossomed cactus-flower and coo beautifully as if intoxicated and also scatter that pollen everywhere, which also carry far and wide the cackle of the peacocks, which rejoice on the onset of the rainy season to all corners, which drives about the clouds filled with droplets of water.

Verse 10 So long as the brilliant coloured horses of Bhānu (Sun) the prominent paces of whose hoofs puncture the clouds, stride (the heavens), the expansive waters of the ocean(s) remain encompassing the face of the earth (marking its boundaries), the fragrance of the flowers of Mēru keep filling the areas far and wide, till then, may this famous abodes (dhāmah) of Śauri (God Vishṇu[9] where as per the regulations, worship by brahmins has been instituted,[10] last.

Verse 11 This apology for a poetical work *(kāvya)* was composed by the one named Dāmōdara, son of Brahmachāri and grandson of Dāmōdara.

Verse 12 This eulogy[11] with its difficult wordings, has been engraved by the young Yaśōbhaṭa, son of Vatsa, and grandson of Ajita.

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Prose (The image of) Vāsudēva[9] was consecrated in the year 718, Mārgaśīrsha śuddha Pañchamī. Obeisance to Purushōttama.

Notes

1. This Guhila king Aparājita is not otherwise known (See *EI*, IV, p.30 n.4). See note 4 below.

2. The intention of the poet is apparently, to indicate that God Śauri floats above the waters of the deluge.

3. The jewel, *Kaustubha*, is stated to be adorning the chest of God Vishṇu. It seems that the ruler praised in the record considered himself worthy of being compared to that jewel due to the purity of his conduct and as he also ador(n)ed God Vishṇu.

4. Kielhorn had understood that Aparājita referred to in verse 3 was the ruler in the Guhila family and the *rājā* at the beginning of that verse referred to him, that he was like Indra as mentioned in verse 4 and that he chose for his chief leader (i.e. apparently the commander of his troops was) the son of Śiva, *mahārāja* Varāhasiṁha, as Indra had chosen for his general Śiva's son Skanda. According to him that Varāhasiṁha's wife was Yaśōmatī. She is stated to have founded the temple of "the enemy of Pura and Naraka". (*EI*, IV, p.30). But he had himself noted that the language of the inscription is not always that *mahārāja* Varāhasiṁha, son of Śiva was the ruler and that he was surrounded by leaders *(praṇētāvṛitō)* just as Indra is supported by Skanda. In case this interpretation is admitted then it will have to be understood that both the verses 3 and 4 were eulogies of the same *mahārāja* Varāhasiṁha. "*Aparājita* occurring in verse 3 only referred to his being unconquered. *Rājā* occurring at the beginning of verse 3 can be understood as referring only to Vārāhasiṁha. This understanding will also obviate the puzzle as to how Aparājita was referred to only as *rājā* while his military leader, Varāhasiṁha was invested with the title *mahārāja* (See Sircar, D.C., *The Guhilas of Kishkindhā*, p.30). Whether Varāhasiṁha was the Guhila ruler or he was a leader serving Aparājita, he was apparently dead on the date of the record as his wife Yaśōmatī is indirectly stated to have been a widow (This record can be compared with the Cuttack Museum plates of Mādhavavarman dealt with above).

5. God Skanda-Subrahmaṇya is also the son of (God) Śiva. The potent weapon Śakti, wielded by Him has to been referred

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and He is the foremost leader of the celestial army. He had controll the *bhujaṅga-śatru* (peacock here) and rides on it.

6. *Sīmantinī* is the lady who has her hair parted at the proper centre of the head which is considered as the hallmark of ladies with lilving husbands. But in the light of the statement in the same verse that she was afflicted with the grief of widowhood like Rati. It appears that the attribute *sīmantinī* might have been meant to indicate that she was pregnant at the time the record was inscribed.

7. As the mythological story goes, even though cupid had been consumed by the fire emanating from the eye of God Śiva, Rati, cupid's wife, was consoled with the assurance that when that God Śiva eventually got married to Pārvatī and thus got sexual pleasure, He would restore his body to cupid (Kālidāsa, *Kumāra-saṁbhavam,* IV, Verse 42) that her husband would be a real-bodied self in so far as she was concerned but would be an invisible entity in the case of all others. (Cf. *USVAE,* I, p.152-151) So actually, Rati did not become a widow.

8. *Asau* at the beginning of verse 8 is a masculine pronoun in the nominative case. Either its use here was inappropriate or it indicated that it was Varāhasimha mentioned in verse 4 who had built the temple. It is also to be noted that in verse 7, while comparing Yaśōmatī with Rati it is indicated that she had become a widow. Hence her husband could not have built the temple. The trend of these verses also indicates that it was Yaśōmatī who had built the temple and that *asau* is a mistake for *iyam.*

9. Verse 8 says that Yaśōmatī had built the abode (temple) for Kaiṭabha-ripu. Verse 9 says that the temple of Puru-Naraka-ripu was consecrated in the rainy season. Verse 10 contains a prayer that the abodes *(dhāmāḥ)* of Śauri may endure till the Sun etc. last. The prose passage at the end says that on the specified date, the consecration of Vāsudēva was done. In the light of the statement in verse 10, it may appear that three different temples or shrines in a single temple-complex had been constructed or consecrated. However, this confusion may be the result of the pedantry of the poet who composed the record. He seems to have applied the different names of God Vishṇu-Kṛishṇa to the same temple on each occasion of mention. Of these names, Kaiṭabha-ripu, Śauri and Vāsudēva are well known attributes of God Vishṇu Kaiṭbaha was an *asura,* who sprang from one of the ears of God Vishṇu while He was asleep. Another *asura,* Madhu sprang from the other ear of the God. Kaiṭabha tried

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to kill God Brahmā but was killed by God Vishṇu, who thus became Kaiṭabha-ripu. Lord Kṛishṇa came to be known as Śauri having been born as the grandson of Śūra (Śūra was the father of Vasudēva), a Yādava king. Lord Kṛishṇa was Vāsudēva as he was the son of Vasudēva (Dowson, John, *HCD)*. Usually Lord Kṛishṇa, is equated with God Vishṇu. The name Puru-Naraka--ripu of God Vishṇu is unusual. What is written as Puru, Kielhorn corrected to Pura. But this does not seem justified as only God Śiva is known as *Pur-āri* as it was He who destoryed the *asura* named Tripura (he is stated to have been in the form of three citadels). God Vishṇu is referred to as Puru-jit (i.e.) one who had conquered many *(puru)*, in *Vishṇu-sahasra-nāma* (See Sastri, R. Anantakrishna ed. *Vishṇu-sahasranāma with the Bhāshya of Śaṅkarāchārya*, p.253, No.506). Naraka was the demonaic son of God Vishṇu and the Earth (Goddess of the Earth) whom Lord Kṛishṇa had to slay.

10. The concerned phrase seems to have been meant to indicate that worship in the new temple was arranged to be done by brahmin priests.

11. The term, *pūrvā* used here seems to be one of those instances where it has been "wrongly used as a synonym of of a *tithi* or *praśasti*" (Sircar, D.C. IEG., p.267).

No.26

GRANT OF SILADITYA II

Location	:	Vala, Gujarat
Date	:	[Gupta]-Saṁvat 343 = 662 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Śīlāditya II
Dynasty	:	Maitrakas of Valabhī
Reference	:	Diskalkar, D.B., *JBBRAS*, New series, I, p. 37-40

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Text

. . . . महाराजाधिराजपरमेश्वरचक्रवर्त्तिश्रीधर . . . . श्रीध्रुवसेनः (Untill here the text is the same as in the earlier grant of this king dtd. Samvat 343 = 662 A.D.) तस्याग्रजो परमहीपतिस्पर्शदोषनाशनधियेव चिरतरचरितगरिमपरिकलितसकलनर पतिरतिप्रकृष्टानुराग सरभसवशीकृतप्रणतसमस्त . . . . . . मलयुगलः प्रोद्दामोदारदोर्द्दण्ड दलितद्विषद्वर्गदर्प्पः प्रसर्प्पत्पटीयःप्रतापप्लोषिताशेषशत्रुव . . . . सुदर्शनचक्रः परिहृतबालक्रीडोनधःकृतद्विजातिरे कविक्रमप्रसाधितधरित्रीतलोनङ्गीकृतजल . . . . म्याव्यवस्थापितवर्ण्णाश्रमाचारः पूर्वैरप्यूर्व्वीप तिभिस्तृष्णालवलुब्धैर्य्यान्य पहृतानि देवब्रह्मदेयानि .... ङ्कलनानुमोदनाभ्यां परिमुदितत्रिभुवनाभि नन्दितोच्छ्रितोत्कृष्ट धवलधर्म्मध्वजप्रकाशितनिजवङ्शो........ र्त्तितमहोद्दङ्गा दिदानव्यसनानुपजातसन्तोषोपात्तोदारकीर्त्तिः पंक्तिपरंपरादन्तुरित निखिल . . . . मा परममाहेश्वरः श्रीखरग्रहस्तस्याग्रजन्मनः कुमुदषण्डश्रीविकासिन्या कलावतश्चन्द्रिकयेवकीर्त्या . . . . लेपनपिण्डश्यामलविन्ध्यशैलविपुलपयोधराभोगायाः क्षोण्याः पत्युः श्रीशीलादित्यस्य सूनुः . . . . . . नकलाचक्रवालः केसरीन्द्रशिशुरिव राजलक्ष्मीमचलवनस्थलीमिवालङ्कुर्व्वाणः शिखण्डिकेतन इव रुचिमच्चूडा . . . . गम इव प्रतापवानुल्लसत्पद्मस्संयुगेविदलयन्नम्भोधरानिवपरगजानुदय एव तपनबाला . . . . . : द्विषतां परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं य . . . . या मा . . . . . डुड्डाविहारमण्डलान्तर्गताचार्य्यभिक्षुस्थिरमति कारितविहारे आचार्य्यभिक्षुविमलगुप्तकारितभगव . . . . डुड्डाविहारमण्डलप्रावे श्यकुक्कुराणकग्रामनिविष्टाचार्य्यभिक्षुवि मलगुप्तकारितविहारे . . . . . . भैषज्यचीवरिकाद्युपयोगाय . . . संबुद्धां च भगवतां बुद्धानां गन्धधूपपुष्प . . . . स्य खण्डस्फुटितप्रतिसंस्करणार्थं सुराष्ट्रेषु [बावसनक]स्थल्यां सीहाणकग्रामः सोद्रङ्गः . . . . . सोत्पद्यमानविष्टिकः सर्व्वराजकीयाना महस्तप्रक्षेपणीयः पूर्व्व . . . . सरित्पर्व्वतसमकालीन उदकातिसर्गेण धर्म्मदायो निसृष्टो यतो . . . . मिभद्रनृपतिभिरस्मद्वङ्शजैरन्यैश्च अनित्यान्यैश्वर्य्याण्यस्थिरं . . . . श्चेत्युक्तश्च ॥

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः. . . . . यतनीकृतानि निर्भुक्तमाल्यप्रतिमानि तानि को नाम . . . . . दनहिलेनेति ॥ सं ३०० ४० ३ द्वि आषाढ व . . . .

Summary

Only one plate (obviously the second of a set of two plates) containing the latter portion of the plate of the descriptoin of the pedigree of the king, the details of the grant made and the concluding portion has become available. Even as it is, this available plate is damaged all around with only the text in the latter portion being readable. The text in this plate starts in the middle of the description of the personality of Śrī-Dharasēna (IV). The ensuing genealogical account upto the menton of Śīlāditya III, the issuer of the present charter is identical with the corresponding portion in the Lunsāḍi plates dealt with above.

It records the grant of the village Śīhāṇaka (?) in Bāvasanaka-sthalī in Surāshṭras[1] to provide for the medical facilities, clothing etc. (for the *bhikshus* who had congregated or were expected to congregate there)[2] and for the various worship and services (as detailed in the other charters dealt with above) in the three *vihāras*[3], one got constructed by *āchāryya bhikshu* Sthiramati the second one by *āchāryya bhikshu* Vimalagupta, both in the complex (*maṇḍala*) of Ḍuḍḍā-vīhāra, the third one got constructed by *āchāryya bhikshu* Vimalagupta, who got settled (*nivishṭa*) in the village Kukkurāṇaka[4], at the entrance into or affiliated to the Ḍuḍḍā-vihāra complex.

At the end of the charter only the name Anahila and the date *Saṁ 343 dvi Āshāḍha*[5] *va* are readable

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Notes

1. These geographical names read doubtfully by Diskalkar have not been identified.

2. The text, preceding the phrase, *bhaishajya-chīvarikādy-upayōgāya*, has become unreadable due to the damaged state of the plate. However the facilities mentioned could have been meant for the *bhikshus* settled in the *vihāras* newly constructed.

3. It has been noted that there were several *vihāras* in Ḍuḍḍā-vihāra complex (See *JBBRAS*, p.37). It appears that the three (?) *āchāryya-bhikshus* had grown in stature to such an extent that they got constructed *vihāras* on their own and dedicated them for the benefit of the order of the mendicants.

4. Kukkurāṇaka has been doubtfuly identified with Karkōlia, about two miles to the south-west of Sihor and thirteen miles from Vaḷā (Valabhī) (Virjee, K.K., *op.cit.* p.305.)

5. It is noteworthy that here *dvi-Āshāḍha* is mentioned. *Dvi-Āshāḍha* was apparently the second, (*nija* or *adhika*) Āshāḍha, the first one having been intercalary in that year.

No.27
VALA GRANT OF SILADITYA II

Location	:	Vala, Valabhī, Gujarat
Date	:	C.662 A.D.[2]
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Śīlāditya II
Dynasty	:	Maitrakas of Valabhī
Reference	:	Diskalkar, D.B., *JBBRAS,* New series I, p.40-42

Text

प्रदानसलिक्षालिलताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणाद मन्दीकृतानन्दविधिर्व्वसुन्धरायाः कार्म्मुकधनुर्व्वेद इव संभाविताशेष

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लक्ष्यकलापः प्रणतसमस्तसामन्तमण्डलोत्तमाङ्गधृतचूडामणी यमानशासनः परममाहेश्वरपरमभट्टारकमहाराजाधिराज परमेश्वरचक्रवर्त्तिश्रीधरसेनस्तत्पि तामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजन्मनो भक्तिबन्धुरावयवकल्पित प्रणतेरतिधवलया तत्पादारविन्दप्रवृत्तया चरणनखमणिरुचा मन्दाकिन्येव नित्यममलि तोत्तमाङ्गदेशस्यागस्त्यस्येव राजर्षेर्द्दाक्षिण्यमातन्वानस्य प्रबलधवलिम्नायशसां वलयेन मण्डितककुभा नभसि यामिनी पतेर्विरचिताखण्ड परिवेषमण्डलस्य पयोदश्यामशिखरचूचुकरुचिर सह्यविन्ध्यस्तनयुगायाः क्षितेः पत्युः श्रीदेरभटस्याङ्गजः क्षितिपसंह तेरनुरागिण्याः शुचिर्यशोंशुकभृतः स्वयंवरमालामिव राज्यश्रिय मर्प्पयन्त्याः कृतपरिग्रहः शौर्यमप्रतिहतव्यापारमानमितप्रचण्डरि पुमण्डलं मण्डलाग्रमिवाव लम्बमानः शरदि प्रसभमाकृष्टशिली मुखबाणासनापादितप्रसाधनानां परभुवां विधिवदाचरि तकरग्रहणः पूर्व्वमेव विविधवर्ण्णोज्वलेन श्रुतातिशयेनोद्भा सितश्रवणयुगलः पुनःपुनरुक्तेनेव रत्नालङ्कारेण नालंकृतश्रोत्रः परिस्फुरत्कट कविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदान सलिलनिवहावसेकविलसन्नव शैवलाङ्कुरमि वाग्रपाणिमुद्वहन् धृतविशालरत्नवलयजलधिवेलातटायमानभुज परिष्वक्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनस्तस्याग्रजः परमहीपतिस्प र्शदोषनाशधियेव लक्ष्म्या स्वयमपिस्पष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरि तगरिम परिकलितसकलनरपतिरतिप्रकृष्टानुरागसरभसवशीकृत प्रणतसमस्तसा मन्तचक्रचूडामणिमयूखखचितचरणकमलयुगलः प्रोद्दामोदारदोर्दण्डद लितद्वि षड्वर्गदर्पः प्रसरर्पत्पटीयः प्रतापप्लोषिताशेषशत्रुवंशः प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदो त्क्षिप्तसुदर्शनचक्रः परिहृतबालक्रीडः अनधःकृतद्विजातिरे कविक्रमप्रसाधितधरित्रीतलः अनङ्गीकृतजलशय्योपूर्व्वपुरुषोत्तमः साक्षाद्धर्म्म इव सम्यग्व्यवस्थापितवर्णाश्रमाचारः पूर्व्वैरप्युर्वीप तिभिस्तृष्णा लवलुब्धैर्य्यान्यपहृतानि देवब्रह्मणदेयानि तेषामप्यति सरलमनः प्रसरमुत्सङ्कलनानुमोदनाभ्यां परिमुदितत्रिभुवनाभिनन्दि तोच्छ्रितोत्कृष्ट धवलधर्म्मध्वजप्रकाशितनिजवंशो देवद्विजगुरून्प्र तिपूज्ययथार्हमनवरतप्र वर्तितमहोद्रङ्गादिदानव्यवस्थोपजातसन्तोषो पात्तोदारकीर्त्तिपरंपरादन्तु रितनिखिलदिक्चक्रवालः स्पष्टमेव यथार्थं धर्म्मादित्यापरनामा परममाहेश्वरः श्रीखरग्रहस्तस्याग्रजन्मनः कुमुदखण्डश्रीविकासिन्या कलावतश्चन्द्रिकयेव कीर्त्या धवलितसकलदिङ्मण्डलस्य खण्डितागुरुविलेपनपिण्डश्या मलविन्ध्यशैलविपुलपयोधराभोगायाः क्षोण्याः पत्युः श्रीशीलादित्यस्य

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सूनुर्न्नवप्रालेयकिरण इव प्रतिदिनसंवर्द्धमान कलाचक्रवालः केसरीन्द्रशिशुरिव राजलक्ष्मीमचलवनस्थली मिवालङ्कुर्व्वाणः शिखण्डिकेतन इव रुचिमच्चूडामण्डनः प्रचण्डशक्तिप्रतापश्च शरदागम इव प्रतापवानुल्लसत्पद्मः संयुगो विदलयन्नम्भोधरानिव परगजानुदय एव तपनबालातप इव संग्रामे मुष्णन्नभिमुखानामायूंषि द्विषतां परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानिव समाज्ञापयत्यस्तु वस्संविदितं यथा मातापित्रोः पुण्याप्यायनाय श्रीवलभ्यभ्यन्तरिकायां सन्निविष्टराज्ञीडु ड्डाकारितडुड्डाविहारनिवासिचतुर्द्दि शाभ्यागतार्य्यभिक्षुसङ्घाय शायनासनग्लानभैषज्यचीवरिकपिण्ड . . . . त्यर्त्थं भगवतां च बुद्धानां पूजास्नपनगन्ध . . . . प . . . तैलाद्यर्थं विहारप्रतिबद्धपादमूल . . . . . . उ . . . . . प्रजीवनाय विहारस्य खण्डस्फुटितप्रतिसंस्कारणाय सुराष्ट्रेषु . . . . सौद्रङ्गः सोपरिकरः सभूतवात . . . . . न्यहिरण्यादेयः सदशापराधः सोत्प . . . .

Summary

Just like the other charter dated Saṁvat 343 (662 A.D.) dealt with above (No.26), only the last plate, apparently the second of a set. Has become available and starting with the description of Dharasēna IV the text here also starts similarly, in the middle of the description of the personality of Śrī-Dharasēna (IV?)

This charter records the grant of a village or land (?)[3] in Surāshṭras for the maintenance (details as found in similar charters) of the *āryyabhikshus,* who, hailing from different directions had come and constructed within the precints of the *Vihāra Valabhī*[4] resided in the monastery *(vihāra)* Ḍuḍḍā,[5] for and to worship the various services Bhagavān Buddha.

Notes

1. Though this plate which has become available is the second of a set, the loss of the first plate is not of consequence as it contained only the geneaological introduction of the king. But serious is the loss of the bottom portion of this available plate which is stated to have been broken away. This has resulted in the loss of the details of what was given to the *vihāra,*

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the identity of the *dūtaka*, the name of the writer of the text of the charter and of the date.

2. This date has been assigned to this charter in consideration of the fact that this charter must have been issued by Śīlāditya II around or subsequent to the earliest charters of this king recording a grant to the same Ḍuḍḍā-vihāra dated 662 A.D. (above No.26)

3. The details have been lost in the broken and damaged portion of the plate.

4. The phrase, "*Śrī-valabhy-abhyantarikāyām sannivishṭa* specifying the situation of the Ḍuḍḍā-vihāra in relation to Valabhī, as given here is noteworthy.

5. The name of the queen, spelt as Ḍuḍḍā here is seen spelt as Duddā where her name is mentioned. She was the sister's daughter of the Valabhī ruler Dhruvasēna I. That king made the grant of a village for the benefit of the *vihāra* constructed by her in 535 A.D. (see *IA*, IV, p.104-107; *USVAE*, III, No.236-p.645). It is seen that many of the rulers of this Valabhī dynasty, who succeeded Dhruvasēna I made grants to this *vihāra* and the present record is the latest such instance. Around this *vihāra*, some *bhikshus* are seen to have added further constructions (e.g.see the record dated G. 343 (662 A.D.) of this same king Śīlāditya).

No.28
BAGUMRA PLATES OF DADDA

Location	:	Bagumrā,[1] Palsāna Taluk, Nausari District, Gujarat
Date	:	Śaka (Kalachuri) 415=663A.D
Script	:	Southern Brāhmī[2]
Language	:	Sanskrit
King	:	Dadda (III)[3]
Dynasty	:	Early Gūrjara
Reference	:	Bühler,G.,*IA*, XVII, p.183 f.

Meter : V. 1,2 and 4 *Anushṭubh*, V.3 *Indravajra*

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Text

ओं स्वस्ति विजयविक्षेपात् भरुकच्छप्रद्वारवासकात् सकलघन पटलविनिर्गतरजनीकरकरावबोधितकुमुद धवलयशप्रतापस्थगितनभो मण्डलोनेकसमरसंकटप्रमुखागतनिहतशत्रुसामंत कुलवधूप्रभात समयरुदितफलोद्गीयमानविमलनिस्त्रिंशप्रतापो देवद्विजा तिगुरुचरणक मलप्रणामोद्धृष्टवज्रमणिकोटिरुचिरदीधितिविराजित मुकुटोद्भासितशि रोदीनानाथातुराभ्यागतार्थिजनक्लिष्टपरिपूरित विभव मनोरथोपचीय मानत्रिविष्टपैकसहायधर्म्मसंचयः प्रणयपरिकुपित मानिनीजनप्रणा मपूर्व्वमधुरवचनोपपादितप्रसादप्रकाशीकृत विदग्धनागरकस्वभावो विमलगुणपंजरक्षिप्तबहल कलितिमिरनिचयः श्रीमद्दद्दस्तस्य सूनुः समदप्रतिद्वंद्विगजघटाभेदिनिस्त्रिंशविक्रमप्रकटित मृगपतिकि शोरवीर्यावलेपः पयोनिधीकृतोउभयतटप्ररूढवनले खविहृतनिरंकु शदानप्रवाहप्रवृत्तदिग्दन्तिविभ्रमगुणसमूहः स्फटिककर्पूरपिण्डपाण्डुर यश श्चन्दनचर्च्चिताङ्गसमुन्नतगगनल क्ष्मीपयोधरोत्संगः श्रीजयभटस्त स्यात्मजः प्रतिहतसकलजगद्व्यापि दोषाधिकारविजृंभितसंतत तमोवृत्तिरधिकगुरुस्नेहसंपत्कविम लदिशोद्भासितजीवलोकः परमबो धसमनुगतो विपुलगुर्ज्जरनृपान्वय प्रदीपतामुपगतः समधिगतपंचमहा शब्दमहाराजाधिराजश्रीमद्दद्दः कुशली सर्व्वानेव राष्ट्रपतिविषयपतिग्रा मकूटायुक्तकनियुक्तकाधिक महत्तरादीन्समाज्ञापयति अस्तु वो 'विदितं यथा मया मातापित्रोरात्मन श्चैहामुष्मिकपुण्ययशोभिवृद्धये कन्यकुब्जवास्तव्यतचातुर्विद्यसामान्य कौशिकसगोत्रच्छन्दोगसब्रह्म चारिभट्टमहीधरस्तस्य सूनु भट्टगोविन्दाय बलिचरुवैश्वदेवाग्निहोत्र पञ्चमहायज्ञादिक्रियोत्सर्पणार्थं तथउम्बराहाराद्बलिश अन्तःपातित थउम्बराग्रामोस्याघाट नस्थानानि पूर्वत उषिलथणग्रामो दक्षिणत इषिग्रामः पश्चिमतः संकियग्राम उत्तरतो जरवद्रग्राम एवमयं स्वचतुराघाटनविशुद्धो ग्रामः सोद्रंगः सोपरिकरः सधान्यहिरण्यादेयः सोत्पद्यमानविष्टिकः समस्तराजकीयानमप्रवेश्य आचन्द्रार्कार्ण्णवक्षिति सरित्पर्वतस मानकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रत्तदेवब्रह्मदाय वर्ज्जमभ्यन्तरसिद्ध्या शकनृपकालातीतसंवत्सरशतचतुष्टये पंचद शाधिके ज्येष्ठामावास्यायां सूर्यग्रहे उदकातिसर्गेण प्रतिपादितः यतोस्योचितयाब्रह्मदायस्थित्या कृषतः कर्षयतो भुंजतो भोजयतः

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प्रतिदिशतो वा न व्यासेधः प्रवर्तितव्यः तथागामिभिरपि नृपतिभिरस्मद्वंश्यैरन्यैर्वा सामान्यभूमिदानफलमवेत्य बिन्दूल्लोलान्यनित्यान्यैश्वर्याणि तृणाग्रलग्नजलबिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्विशेषो यमस्मद्दायोनुमन्तव्यः पालयितव्यश्च तथाचोक्तं

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

यश्चाज्ञानतिमिरावृतमतिराच्छिद्यादाच्छिद्यमानमनुमोदेत वास पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यादिति

उक्तं च भगवता वेदव्यासेन व्यासेन ।
षष्टिंवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
अच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२॥

यानीह दत्तानि पुरातनानि दानानि धर्म्मार्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥३॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयानुपालनं ॥४॥

लिखितंचैतत्पादानुजीविदामोदरसुतेन रेवादित्येन ॥ स्वहस्तोयं मम ॥ श्रीवीतरागसूनोः श्रीप्रशान्तरागस्य ॥

Summary

(The text of this charter is almost identical in all respects with that of the Umētā record dealt with abore except for the purport of this charter).

It records the grant of the village Tatha-Umbarā as bounded on the east by the village Ushilathaṇa, on the south by the village Ishi, on the west by the village Saṁkiya, on the north by the village Jaravadra, included in the Tatha-Umbar-āhārād-Valiśa[4] to Bhaṭṭa-Gōvinda, son of bhaṭṭa Mahīdhara, a scholar-adherent of Chhandōga-(śākhā), belonging to Kauśika-sagōtra, *chātur-vvidya-sāmānya* of Kānyakubja,[5] wherefrom he hailed.

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On the occasion of the solar ecilpse on the day of the new moon in the month Jyēshṭha in the year 415 of the Śaka king.[6]

This (charter) was written by Rēvāditya, son of Dāmōdara, who existed at his (the king's) feet. This is my hand (signature) of Praśāntarāga, son of Vītarāga.

Notes

1-3. See notes 1-3 under the Umētā plates. (Above, vol IV, part I, No.117).

4. The geographical names mentioned in the record have been identified as follows:

Tatha-umbarā with Bagumrā, the findspot of the charter.

Saṁkiya with Sanki.

Ishi with the old site of Isi

Jaravadra with Jōlwa

Ushilathaṇa is now probably the deserted site with an old tank. It has been surmised that the villagers of this place on abandoning it founded the village Chalthan, as is now known, to the north-west of Bagumrā (*IA*, XVII, p.184 and n.4-6). The mention that the village Tatha-umbarā was included *(antaḥ-pāti)* in Tatha-umbara-āhārād-valisa is enigmatic. Possibly the mention of *āhārād* before Valiśa was a mistake and it should actually follow valiśa. Possibly there was an *āhāra* (territorial division) named after the village Valiśa which was adjacent to Tatha-umbarā village. The Bagumrā plates of Allaśakti, (K) year 406 (*CII*, IV p.117 f.) records the grant of the village Balisa, possibly in a *vishaya* falling in Treyaṇṇ-āhāra (This Treyaṇṇa has been identified with Tēn near Bardoli in Surat District and the village Balisa has been identified with Wanēsa, two miles south-west of Tēn. (*Ibid.*, p.118). Balisa mentioned here might have been deemed as the centre of that *āhāra* during the time of Dadda of the Bagumrā record discussed here (cf. *IA*, XVII, p.283 n.3) Bühler had speculated that *dvaliśa* or *auvaliśa* might be a corruption of *dvādaśa* and it was intended to indicate that *Tatha-Umbarā-āhāra* included twelve villages.

5. It is noteworthy that the beneficiary of the Umētā grant had also hailed from Kanyakubja.

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6. On the strength of the conclusion that the attribution of the year cited, to Śaka era is a mistake and that it should be referred to the Kalachuri era, Year 415 would correspond to 663 A.D. The solar eclipse on the day of the new moon in the month of Jyēshṭha in that year as mentioned in this record can be understood as referring to the one that occurred on May 12, Friday (as per Ārya Siddhānta. Pillai L.D.S., *Indian Chronology* - (Solar, Lunar and Planetary) Tables, p.65. It is noteworthy that in the Śaka year 415, no solar eclipse is stated to have occurred in the month of Jyēshṭha. *Ibid.*, p.48; also see *IA*, XVII, p. 183-184.

No.29

KURNOOL PLATES (B) OF VIKRAMADITYA-I

Location	:	Kurnool District, Andhra Pradesh
Date	:	R. Year 10 = 664 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukya of Bādāmi
Reference	:	Fleet, J.F., *JBBRAS.*, XVI, p.227-29; 238-39.

Text

Meter : 1, 3, 4 *Anushṭubh* 2. *Ārya.*

ॐ स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्त कल्याणपरम्पराणां

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भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृताशेषमहीभृताञ् चलिक्यानाङ्कुलमलंकरिष्णोरश्वमेधा वभृथस्नानपवित्रीकृतगात्रस्य श्रीपोलेकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तेः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रय श्रीपृथिवीवल्लभमहाराजस्य प्रियतनयः प्रतीतानेक समरमुखेषु चित्रकण्ठाख्यप्रवरतुरंगमेणैकेनैव रिपुनृपतिरुधिर जलास्वादनरसनायमानज्वलदमलनिस्त्रिंशधारया च धृतधरणिभरभुजगभोगसदृशनिजभुजविजितविजिगीषुः आत्मकवचाव मग्नानेकप्रहारः स्वगुरोः श्रियमवनिपतित्रितयान्तरितामात्मसात्कृत्वा कृतैकाधिष्ठिताशेषराज्यभरस्तस्मिन् राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं ।
प्राप्य च परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

विक्रमादित्यसत्याश्रयश्रीपृथिवी वल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानाज्ञापयत्यस्तु वो विदितमस्माभिः प्रवर्द्धमानविजयराज्यदशमसंवत्सरे आषाढपौर्णमास्यां मातापित्रोरात्मनश्च पुण्ययशोवाप्तये सेन्द्रकान्वयविख्यातश्रीदेवशक्तिराजविज्ञापनया अन्दिरिकाना मानद्याः पश्चिमतटे रट्टगिरिनामग्रामे नद्याः पूर्व्वतः राजमानेन गौतमगोत्रके शवस्वामिने तस्य पुत्राय प्रभाकरशर्म्मणः तथा यज्ञशर्म्म रविशर्म्म तामररेवशर्म्म मुरुम्बइरुगशर्म्म रविशर्म्म पाण्ड्यभोयशर्म्म च्छन्दोवसन्तिशर्म्म चिञ्चवल्यदेवशर्म्म एतेषां दशानां यजनयाजनाध्यय नतत्पराणां वेदवेदांगपारगाणां षट्कर्म्मनिरतानां क्षेत्रं पञ्चशतं दशनिवर्त्तनं क्षेत्रं तोट्टस्य च सर्व्वपरिहारोपेतमुदकपूर्व्वं दत्तं । आयुरैश्वर्य्यादीनां विलसितमचिरांशुचंचल मवगच्छद्भिरा चन्द्रार्क्कधरार्ण्णवस्थितिसमकालं यशश्चिचीषुभिरस्मद्वंश्यैरन्यैश्चागा मिनृपतिभिः स्वदत्तिनिर्व्विशेषं परिपालनीयं तदपहर्त्ता स पञ्चभिर्म्महा पातकोपपातकैस्संयुक्तो भवत्यभिरक्षिता च दातुस्सदृश पुण्यफलभाग्भवति ॥ उक्तं च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां
षष्टिर्व्वर्षसहस्राणि विष्ठायां जायते क्रिमिरिति ॥४॥
जयसेनेन लिखितं ॥

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Translation

(The introductory portion of this record containing the genealogical account and achievements of the king is identical with the corresponding portion in the earlier grants of this king dealt with above).

That Vikramāditya-Śatyāśraya-Śrī-pṛithivī-vallabha-mahārājādhirāja-paramēśvara orders all. Let it be known to you: By us

On the day of the full moon in the month of Āshāḍha in the tenth year of our progressive victorious reign,

for securing merit and glory for (my) parents as also of self,

at the supplication of the renowned Śrī-Dēvaśaktirāja of the Sēndraka family,

a plot of (agricultural) field/land measuring five hundred *nivarttanas* and a plot of garden-land measuring ten *nivarttanas* measured by royal standard measure on the eastern side of the river in the village named Raṭṭagiri,[2] situated on the western bank of the river called Andirikā,[3] with all *parihāras*, have been given with libations of water to Kēśava-svámin, and his son Prabhākara śarman belonging to Gautama gōtra, (as also to), Yajña-śarmman, Ravi-śarmman, Tāmara Rēva-śarmman, Muruṁa-Iruga-śarmman, Ravi-śarmman. Pāṇḍya-Bhōya-śarmman, Chhando[4]-vasanti śarmman,[4] and Chiñchavalya-Dēva-śarmman,[5] all the ten of whom were absorbed, in (the tasks of) sacrificing and having the sacrifices performed and study (of the Vēdas), who had comprehensively studied the Vēdas and Vēdāṅgas and who were engaged in the six duties (prescribed for the brahmins).

By those future kings of our family or other (families) who aspire to accumulate glory to last till moon, sun, earth and oceans exist, being conscious that

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the glitter of life and wealth is mercurial like lightning, (this grant) must be protected without discriminating it from one's own grant. Whoever revises this will incur all the five great sins and subsidiary sins. On the other hand the protector partakes of the merit and fruit (of gifting) in equal mesaure with the original grantor.

(This is followed by two usual verses of the same import as above attributed to Vyāsa, who arranged the *Vēdas* in (four) divisions)

This has been written by Jayasēna.

Notes

1. The Sēndrakas appear to have been serving as feudatories of the Chāḷukyas hereditarily (for instance see Hūli plates of Maṅgaḷarāja "Alta plates of Pulakesi dealt with above).

2. Raṭṭagiri is probably the same as Ratnagiri (see Kurnool plates of Vikramāditya, year 3 dealt with above and Chiplun plates of Pulikēśin II, USVAE, IV-I, 104).

3. Andirikā must have been the name of a minor creek adjoining Raṭtgiri. It could be river Āndhra at lat. 18 45; Long. 73.35 (*Gazetteer of India and Pakistan,* p.38).

4. It is not known if this term, *Chhando,* as prefixed to the name of Vasanti-śarmman indicated the said brahmin's specialistion in Sāma-vēda.

5. It is not possible to say if the latter eight brahmins also belonged to Gautama-gotra as the first two.

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No.30

PEDDAVOLETI PLATES OF VIKRAMADITYA

Location	:	Peddavōlēṭi, Pattikoṇḍa Taluk, Kurnool District.[1]
Date	:	R.Year 11=665 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukya of Bādāmi
Reference	:	Sastri, C.A. Padmanatha, *JESI,* XV, p 122-125; Mukunda Rao, *N.Epigraphia Indica;* VI, pp. 1-5

Text

Metre : 1. Anushṭubh,

जयत्यविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीति पुत्राणां
सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेय परिरक्षणप्राप्तकल्या
णपरम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणव
शीकृताशेषमहीभृतां चलिक्यानां कुलमलङ्क रिष्णोरश्वमेधावभृथस्ना
नपवित्रिकृतगात्रस्य श्रीपुलिकेशिवल्लभ महाराजस्य प्रपौत्रः पराक्रमाक्रान्तव
नवास्यादिपरनृपतिमण्डल प्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिवीवल्ल
भमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपराजयोपलब्ध
परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराधिराज परमेश्वरस्य
प्रियतनयः चित्रकण्ठाख्यप्रवरतुरङ्गमेनैकेनैव प्रतीताने कसमरमुखेषु
रिपुनृपतिरुधिरजलास्वादनरसनायमानज्वलदमलनि शितनिस्त्रिंश धारायवधृत
धरणीभर भुजग भोग सद्दश निजभुज विजितविजिगीषुः आत्मकवचाव
मग्नानेकप्रहारः स्वगुरोः श्रियमवनीपतित्रितयान्तरितामात्मसात्कृत्य

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कृताधिष्टिताशेष राज्यभरस्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान् ॥

रणशिरसि रिपुनरेन्द्रान् दिशि दिशि जित्वा स्ववंशजांलक्ष्मीं प्राप्त-परमेश्वरतां अनिवारित विक्रमादित्यः ॥२॥

स विक्र .... माक्रान्तसकलमहा मण्डलाधिराज्यो विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्सर्व्वानेवमाज्ञपयति ॥ विदितमस्तु वोस्माभिः कापिसगोत्राय माधवशर्म्मणः पौत्राय यजनयाजनाध्ययनाध्यापनदानप्रतिग्रहाख्येषु षट्कर्म्मसु निरताय शापानुग्रहसमर्थाय षडंगविदे रेवस्वामि नामधेयाय तुंगभद्रामहानद्याः दक्षिणावदेशस्तस्य रच्छमरिनाम ग्रामस्य पेरुञ्च पञ्चाशन्निवर्त्तनं क्षेत्रं च प्रवर्द्धमान विजयराज्य संवत्सरेष्वेकादशे वर्षे वैशाख शुक्लपक्षाष्टम्यां दत्तं॥ श्री वर्षराजः स्वयमेवाज्ञप्तिः आयुरैश्वर्य्यादीनां विलसितमचिरांशुसंचलमवगच्छद्भिः आचन्द्रार्कधराण्र्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमिति ।

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं चेति दानाच्छ्रेयोनुपालनं ॥३॥

उक्तञ्च भगवता वेदव्यासेन व्यासेन

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥४॥

स्वदत्तां परदत्तां वा यो हेरत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥५॥

महासन्धिविग्राहिकजयसेनेन लिखितं । स्वस्त्यस्तु ॥

Translation

(The introductory part of this charter detailing the genealogy and achievements of the king and his predecessors is very similar to the corresponding portion in the other charters of this king except that at the end there is the additional clause stating that the king Vikramāditya (I) had seized the

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overloadship of all regions - *maṇḍala* - with his prowess.

That Vikramāditya-satyāśraya-śrī-prithivīvallabha mahārājādhirāja-paramēśvara orders all[2]: May it be, known to you, the plot of land, fifty *nivarttanas* in area, the *Pēruñcha*[3] of the village Ṛachchamṛi[4] on the southern bank of the great river Tuṅgabhadrā has been given by us to Rēvasvāmi, who is well-occupied in the six-fold duties (prescribed for a brahmin) *viz.* sacrificing, directing the performance of sacrifice by others, studying and teaching,making gifts and receiving gifts, who is capable of both cursing and blessing[5] and who is a scholar in the disciplines which are adjunct to the Vēdas, and who is the grandson of Mādhava-śarmman[6] and who belongs to Kāpi-sagōtra,[7]

On the day of the fifth phase of the moon in the waxing fortnight of the month, Vaiśākha of the eleventh year of our ever-growing victorious reign.

(For this grant) Śri-Varsharāja himself is the *ājñapti*[8].

Appreciating the fleeting nature and impermanence of wealth and as they will be certainly eager to accumulate fame, the future rulers of this area, are advised to safeguard this grant as if it is their own.

(Then one of the usual verses is cited without attributng it to any author and then two more verses which are specifically attributed to the revered Vyāsa, the systematiser of the Vēdas-Vēdavyāsa, are given)

Written by *mahāsāndhivigrahika* Jayasēna.

Notes

1. The set of copper plates, containing this charter is stated to have been acquired from a private person in the village, Peddavōlēṭi, and taken into deposit by the Chief Epigraphical officer, State Archaeological Department, Government of Āndhra Pradesh, Hyuderabad, (*JESI* XV, p.122). N.Mukunda Rao edited

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these same plates later in *Epigraphia Andhrica (VI)* but titled his article as Rachchhamaṛi Grant of Vikramāditya I.

2. The statement that the king's order regarding the grant was addressed to all implied that the "all" referred to those concerned with the administration of the area wherein the granted land lay. Here the drafter of the record has rightly avoided listing names of real and fictitious officials and authorities as found in most of the other charters.

3. It is also possible to interpret that in the village Rachchamaṛi, *Pēruñcha,* as well as fifty *nivarttanas* of land was granted by assuming that the phrase *tasminn-ēva gramē* is to be understood after *pēruñcha* (cf. *Ep.Andhrica,* VI, p.3; the text in the "Māyalur plates of Vinayāditya", *JOR*, X, p.28, wherein the village Ālikunda, Māṛuñchha-maṛunna as well as 108 *nivarttanas* of land were granted - *Ālikundē grāmē Māṛuñchhamaṛunnō tasminn-ēva grāmē, rājamānēna ashṭōttaraśata-nivarttanaṃ kshētram dattam.* Possibly *Māṛuñchhamaṛunna* was a form of *Pēṛuñcha,* and denoted a tenure as surmised by M.Somaśēkhara Śarma). Here is another instance where there is a clear indication that *uñcha* either with the prefix *pēr or māṛ* as mentioned in these records is not the same as *uñcha-vṛitti* (the eking out of a living by gleaning or picking grains that are to be found dropped in the fields after the harvests of the crops-MW, *SED*,p.175 col.1; also *EI*, XLII, p.2-3). The above term seems to have referred to a type of land in the village.

4. The village Rachchhamaṛi has been identified with the modern village Rachchhuparti in Alampur Taluk, Mahboobnagar District, (*JESI*, XV, p.123) According to Mukunda Rao, the village Rachchhamaṛi continues with the same name even today and is situated in Adoni Taluk, Kurnool District (*EA*, 6, p.3).

5. The expression *"śāp-ānugraha-sāmarthāya"* might have meant "one who could curse or bless" (i.e) one who was a forceful personality and could not be trifled with.

6. The omission of reference to the father of the donee might have been an inadvertent omission or a deliberate one as the father was of no significant consequence.

7. Kāpi-sagōtra (it is not Kāpisa-gōtra) belonged to the group of Kēvala-Angirasas. The Kapis are stated to have a three-*ṛishi pravara* -Aṅgirasa, Āmhīyava and Aurukshaya (Brough John, *op.cit*, p.124) (Cf. *JESI*,, XV, p.124 n.7). Attention has been drawn to the reference to Kāpyasagōtra, to which the donee in the Velnalli grant of Vikramāditya I is stated to have belonged -

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APGAS, 6, p.47, 53. (Though the three-ṛishi-*pravara* for this *gōtra* is the same as Kapi-sagōtra, Brough, John, *op.cit.*, p.126) it is not possible to say if Kāpi-sgōtra is the same as Kāpyasagōtra, its three *ṛishi-pravara* being Āṅgiras, Amhīyu, Urukshaya- *Ibid.*, p.132).

8. This statement that Śrī-Varsharāja was himself (*svayamēva*) the *ājñapti* for the grant may suggest that Vikramāditya I had an alternate name, Varsharāja and that he undertook to fulfil the role of the *ājñapti* for this grant, here referring to himself by that alternate name. However this seems unlikely. Srī-Varsharāja might have been a powerful courtier/feudatory of Vikramāditya I. As many of the Rāshṭrakūta kings, who succeeded the Chāḷukyas in the rulership of this region, assumed titles with the suffix, *varsha* it appears possible that Srī-Varsharāja was an ancestor of the Rāshṭrakūṭas, who had taken up services under Vikramāditya I (see *E.Andhrica*, VI, p.3).

No.31

ILAO PLATES OF DADDA (II) PRASANTARAGA

Location	:	Ilāō, Broach District, Gujarat
Date	:	Śaka (Kalachuri) 417=665A.D.[1]
Script	:	Southern Brāhmī[2]
Language	:	Sanskrit
Author / Authority	:	Dadda (II) Praśāntarāga[3]
Dynasty	:	Early Gūrjara
Reference	:	Bhandarkar, R.G., *JBBRAS*, X,p.19 f; Fleet, J.F., *IA* XIII, p.115 f.

Text

Metre : V. 1,2 and 4 *Anushṭubh* ; v.3 *Indravajrā*

ॐ स्वस्ति विजयविक्षेपात् भरुकच्छप्रद्वारवाशकात् सकलघनपट लविनिर्गतरजनिकरकरावबोधितकुमुदधवलयशः प्रतानास्थगितन भोमण्डलोने

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कसमरसङ्कटप्रमुखागतनिहतशत्रुसामन्तकुलवधूप्रभात- समयरुदितच्छलोद्गी यमानविमलनिस्त्रिंशप्रतापो देवद्विजा तिगुरुचरणकमलप्रणामोद्धृष्टवज्र मणिकोटिरुचिरदीधितिविराजित मुकुटोद्भासितशिराः दीनानाथातुराभ्याग तार्थिजनाक्लिष्टपरिपूरित- विभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्म्मसञ्चयः प्रणयपरिकुपितमानिनीजनप्रणामपूर्वमधुरवचनोपपादितप्रसाद प्रकाशीकृत विदग्धनागरकस्वभावो विमलगुणपञ्जक्षिप्तबहुलकलिति मिरनिचयः श्रीमद्दद्दस्तस्य सूनुः समदप्रतिद्वंद्विगजघटाभेदिनिस्त्रिंश विक्रमप्रकटितमृग पतिकिशोरवीर्यावलेपः पयोनिधीकृतउ भयतटप्ररूढवनलेखाविहृतनिरंकु शदानप्रवाहप्रवृत्तदिग्दन्ति विभ्रमगुणसमूहः स्फटिककर्पूरपिण्डपाण्डुरय शश्चन्दनचर्च्चित समुन्नतगगनलक्ष्मीपयोधरोत्सङ्गः श्रीजयभटस्तस्यात्मजः प्रतिहतसकलजगद्व्यापिदोषाधिकारविजृंभितसन्ततित मोवृत्तिरधि कगुरुस्नेहसं पन्नविमलदिशोद्भासितजीवलोकः परमबोधसमानुगतो विपुलगुर्ज्जरनृपान्वयप्रदी पतामुपगतः समधिगतपञ्चमहाशब्दमहारा जाधिराजश्रीमद्दः कुशली सर्व्वानिव राष्ट्रपतिविषयपतिग्रामकू टायुक्तकानियुक्तकाधिकारिकमहत्तरादीन्समाज्ञापयति अस्तु वो विदितं यथा मया मातापित्रोरात्मनश्चैवामुष्मिकपुण्ययशोभिवृद्धये अभिच्छत्रवास्तव्य तच्चातुर्विद्यसामान्यकाश्यपसगोत्रबह्वृ चसब्रह्मचारि भट्टगोविन्दस्तस्य सूनुर्भट्टनारायणाय बलिचरुवैश्वदे वाग्निहोत्रपञ्चमहायज्ञादि क्रियोत्सर्पणार्थं अकुलेश्वरविषयान्तः पातिराइधंग्रामोस्याघाटस्थानानि पूर्वतः वारणेरग्रामः दक्षिणतः वरण्डनदी पश्चिमतः सुंठवधकग्रामः उत्तरतः अरलुअंग्रामः एवमयं स्वचतुराघाटनविशुद्धो ग्रामः सोद्रङ्गःसोपरिकरः सधान्यहिरण्यादेय सोत्पद्यमानविष्टिकः समस्तराजकीयानामप्रवेश्यमाचंद्रार्कार्ण वक्षितिसरित्पर्वतसमानकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रत्तदेव ब्रह्मदायवर्ज्जमा भ्यंतरसिद्ध्या शकनृपकालातीतसंवत्सरशतचतुष्टये सप्तदशाधिके ज्येष्ठामावास्यासूर्यग्राहे उदकातिसर्गेण प्रतिपादितः यतोस्योचितया ब्रह्मदायस्थित्या कृषतः कर्षयतो भुञ्जतो भोजयतः प्रतिदिशतो वा न व्यासेधः प्रवर्तितव्यः तथागामिभिरपि नृपतिभिर स्मद्वंश्यैरन्यैर्वा सामान्यं भूमिदानफलमवेत्य बिन्दूल्लोलान्यनित्यान्यै श्वर्याणि तृणाग्रलग्नजलबिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मद्दा योनुमन्तव्यः पालयितव्यश्च तथाचोक्तं

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

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यश्चाज्ञानतिमिरावृतमतिराच्छिन्द्यादाच्छिद्यमानमनुमोदेत वा स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यादिति ॥ उक्तं च भगवता वेदव्यासेन व्यासेन -

षष्टिंवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२॥

यानीह दत्तानि पुरातनानि दानानि धर्मार्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥३॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥४॥

लिखितमिदं संधिविग्रहाधिकृतरेवेणैमाधवसुतेन॥
श्रीवीतरागसूनोः स्वहस्तोयं मम श्रीप्रशान्तरागस्य ॥

Summary

(The text of this charter is identical in all respects with that of the Umētā charter dealt with above, (Vol. IV, part I, No. 117) except for the statement about the village granted and the beneficiary-grantee as noted below).

It records the grant of the village Rāidhaṁ falling within Ankulēśvara-vishaya aṣ bounded by the village Vāraṇēra in the east, Varaṇḍa river on the south, the village Suṁṭhavaḍaka on the west, the village Araluaṁ on the north, included in Akulēśvara-vishaya[4] along with (entitlement to) *udraṅga, uparikara* , the contributions (in) paddy and gold *(ādēya)*, free labour as due, with a bar on the entry therein of all royal (officials), with a guarantee on (its-grant's) lasting till the the moon, sun, oceans, earth, streams, mountains last, and that it (the granted land)could be passed down in inheritance to sons, grandsons in the family, with the exception, however, of whatever had been already granted to gods and as *brahmadāya* with the empowerment to *abhyantara-siddhi* to bhaṭṭa

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- Nārāyaṇa, son of bhaṭṭa-Gōvinda, a scholar-adherent of Bahvṛicha school who belonged to Kasyapas-gōtra and hailed from Abhichchhatra and was a *chātur-vidya - sāmānya* of that place,[5] on the occasion of the solar eclipse on the day of the new moon in the month Jyēshṭha in the year 417 of the Śaka king,[6]

This (charter) was written by *sāndhivigrah-ādhikṛita* Rēva, the son of Mādhava.

This is my hand (signature) of śrī-Praśāntarāga,the son of śrī-Vītarāga

Notes

1-3. see n.1-3 under the Umētā plates. (Above Vol.IV, Part I, No.117)

4. The geographical features mentioned in the record have been identified as follows:

Village Vāraṇēra with the modern Walner, about four miles north-east of Ilāō, the findspot of the record, and eight miles south-east of modern Anklēśvar.

The river Varaṇḍā with Waṇḍkhari.

The village Śuṁṭhavaḍaka has been doubtfully identified with modern Sunthwāḍ in the Chikhli Taluk of Sūrat District, But this is apparently inadmissible as the villages concerned must be sought in Broach District in which Ilāō is situated.

The village Rāïdham and Araluäm have not been identified. Akulēśvara, the chief city of the *vishaya* bearing its name, was obviously the modern Anklēśvar. (See *JBBRAS* X, p.24; *IA*, XIII, p.116). In the latter reference, Fleet has read the names of the geographical localities differently from Bhandarkar. Here the readings of Fleet have been followed.

5. What has been read as Abhichchhatra on the plates, apparently referred to the place Ahichchhatra situated in Uttar Pradesh. It is noteworthy that the beneficiaries of the Umētā and Bagumrā charters also hailed from Kānyakubja, again in Uttar Pradesh.

6. Assuming that the citation of the Śaka era is correct the equivalent was calculated by General Cunningham as 495 A.D. June 8. It is stated that though a solar eclipse occurred on that day it was not visible in India. But according to L.D.S.Pillai

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(*op.cit.*, p.48) no solar eclipse occurred on that day. However on the basis that the era was actually Kalachuri, the equivalent year must have been 665 A.D. In that year a solar eclipse occurred in the month of Jyēshṭha (i.e) on April 20, Sunday (*Ibid* . p.56).

7. This Mādhava was probably the same as Mādhava-bhaṭṭa, the writer of the Umētā charter. His son Rēva is seen to have taken over the duty of writing charter in between (K) 400 (the date of the Umētā charter) and (K) 417, the date of the present charter. Whereas in the Umētā charter it is not clear, whether Mādhava-bhaṭṭa or his father was *śribalādhikṛita* , here also Mādhava is not attributed with any official title but his son Rēva is seen entitled *sandhivigrah-ādhikṛita.*

No.32

ASANDI PLATES OF GANGA ARASANE

Location	:	Āsndi,[1] Kadur Taluk,Chikkamagalur District, Karnataka
Date	:	C.665 A.D.[2]
Script	:	Early Kannaḍa
Language	:	Sanskrit and Kannaḍa [3]
King	:	Arasāṇe [4]
Dynasty	:	Western Gaṅgas
Reference	:	Narasimha Murthy, A.V., *JESI,* XXVI, p.45-54.

स्वस्ति । श्रीमत् उदितोदितकुलप्रकृतवीर्ययशसा श्रीमत् जाह्नवेयोत्तुङ्गकुलव्योमावभासशशांकस्य अवनीतलद्विजातिवयोवासवृक्षस्य स्वखड्गप्रहारखण्डितशिलास्तम्भलब्धपराक्रमदारुणारिगणरणोप लब्धव्रणो विभूषितस्य. काण्वायनसगोत्रस्य श्रीमत् कोंगुणिवर्म्मणो पुत्र श्रीमत् माधवानुध्यातो माधवादिमहाराजस्य तस्य पुत्रस्य श्रीमत् अरिवर्म्ममहाधिराजस्य तस्य पुत्रस्य विष्णुगोपमहा धिराजस्य तस्य पुत्रस्य

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श्रीमत् माधवादिमहाराजस्य तस्य पुत्रस्य कदम्बकृष्णवर्म्म भागिनेयस्य श्रीमत् कोंगणिमहाराजस्य अविनीतस्य तस्य पुत्रस्य अन्दरियेमहायुद्ध विजयवल्लरिलक्ष्मीकुचग्रहण लब्धपताकस्य दुर्व्विनीतस्य श्री कोंगुणिमहाधिराजस्य तस्य पुत्रस्य श्रीमत् मोक्करांकस्य तस्य पुत्रस्य श्रीविक्रममहाधिराजस्य तस्य पुत्रस्य श्रीवल्लभस्य महाराजस्य श्रीमत् कट्टणेमहाधिराजस्य तस्य पुत्रस्य तस्य अरसाणेनामधेयस्य महाराजयोपलब्धविभूषितस्य नीतिशास्त्रकुशलानेकतर्क्कसमयव्याकरणनाटका ख्यायिकेतिहास पुराणकुशलस्य विद्यावृत्तपरायणस्य शङ्खक्षीरसमान मातृपितृपादोभय शुद्धकुलान्वितस्य अनेक भूमण्डलराजाधिप श्रीमत्कोंगुणि महाधिराजस्य मरुगरेविषये पेरुनामग्रामे चैत्यालय पाल्गुन मासे राहुकोळ पाणिग्रहणे गुणनन्दिमुनि पेण्णिल्ल मूलसंघे अरसाण महाराज्ये दत्ति पजन्तनामग्रामे पूर्व्वोत्तरे घत्रतटाके महातटाके पनिरकण्डुकवा पमात्रस्य एरडु पाळुए पेरेलदो अल्लि ओन्दु अदुवु बडगेरियु मुक्क...... नाडेडरु सीमे आगेकाडकेयु तामरकेरे एकभुक्तम् केळगण सीमेय .... लेडि केरेवरे तामरेगेरेय वयलु एळेरडु कडेगोडे मेरे इ चिक्केय एरुवायु कोट्ट चेडियक्के अरसाणे महा .....

Translation

Well-being!

This is the gift of Arasāṇe, who is well accomplished, having acquired the scholarship (in the branch of learning) pertinent to a great king (*mahārāja*), who is very competent in *nīti-śāstra* (science of polity), disputation, religion, grammar, dramatic works, narratives, histories (here the reference must be to the epic poems, *Rāmāyaṇa* and *Mahābhārata*) and *purāṇas* and who in short is absorbed in studies, pure like conch and milk in descent on both the paternal and maternal sides and who is the overlord of all the kings in the whole circle of the earth,

Who is the son of Srī-vallabha-mahārāja Śrīmat Kaṭṭaṇe-mahādhirāja, who was himself the son of

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Vikrama-mahādhirāja, who was himself the son of Mokkarāṅka, who was himself the son of Durvvinīta Śrī-Koṅguṇi-mahādhirāja, who had secured the heraldic standard of glory by seizing the locks of Lakshmī (fortune) of victory in the great battle at Andariye,[6] who was himself the son of Śrīmat Koṅgaṇi-mahārāja Avinīta, the nephew (sister's son) of Kadamba Kṛishṇavarmmā and the son of Śrīmat-Mādhavādi mahārāja, who was himself the son of Vishṇugōpa mahādhirāja, who was himself the son of Arivarmma mahādhirāja, who was himself the son of Mādhavādi mahārāja, who meditated on God Mādhava, who was himself the son of Śrīmat-Koṅguṇi-varmman, who belonged to Kāṇvāyana-sagōtra, who enjoyed the prestige and power, natural to one born in a reputed and traditionally well-established family that is, the pre-eminent Jāhnavēya-kula (Gaṅga family) and in which he shone like the moon[7] in the clear sky, who was the refuge - protector and benefactor for the brāhmins and elderly people, who was adorned with the scars of wounds, sustained in the fierce battles he fought with inveterate foes, in which he vanquished them with his great prowess and strength., which had become apparent when he split the stone pillar with the stroke of his sword[8].

The gift in Arasaṇe-mahārājya[9] is two *pāḷu*[10] capable of being sown with twelve *kanduka*[11] under the great reservoir, Ghatra-taṭāka on the north-east of the village called Pajanta[12] and some more land[13] (?) made to the *Chaityālaya*[14] in the village Pēru[15] in Maṛugare--vishaya[16] on the occasion of Rāhu-koḷa-pāṇi grahaṇa in Pālguṇa month.[17] The gift (was entrusted) to the monk *(muni)* Guṇanandi (of) Peṇṇilla of Mūlasaṅgha.[18]

Notes

1. It is stated that the set of copper-plates containing the charter dealt with here is one of the two sets discovered in

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a locality known as Kōṭehāḷu (ruined fort) at the village Āsandi in Kadur Taluk, Chikkamagalur District and is in the possession of a local resident. From these details given, it is indicated that the village or the area around the said Kōṭehāḷu was an important centre in the kingdom of the Western Gaṅgas. (See below)

2. The charter is found on three plates. It appears that the text was continued in a fourth plate, which however has not been available. Possibly the date was cited in that fourth plate. This approximate date is given to this charter on historical grounds.

3. The portion of the text of the charter containing the details of the land/lands granted and its boundaries is in the Kannaḍa language, which feature conforms with the members of this dynasty. It may be pointed out that this matter was drafted in the Kannaḍa language as it was the portion of the charter which had to be taken note of by the residents of the locality in which the land/lands granted lay, as they could not be expected to be conversant with the Sanskrit language.

4. This chief in the Gaṅga family figures for the first time in this charter.

5. The title Koṅguṇi-mahādhirāja is seen to have been adopted by the kings of the Western Gaṅga line in commemoration of the progenitor of the dynasty. However it was not adopted by each one member of the line.

6. In the other records, Durvvinīta is praised to have been victorious in several other battles. This battle at Andari was only one of those battles. His adversaries in these battles are not mentioned. It has been surmised that he might have fought all these battles against a rival-claimant to the throne of the Gangas of Talakāḍ, who had been favoured by his father. Andari or Andariye has not been identified (Ramesh, K.V. *Inscription of the Western Gangas* p.1.VII and 62). Shaik Ali (*op.cit.*, p.64 and map facing p.68) has stated that Andari was situated in the modern district of Coimbatore. He has not indicated his grounds for this conclusion.

7. What is given as *Bhāskara* in the other charters has been substituted by *Śaśāṅka* (moon) here.

8. The text of this charter is very clumsily drafted. In the genealogical account Durvvinīta's son Mushkara's name is given as Mokkorāṅka, which might have been a colloquial form of that name. Śrī-vikrama's son and successor was Bhūvikrama -

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Śrīvallabha, as per the other charters. But here only the title Śrī-Vallabha seems to have been given, The phrase *Śrīmat Kaṭṭāṇe-mahādhirajāsya-tasya putrasya tasya Arasāṇe - nāmadhēya-sya*, found written following the mention of *Śrī - Vallabhasya*, seems to indicate that Śrī-Vallabha as entitled Śrīmat-Kaṭṭaṇe-maha-dhirāja was the son of Śrī Vallabha and that Arasāṇe as that Śrī-Kaṭṭāṇe's son. As per the other charters of this family, Śrī-Vallabha (-Bhūvikrama) is known to have been succeeded by Śivamāra Navakāma, his younger brother, on the throne of the Western Gaṅgas of Talakāḍ. This indicated that Śrī-Vallabha died without any son-heir-apparent (See Shaik Ali *op.cit.*, p.77). But the present record informs that he had a son, either Kaṭṭāṇē-mahādhirāja or Arasāṇē. From this, one has to conclude that due to certain palace-intrigues, Navakāma, Bhūvikrama's younger brother managed to thwart the claims of his nephew and secured the succession to the kingship in the main line to himself and his progeny. Kaṭṭāṇē-mahādhirāja or Arasāṇē seems to have been driven to seek his fortune elsewhere. Either of them might have set up the kingship in the area around Āsandi, thus starting a branch of the Western Gaṅgas. It is also possible that either of them was content to be posted to the Āsandi region as subordinates of Navakāma (See *JESI*, XXVI, p.50 n.1; It is stated that Āsandi was the capital of a family of the Gaṅgas who were the feudatories under the Hoysaḷas. Also see Sheik Ali, *op.cit.*, p.87, 200. It is stated that Śrīpurusha, a later ruler in the family of the Gaṅgas of Talakāḍ had appointed his son Vijayāditya as the governor of Āsandi-nādu). That Āsandi was an important outpost in ancient times is indicated by the fact that the present set of copper-plates was found during the digging in the locality known as Kōṭehāḷu (ruined fort) (*JESI*, XXVI, p.45).

9. This reference to Arasāṇe - mahārājya might have indicated that the gift-land lay within the kingdom of Arasāṇe, the chief who issued this charter or that the territorial division was itself known as Arasāṇē-mahārājya.

10. *Pāḷu* was probably waste land or abandoned land. (The dravidian word *Pāḷ* indicated such desolate land). Here the term seems to have indicated an area of a definite dimension as it is stated that the gifted land was of an area capable of being sown with twelve *kaṇḍuka* of seeds.

11. *Kaṇḍuka* was a measure of grain used in this region.

12. The village Pajanta has not been identified.

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13. The details of the additional plots of land granted are not clearly understandable.

14. The *chaityālaya* has not been located.

15. This village Peru has not been identified.

16. This village Maṛugare after which the *vishaya* was named has not been identified.

17. Again the statement regarding the occasion for the grant is seen to have been clumsily recorded. *pālguṇa māsē Rāhukoḷa Pāṇi-grahanē* (i.e.) on the occasion of the lunar eclipse caused by Rāhu in the month of Phālguṇa. The year in which this occurred is not stated.

18. *Peṇṇilla* might have indicated a cloister of monks without any admixture of nuns (i.e.) an exclusive male body as surmised by the original editor (XXVI, p.48).

No.33

NIRPAN PLATES OF NAGAVARDHANA

Location	:	Nirpaṇ, Vigatpuri Taluk, Nasik District, Maharashtra
Date	:	C. 665 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Nāgavardhana[2]
Dynasty	:	Chālukyas of Gujarat
Reference	:	Fleet, J. F., *IA*, IX, p.123-125.

Text

Metre : V. 1-3 *Anushṭubh*

स्वस्ति ॥ जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

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श्रीमतां सकलभुवनसंस्तूयमान मानव्यसगोत्राणां हारीतीपुत्राणां सप्तलोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेय परिरक्षणावाप्त कल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितव राहलञ्छनेक्षणक्षणव शीकृताशेषमहीभृतां चलुक्यानां कुलमलंक रिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य सत्याश्रय श्रीकीर्त्तिवर्म्मराजस्यात्मजोनेकनरपति शतमकुटतटकोटि घृष्टचरणारविन्दो मेरुमलयमन्दरस मानधैर्य्योहरहरभिवर्धमा नवरकरिरथतुरगपदातिबलो मनोजवैककंठचित्रकण्ठाख्यप्रवरतुरंगमे नोपार्जि तस्वाराज्यविजितचेरचोळपांड्यक्रमागतराज्यत्रयः श्रीमदुत्तरापथाधिपति श्रीहर्षपराजयोपलब्धापरनामधेयः श्रीनागवर्धनपादानुध्यातः परममाहेश्वरः श्रीपुलकेशिवल्लभः तस्यानुजो भ्राता विजितारिसकलपक्षो धराश्रयः श्रीजयसिंह वर्मराजस्तस्य सूनुस्त्रिभुवनाश्रयः श्रीनागवर्धनराजः सर्व्वानिवागामिवर्त्त मानभविष्यांश्च नरपतीन् समनुदर्शयत्यस्तु वः संविदितं यथास्माभिर्गोप राष्ट्रविषयांतःपातिबलेग्रामः सोद्रंगः सोपरिकर अचाटभटप्रवेश्य आचन्द्रार्क्कार्ण्ण वक्षितिस्थितिसमकालीनं मातापित्रोरुद्दिश्यात्मनश्च विपुलपुण्ययशोभिवृद्ध्यर्त्थं बलाम्मठक्कुरविज्ञप्तिकया कापालेश्वरस्य गुग्गुलपूजानिमित्तं तन्निवासि महाव्रतिभ्य उपभोगाय सलिलपूर्व्वकं प्रतिपादितस्तदस्मद्वंश्यैरन्यैर्व्वागा मिनृपतिभिः शरदभ्रचंचलं जीवित माकलय्यायमस्मद्दायोनुमन्तव्यंः प्रतिपालयितव्यश्चेत्युक्तं भगवता व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥ इति

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३॥

Srī Jayāśraya

Translation

[The introduction of the charter upto the mention of Kīrttivarman I is identical with the corresponding portion in other charters of the family.]

The son of that Kīrttivarmmarāja was śrī-Pulakēśi - Vallabha, whose lotus-like feet were rubbed by the tips of the crowns of hundreds of rulers, who

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has the courage and firmness of the mountains Mēru, Malaya and Mandara, who had an army of the best elephants, chariots, horses and foot-soldiers growing in strength everyday, who had consolidated his kingship in his own kingdom and conquered the hereditary kingdoms of the Chēra, Chōḷa and Pāṇḍya solely depending upon his horse Chitrakaṇṭha, of the best breed, whose speed was as that of the mind, who acquired an alternate name by defeating Śrī-Harshavarddhana, the supreme lord of Uttarāpatha, who meditated on the feet of Śrī-Nāgavarddhana,[3] and who was devoted to Mahēśvara.[4]

His younger brother was Jayasiṁhavarma-rāja, the refuge of the world (*dharāśraya*) who had vanquished all inimical parties.

His son Śri Nāgavardhana-rāja,[2] the asylum for the three worlds *(tribhuvanāśraya)*[5] points out the following to the present and future rulers. Let it be known to you, that

by us, the village Balēgrāma,[6] included in Gōpa - rāshṭra,[6] along with *udraṅga*[7], and *uparikara*[7] and with the guarantee that it will now be out of bounds for the *chāṭas* and *bhaṭas*, and that it will last as long as moon, sun, oceans and earth last, has been granted, with (libation of) water, for the enjoyment by the *mahāvratins*,[8] residents in (the temple of) Kāpālēśvara[9] and for the sake of (to enable them to perform) *guggula-pūjā*[10] (for that God), on the supplication of Balāmma-ṭhakkura[11] for the augmentation of extensive merit and glory to self and for the sake of my parents.

[The grant is followed by the usual exhortation to future rulers to honour the grant and two usual verses praising grants of land and indicating the fate that awaits those who disturb such grants].

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Seal : Śrī-Jayāśraya[12]

Notes

1. This approximate date is assigned to this record on historical considerations (See note 2 below).

2. This Nāgavarddhana was possibly an elder brother of Śryāśraya Sīlāditya. (See note 12 below). Possibly he preceded his brother Sryāśraya Śīlāditya whose earliest charter is dated [Kalachuri] year 421 (671 A.D.) dealt with below (see no.45) in the rulership of the area. Whereas the latter is seen to have acknowledged his subordination to Vikramāditya (I) his elder uncle, here in this record, there is no such acknowledgement by Nāgavarddhana.

3. It has been supposed (Ramesh, K.V., *Op.cit.*, p.119-20) that Nāgavarddhana was another name of Chandrāditya, the older brother of Vikramāditya I who did not care to contest his supersession by his younger brother and further was quite complacent to be subordinate to him. As per the confusing and mixed-up text of the present record, it was Śrī-Pulakēśi-vallabha, who meditated at the feet of Nāgavarddhana. In the Navsari Plates of Yuvarāja Śryāśraya-Śīlāditya (K.421 = 670-671 A.D.) dealt with below (No.45), Vikramāditya (I), the son of that Pulakēśin, is stated to have meditated at the feet of Śrī-Nāgavarddhana as also at the feet of his parents. The version as found in the latter record seems to be authentic. However it seems unrealistic to say that Nāgavarddhana was the second name of Chandrāditya, the elder brother of Vikramāditya (One can see the valley of difference between the relationship as existed between Rājya - varddhana and Harshavarddhana and the relationship that is supposed to have existed between Chandrāditya and Vikramāditya). Nāgavarddhana might have been a religious teacher revered by Pulakēśin II and his sons. Possibly Jayasiṁha named his son after this religious teacher.

4. The eulogy of Pulakēśi-vallabha given here, is a mixture of the attributes and achievements of both Pulakēśi (II) and his son Vikramāditya (I) as described in all the other available charters of this family. Actually Vikramāditya (I) is not at all mentioned in the genealogy. The absent-mindedness of the scribe of this record is further highlighted by his making Jayasiṁha as the younger brother of Pulakēśin (II) whereas from other records it is known that he was the son of Pulakēsin (II) and younger brother of Vikramāditya (I). It may also be seen that after mentioning Pulikēsin's glorious defeat of Harshavarddhana and his consequent earning an alternate name, that name is omitted here. This sort

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of combining the eulogy of Pulikēśin II and of his son Vikramāditya and non mention of Vikramāditya's name is witnessed in some other records also.

5. The titles with the suffix "āśraya" seem to have been popular among the members of this branch of the Chālukya family ruling in the north western portion of the Chālukyan empire. Jayasiṁha was entitled *dharāśraya* and his son had the title "*tribhuvanāśraya and jayāśraya*".

6. The village granted, Balēgrāma has been identified with Belgaum-Tarāḷhā, about 12 miles north east of Vigatpurī, the headquarters of the taluk in which Nirpaṇ, the findspot of the present charter is situated (*IA,* IX, p.123).

Gōpa-rāshṭra must have been the ancient name of the territory around that Balēgrāma (See *CII,* Vol. IV, p.148-149). It has been concluded that it comprised the western portion of Nasik district (*Ibid.,* p.149).

7. *Udraṅga* is stated to refer to the fixed tax or land-tax or the principal tax, that is, regular taxe (Sircar, D.C., *op.cit.*, p.349).

Uparikara referred to irregular taxes or extra levies, additional taxes (*Ibid.,* p.352).

8. *Mahāvratin* was the designation of a particular sect of worshippers of God Śiva. (*Tamil Lexicon,* p.2992; Winslow, *A Comprehensive Tamil-English Dictionary*, p.832). From the context and manner of mention of *mahāvratins* in this record it transpires that this group was concerned with the conduct of worship in the temple of God Śiva or with the carrying out of the service of burning the *guggula*-incense before God Kāpālēśvara. The grant of the village Balēgrāma was made to equip the *mahavratins* to procure that resin for this purpose as also to maintain themselves. As these *mahāvratins* are stated to have been residents in the temple, they were probably ascetics (cf. *māhēśvaras* of the Tamilnāḍu inscriptions). They are stated to have been ascetics of the Kālāmukha sect. (See MW, *SED.*, p.800, col.3; Sircar, D.C., *IEG.,* p.191).

9. The record does not state where (the temple of) Kāpālēśvara was. Probably it was situated in Balēgrāma, which was granted for the worship in that temple.

10. *Guggula* is a fragrant gum-resin. In temples it is burnt before the deities as incense.

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11. Balāmma is possibly a corrupt rendering of Balavarman. *Ṭhakkura* was indicative of the high rank of the concerned individual. It is seen that around this area in Kathiawad there was one Balavarman claiming Chāḷukya lineage serving as *mahāsāmanta* under Mahēndrapāla of Kanauj in late 9th century (*EI*, IX, p.1 f).

12. The record consists of two plates which had been secured by two rings, one to the right and other to the left. A seal had been soldered to the ends of the left-hand ring and this seal has on a counter-sunk surface, the crescent on the top, the legend Śrī-Jayāśraya in the centre and a full blown lotus at the bottom (*IA*, IX, p.123). Apparently Jayāśraya was a title of Nāgavarddhana. Possibly he is the same as Jayāśraya-Maṅgalara-sa-rāja mentioned as the son of Dharāśraya-Jayasiṁhavarmarāja, brother of Satyāśraya Vikramāditya (I) (See Navsāri plates of Pulakēśirāja *CII*, IV, p.137-145; cf. *IA*, IX, p.123).

No.34

KURAM PLATES OF PARAMESVARAVARMAN

Location	:	Kūram, Kanchīpuram Taluk, Chingleput District, Tamilnadu
Date	:	C. 665 A.D.[1]
Script	:	Grantha/Tamil
Language	:	Sanskrit/Tamil
King	:	Paramēśvaravarman I
Dynasty	:	Pallava
Reference	:	E. Hultzsch; *SII*, Vol.1, p144 f; *Ep.Ind.*, XVII, p.340-44.

Metre : V.1. *Sragdharā;* V. 2&3 - *Śārdūlavikrīḍita;* V. 4 *Anushṭubh;* V. 5-9 *Āryā;* V. 10 *Sugītī;* V. 11 *Āryagītī;* V. 12 *Pragītī;* V. 13, 20, 24 *Gīti;* V. 15 *Lalita;* V. 16-19 *Āryāgīti;* V. 21 *Āryā;* V. 22 *Vasantatilakā;* V. 23. 26 *Mālinī.*

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स्वस्ति ॥

पञ्चास्यस्त्रिशदर्द्धः प्रतिभय नयनश्चन्द्रमौळिस्त्रिशूली
भीमव्याळोपवीती दशभुजपरिधस्तत्वमात्रात्ममूर्त्तिः ।
दिव्योवेक्ष्यो मुकुन्दप्रभृतिभिरमरैस्सृष्टिकृन्मन्त्रसिद्धिः
कर्त्ता नो मूर्त्तविद्या विहितपरयमस्त्रायतां विश्वमूर्त्तिः ॥१॥

कार्य्यव्यूहकलाक्रमस्य परमव्योमामृतज्योतिषो
विद्वन्मानसचन्द्रकान्तपतित मूर्च्छन्ति यस्यांशवः ।
भूतानां हृदयेषु चानयति यः शक्तिं क्रियासाधनीं
त्रय्यात्मा परमेश्वरस्सजयति त्रैलोक्यचूळामणिः ॥२॥

अब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम्
मिथ्यादान्तमदानशूरमनृतव्याहारजिह्माननम् ।
जातं यत्र नरेश्वरन्न श्रुणुमो युद्धेषु वा विक्लवम्
निर्व्विघ्नं पृथिवीन्निरीतिमवतान्तत्पल्लवानां कुलम् ॥३॥
ब्रह्मणोंगिरास्ततोबृहस्पतिः तस्माद्भरद्वाजः ततो द्रोणः
द्रोणादपरिमिततेजोधामाश्वत्थामा ततो निराकृतकुलापल्लवः
पल्लवः यतस्सकलभुवनवल्लभः पल्लवकुलम् ॥
स्थेयात्तत्पल्लवकुलम् यत्र जातञ्जनेश्वरम् ।
अब्रह्मण्यम् दातारमशूरन्नानुशुश्रुम ॥४॥

तदुदयधरणिधरसोमादित्यस्याविनतमुखः नृपतिमूर्ध्नि चूळामणेः प्रत्यर्थिराजगजयूथसिंहस्य नरसिंहवर्म्मणः स्वयमिव भगवतो नृपति रूपावतीर्ण्णस्य नरसिंहस्य मुहुखजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्रबाहोरिव समरशतनिर्व्विष्टसहस्रबाहुकर्म्मणः परियळमणिमंगल शूरमारप्रभृतिरणविदर्शित पुलकेशिपृष्टपट्टलिखित विजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौलौ महेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्म्मणः सुप्रणीतवर्ण्णाश्रमम्धर्म्मस्य पुत्रः परमेश्वर इव सर्व्वाधिकदर्शनः परमेश्वरवर्म्मा

भरत इव सर्व्वदमनः सगर इव कृतासमञ्जसत्यागः ।
कर्ण इव पुष्कलांगो यः प्रियकाव्यो ययातिरिव ॥५॥

अनुपनतानां राज्ञां यस्याज्ञा भवति सर्व्वदापिळा ।
सैव सुहृदाम्प्रयच्छति मुखशोभां कर्ण्णपूरतया ॥६॥

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चतुरः कलाविलासे नियतम् यश्चण्डो भवत्यनंगस्य ।
मुक्तागुणस्तु हृदये मुक्तागुण एव वनितानाम् ॥७॥

अगणितनरहयकरिकुलविमर्द्दजनितेन रेणुतुहिनेन ।
आरोपितशशिमण्डलसादृश्यसहस्रकरबिम्बे ॥८॥

पटहरवगर्ज्जितोग्रे विकोशनिस्त्रिंशद्विद्युदाभागे ।
प्रचरितकुञ्जरजलदे विकालवर्षावतार इव ॥९॥

तुंगतुरंगतरंगे प्रचरत्करिमकरजनितविषमावर्त्ते ।
अविरळमुदीर्ण्णशंखे विजृम्भमाणे समुद्र इव ॥१०॥

खड्गलतावरणयुते सशरासननागतिलकपुन्नागघने ।
उद्धतकलकलशब्दे कानन इव चण्डवेगपवनाकुलिते ॥११॥

योधापूरितधनुषि व्यतिपतितपतत्रिरुद्धपवनपथे ।
प्रचरिततोमरशक्तिप्रासगदाकणयकर्प्पणचक्रे ॥१२॥

अन्योन्यरदनकुलिशस्थिरकौलितवदनमत्तगजबृन्दे ।
अन्योन्यमूर्द्धपातितखड्गव्यतिषक्ततुरगसादिगणे ॥२३॥

शस्त्राशस्त्रिकचाकचिदण्डादण्डिक्रियाप्रवृत्तभटे ।
अन्योन्यसदृशगणनापरिभवनिर्य्यातना ॥१४॥

मृगमदमिश्रितशोणितकुंकुमघनलिप्यमानभूमितले ।
विरहितनिपतितबाहुग्रीवाजंघोरुकाण्डदन्तबलौधे ॥१५॥

व्यूहसम्पातविदीर्ण्णप्रजवितविद्रुतभूमिततोभयपक्षे ।
अन्योन्यजयपराजयसन्देहप्रेंखलग्नलक्ष्मीविदिते ॥१६॥

रुधिरौघपालिकायितपतितगजश्रेणिपृष्ठविचरत्सुभटे ।
अन्योन्यघातरन्ध्रानधिगमलुप्तक्रियायितस्थितयोधे ॥१७॥

शस्त्रोद्यतभुजदण्डैः संरम्भविलोहिताक्षदष्टोष्ठपुटैः ।
राजन्यैः कृतकृत्यैर्निहतार्द्धहतैरितस्ततः संकीर्ण्णे च ॥१८॥

शीर्ण्णध्वजातपत्रैः पतितगजाश्वसितचलितचामरनिकरे ।
खण्डितविमृदितचूर्ण्णितमकुटांगदहारकटककर्ण्णाभरणे ॥१९॥

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रुधिरमधुपानमत्तप्रगीतकूष्माण्डराक्षसपिशाचे ।
दत्तलयतुल्यकालप्रतिभयनृत्यत्कवन्धशतयोनौ ॥२०॥

योनेकलक्षसाधनमायोधनशिरसि विक्रमादित्यम् ।
कर्प्पटमात्रपरिच्छदमेकाकिपलायितम् कृतवान् ॥२१॥

रत्नप्रभाखचितकाञ्चनशारिबन्धं सन्नाह्य नागमरिवारणनामधेयम् ।
नित्यानुबन्धमदनिर्झरमद्रिनाथं साक्षादिव द्विपसहस्रकृतानुयात्रम् ॥२२॥

त्रिदशपतितुरंगस्पष्टमांगल्ययातं वरमनलसझम्पव्यक्तकल्याणजातिं ।
तुरगमतिशयाख्यं रत्नपल्याणवन्तं युतमपि हयलक्षैश्चामरच्छन्नकर्ण्णैः ॥२३॥

समरपरिश्रमसदृशं त्वसममहीपलमालायुजमेकम् ।
रत्नखरमनुपमं च माणिक्यमरकतनिवेशमण्डनम् ॥२४॥

श्लक्ष्णगुणं गुणवत्कटिसूत्रमुदीर्ण्णमणिप्रभम् ।
भासुरकिरणमालिकोटिमाणिक्यमनर्घमभिश्रुतम् ॥२५॥

मनसिभयविषादावर्प्पयन्पार्त्थिवानान्दिशि दिशि चलितारिर्योयशाः पुष्पमालाम्।
इयमहरदशेषं सक्तया शक्तलक्ष्म्या सह वपुषि विशेषालंकृते वीरकृत्या ॥२६॥

तेन परमेश्वरेण ऊररुक्काट्टुक्कोट्टमद्ये नीर्वेळूर नामन्यवान्तरराष्ट्रे अष्टशत चतुर्वेदिकुलसमृद्धकूरनामग्राममध्ये विद्याविनीतपल्लवपरमेश्वरगृहे प्रतिष्ठापितस्य भगवतः परमेष्ठिनः पिनाकपाणेः पूजास्नापन कुसुमगन्धधूपदीपहविरुपहारबलिशंखपटाहादिप्रर्त्तनार्त्थम् अत्रैव उदकाग्नि भारताख्यान निमित्तार्त्थञ्च मणयिक्कोट्टमद्ध्ये पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः देवदाननिमित्तं ब्रह्मदेयं विद्याविनीतपल्लवाधि राजविज्ञप्त्या सर्व्वदत्तपरिहारे दत्ता स्सर्व्वकरपरिहारेण दत्त इति ॥ अत्राज्ञप्तिः उत्तरकारणिकमहासेनदत्तः विद्याविनीतपल्लवपरमेश्वरगृह इह च देवकर्म्म-नवकर्म्म कूरत्ताचार्य्यपुत्र अनन्तशिव आचार्य्यः दत्त इति फुल्लशर्म्मा द्वौ पुत्रपौत्रा आज्ञप्ताः ॥

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अस्याः प्रशस्तरवता ....।
सोमश्च यस्यास्सहवासबन्धुस्त्रय ....॥

ह्यदत्तञ्च द्विधा भक्तिञ्च पातु यः ।
मच्छिरम्म ....॥

................पुष्टानि वाहनानि महीपते ।
युद्धंकाले ....॥

देवस्वम्ब्राह्मणस्वञ्च लोभेनोपहिनस्ति यः .... च्छिष्टेन जांवति॥

भूमिदानात्परन्दानम् न भूतं न भविष्यति ।........भूतो न भविष्यति॥

Summary

This record has a Sanskrit text[2] as the first part and a Tamil text following it.

The Sanskrit text is a mixture of verses and prose. The record opens with three benedictory verses.

In the first verse, the first half refers to the God (Śiva) with five faces,[3] fifteen eyes (three in each face) which strike terror (in the hearts of evil-doers),[3] and with the Moon adorning the top (of the head in which the five faces are set),[3] and to this God's carrying the trident, to his having an awesome serpent for the sacred thread *(upavīta)*, to his having ten battering ram-like arms and to his being the embodiment of the eternal truth. The second half of the verse tells that this universal being is transcendent, who is revered even by the immortals headed by Mukunda (God Vishṇu), is the creator, who is one who has gained mastery over spells and incantations, (*mantra-siddha*),[4] who is the embodiment of education and knowledge and who is one who practises utmost self-restraint and self-command. It was prayed that this exalted one who symbolises the universe may rescue and protect us.

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The second verse continues the description and praise of the Supreme Universal Being. He is stated to be the one who programmes the succession of events in the world. He is the all-pervading and transcendent luminary in the infinite firmament and is the repository of nectar. Particles/sparks emanating from him, falling on the minds of learned men act like the rays of the Moon when they fall on the stone called *chandrakānta*, charge and vitalise their minds and prompt them (the minds of learned men) to germinate and disseminate great ideas. He impregnates the hearts of all creatures with the potency for accomplishing various stupendous tasks. It is He who is manifest in the three roles *(trayātmā)* (i.e.) the creation, preservation and redemption.[5] He is the ultimate Lord and the crest-jewel of all the three worlds. Victory to Him.[6]

The third verse praises the glory of the dynasty of Pallavas. In this dynasty it was never heard that one has not performed the Sōma sacrifices,[7] or who has embarked on unwarranted punitive action, who had put on a deceptive saintly appearance or who had assumed false postures, or who was not liberal in giving, or who was deformed with a contorted face (mocking at others) and had a twisted tongue indulging in false or meaningless utterances or who was perturbed or felt helpless in battles. The verse ends with a prayer that this dynasty may protect the earth without interference by calamities and obstacles, for long.

The fourth verse traces the mythical genealogy of the Pallava dynasty from Brahmā upto Aśvatthāman[8] and states that after Aśvatthāman there was one Pallava from whom the Pallava dynasty which had gained ascendency in the whole world was descended and that Aśvatthamā kept safeguarding this dynasty descended from him from calamities.[9] Again, it is

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prayed here that this dynasty may be blessed to remain stable and everlasting.

Then a prose passage describes the immediate ancestry of the king Paramēśvaravarman (I) (670-700 A.D.) who issued the present grant. He is stated to have been the grandson of Narasiṁhavarman (I) whose birth in the lineage of the Pallavas was like the rising of the Sun and the Moon from the eastern mountain, (*dharaṇī-dhara* - bearer of the earth - applies to both mountain and the Pallava family. Both were firm and strong). This Narasimhavarman subdued the kings who were unwilling to bow before him, even as a lion which strikes fear to the herd of elephants. His eminent lordly qualities and actions justified the name (Narasiṁha) he bore. It seemed as if he was God Narasiṁha incarnate. He had again and again conquered the Chōḷa, Kēraḷa, Kaḷabhra and Pāṇḍya, in hundreds of battles and his heroic feats in those battles made it look as if he was the one provided with thousand arms (Kārtavīryyārjuna - Sahasrabāhu - who was a thousand armed).[10] He had imprinted the mark of his victory on the back of Pulakēśin whom he defeated in the battle-fields of Pariyaḷa, Maṇimaṅgaḷa, and Śūramāra[11] and even as sage Kalaśayōni (Agastya), had digested Vātāpi, the capital city of the Chāḷukyas.[12]

He was the son of Mahēndravarman who like Mehēndra (the chief of the Dēvas) had amassed wealth and had led a pure and austere life, strictly following the regulations on human conduct and behaviour and set an example to his subjects. He maintained the sanctity and efficacy of the caste-based society.

Then after stating that his son was Paramēśvaravarmmā who just like (God) Paramēśvara had superior perception, three verses (verses 5-7) describe his extraordinary qualities by comparing him to Bharata, Sagara, Yayāti, Karṇa and cupid.[13]

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Then there is a long descripton (in fourteen versees) of the scene of his battle (Paramēśvaravarman's) with Chāḷukya Vikramāditya (I). It is stated that countless number of troops, horses and elephants took part in the battle. The sound of drums and trumpets filled the air; swords, and shields, bow and arrows, javelins, pikes, darts, clubs, lances, spears, and discuses were extensively used. Finally it is stated that though he had come backed by many lakhs (of troops), Vikramāditya was made to flee alone covered with only his dress in rags.[14]

After this, one verse (No.22) describes the king's elephant named Akivāraṇa[15] which carried a howdah decked with gold and precious stones, and ichor, was flowing incessantly in streams (from its temples) just as in the case of Adrinātha (Himavān) streams starting from it never cease to flow. It was armoured for war and was accompanied by thousands of lesser elephants.

The next verse (Verse 23) tells about his horse named Atiśaya, of excellent breed, which was like the celestial horse (Uchchaiśravas). It was endowed with the *ashṭa-maṅgala*[16] and was restless and energetic. It was also accoutreed with a saddle set with jewels and had as companions lakhs of horses with their ears covered by *chāmaras*.

Verses 24 and 25[17] seem to describe the residence[17] of the king which was adorned with diamonds and rubies, which was fit enough to receive him for relieving his fatigue resulting from the battles.

Verse 26 seems to state that Paramēśvaravarman had struck fear (in the minds of other kings) in all the direction and having made them dance (to his tune) he had snatched the garland of fame and that his body was resplendent with Lakshmī (wealth of valour and riches) who got attached to him on seeing his heroic deeds.[18]

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Then the purport of the record is given in prose. It is stated that this Paramēśvara, who had many heroic achievements to his credit, gave the village Paramēśvaramaṅgalam in Patmā-manyavāntara rāshṭra (Panmā-nāḍu) in the midst of Maṅayi-kkōṭṭam, as *dēvadāna-nimitta-brahmadēyam* (a grant to brahmins for serving the purposes of the temple) with all exemptions, in favour of the temple for the Exalted Being, the *Pinākapāṇi* (one with the bow (pināka) in his hand - God Śiva) which had been constructed and consecrated with the name Vidyā -vinīta-pallava-paramēśvara-gṛiham in the midst of the village Kūram, which was prosperous with the families of 108 *chaturvēdis* (those who were versed in all the four Vēdas) in Nīr-Vēḷūr - maṅyavāntara-rāshṭra (Nīr-vēḷūr-nāḍu) in Ūṟṟukkāṭṭu-kkōṭṭam.[19] on the supplication of Vidyā -vinīta-pallava-ādhirāja.[20] The purposes that were set to be served in that temple for which the above stated grant had been made, are stated to have been the processes of worship of the God, viz. *abhishēka* (bathing) decoration with flowers and application of unguents, provision of incense (scented smoke), lamps, food and other offerrings as also, the conduct of the ritual of *bali*-offering attended by the blowing of conches and beat of drums as part of the regular daily routine of worship. Further, it is stated that the grant was also intended to cater for the arrangement for the provision of water and fire and exposition of *bhāratam* therein *(atr-aiva)* - (in the temple or village ? - specified in the Tamil text).[21]

The *ājñapti* (executor of the order of the king in this regard) was *uttara-kāraṇika* (an official designation), Mahāsēna-datta. It was also stipulated (by the king) that Anantaśivāchārya, son of Kūratt - āchārya and Phulla-śarmā should conduct the *dēva-karmma* (the services to the God in the temple) and *nava-karmma* (the carrying out of the repairs

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(to the temple premises as and when necessity arose) hereditarily.

This is followed by the Tamil text which gives more clearly and elaborately the business portion of the record. As it gives many interesting details not given in the Sanskrit text, the main points of note are given below.

It is stated that the temple referred to, was called as noted above, because it was built by Vidyā vinīta-pallavaraśan. He had built it with bricks. He had purchased the land 5 1/4 *paṭṭi* (each *paṭṭi* consisting of 1200 *kuḷi* and hence 6300 *kuḷis* in all i.e. about 20 acres) in area, for the purpose. In this land, first, in the block at the head *(talai-ppāṭakam) śūlai-mēṭṭu-ppaṭṭi* (the brick-kiln complex i.e. the kiln and land from which earth was to be taken for manufacturing the bricks for raising the temple) was set up, and a *maṇḍapa* (hall/pavilion) in the same *ūr* was got constructed. Having built the temple and after digging an *ērī* (tank) and further having allotted land house-sites and attached kitchen-gardens for those conducting worship in the temple, it was stipulated that the balance of the land (out of the 5 1/4 *paṭṭi*) would be utilised to grow the crops for providing food - offerings to God in the temple. Then the boundaries of the land referred to above are given. The eastern boundary was west of the path (leading to) the cremation ground *mudu-kāḍu)*; the southern boundary was to the north of the path-way leading into the village; the western boundary was to the east of the path leading to the district-channel *(māṭṭukkāl)* [22] which branched off the pathway leading into the village; the northern boundary was south of that *nāṭṭu-kkāl*.

Then it is stated that for (giving the maintenance for those appointed to carry out) the *dēva-karmma* and *nava-karmma* (services for the God in the temple

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and for carrying out periodical repairs to the temple premises repectively) and for giving *brahmadēyam* to twenty *chaturvēdis* (Brahmins) the entire land (including such land in the precincts of the village but attached to the village) of Paramēśvara-maṅgalam was apportioned into twentyfive shares. Out of these, three shares were set apart for the carrying out the above-said *dēva-karmma* and *nava-karmma* in the temple at Kūram (possibly to meet the expenses involved in executing these services as also for the maintenance) and for those nominated for carrying out these purposes in the temple (as stated in the Sanskrit text),[23] one share was meant to provide for the water and fire in the *maṇḍapa* and one for financing the recitation or exposition of *Bhāratam* therein.[24] The balance, 20 shares were to constitute the actual *brahmadēyam* and were meant for 20 *chaturvēdis*. (How and to whom these *brahmadēyam* shares were to be distributed is not stated). The (land set apart for siting) the house-sites and for the attached kitchen-garden *(manai-ppaḍappu)*, (in the village) the ūrāḻchchi (the right to administer the affairs of the village?) the oil-mill, loom for weaving cloth, *kūlam* (bazar ?) *taragu* (brokerage?) *Kattikkāṇam* (barber-services?) and such are common (to all the residents of the vilage) were ordered to be shared in proportion to those twentyfive shares.[26]

It was also ordered that the *puḷudipāḍu*, the (land of) *talai-vāy* and *talai-ppēḻai* along the path of the flow of that channel and *ūṟṟukkāl* in respect of the (irrigation) channel called Parumbiḍugu-kāl, drawn from the river Pālāṟu would be deemed as the land of Paramēśvara-maṅgalam[27]

Then the obverse of the available portion of the last plate (of which the proper left-hand portion is found broken off) seems to refer to some rights with refeence to the setting up of the small *picottam*[28] to the administration of the *nāḍu (nāḍāḻchchi and nāṭṭu-ppaṇṇikkai)*[29]. Again here, there is the mention

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of the apportionment of the three shares set apart for *dēva-karmma* and *nava-karmma* at one and a half shares to Ananta-śiva-āchchariya for carrying out the *dēva-karmma* hereditarily and one and a half shares to Phulla-śarmman for carrying out the *nava-karmma* hereditarily.)[30]

The reverse of that plate contains mostly a text in Sanskrit. It is devoted to the cautioning of the future rulers and citing of verses detailing the consequences of disrupting grants of land.

Notes

1. The approximate date is allotted to this undated record on the ground that Chāḷukya Vikramāditya I had invaded the Pallava teritory and had penetrated upto the river Kāvēri as claimed by him in his records dated 674 A.D. Before this date he must have been defeated in a battle by Pallava Paramēśvarava-rmman I. It may be seen that the Chervi-ūr plates of the same king dealt with below evidences that by his ninth year of reign (676 A.D.) has written even upto the Nellur region in the modern Andhra Pradesh.

2. The Sanskrit text of this record is very corrupt. Dr. Hultzsch initially tried to build a cogent sense of the text (*EI,* XVII, p.340 and f.)

3. God Śiva with five faces is referred to in the *Mahānyāsam* for *Rudra-japam.* In brief, the description therein is as follows:

One face looks toward the east. On top the face is in red complexion and has got matted locks, water and the half-moon. This face sings the Sāma-vēda.

The second face is on the south. It is dark. On its top there is a crown of stringed skulls and the ears with hanging serpents holding gems. The gems emit a glittering glow which colours the cheeks (of this face) very brightly. This face chants the Atharva-vēda.

The third face is on the west and it is pure white *(dhavala).* It has got three eyes with the third one in the middle of its forehead. It is the thrid eye which has the fire that once charred cupid. It recites the Ṛig-vēda.

The face on the north is the fourth. It is yellowish white *(gaura)* and is adorned with a red mark on the forehead *(tilakam).*

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On its ears are blue-lotuses whose bright colour tinges the hair on the head. This face is smiling and pleasant looking. From this face the hymns of the Yajur-vēda emerge.

The fifth face is on the north-east (i.e. *Īśānya.* The nomenclature of this quarter itself being indicative of its close association with the concept of Īśa). The face facing this direction is the most splendid of the faces. It pervades and fills the sky and sparkles like molten gold. This face is the spring-board for all spells and incantations starting with Ōm.

In *Śivarahasya,* in a chapter on *Saura-saṁhitá,* it is stated that the *liṅga* has a five-fold significance and denotes the primeval energy of the creator. At the end of the creation all gods find their resting place in the *liṅga,* - Brahmā being absorbed into the right, Janārdana (Vishṇu) into the left and Gayatrī into the heart (H.Krishna Sastri, *South Indian Images of Gods and Goddesses,* p.73, n.1).

Hemādri in his *Chaturvarga-Chintāmaṇi-Dānakhaṇḍam,* Part I, 5th *prakaraṇam* (Benares edition, 1902, p.237) quotes *Vāyupurāṇa* to say that God Sadāśiva, has five faces, rides a bull, has three eyes in each face, carries skull *(kapāla),* trident *(śūla)* and *kahṭvāṅga,* and has the moon on His head. It is to be noted that probably the author of the text of the present charter had based himself on this text, as he refers to the fifteen eyes of the God with three eyes in each face. H.Krishna Sastri, (*op.cit.,* p.76, n.2) however cites Hemadri as saying that Rudra rides the bull, has five faces, all of which are mild looking except the one on the right side of the central face, has ten arms and wears garlands of skulls.

A five bodied *mūrti* (image) (i.e.) five bodies combined into one, four of which stood in the four directions with the fifth one in the middle, with its head higher in level than the others has also been mentioned (H.Krishna Sastri, *op.cit.,* p.77)

This enthusiastic poet devoted to God Śiva conceived the five-faced God Śiva - Rudra according to his own imagination. The poet who drafted the Kuram grant has given his own variant version. It is not known if he based himself on some authentic text.

4. Hultzsch has translated *mantra-siddhaḥ* as one "who propitiated by spells" (*SII,* I, p.152). But see note 3 above. It has been pointed out that the fifth face of the five faces of God Rudra-Śiva is the source of all incantaton and spells starting with ōm.

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5. Hultzsch has understood that *trayātmā* referred to the God's consisting of the three Vēdas *(Ibid.,)* The Vēdas are four and as noted in n.3 above, the God represents all the four Vēdas. Hence it is better to understand that the God was the embodiment of all the three functions, creation, preservation and absorption of the beings in the world and the world itself in general. (cf. *Ekaiva mūrttiḥ bibhidhē tridhā sā* - Kālidāsa, *Kumārasambhavam*, Canto VII, verse 44). (Also see "Umā-Mahēśvara Inscription from Skandar", *Studies in Indian Epigraphy,* Vol.I, pp.1-6).

6. It is possible to interpret the second verse in a somewhat different manner keeping in view that the poet has employed some key words, as pointed out below. The characteristics of the Supreme Being can be compared to those of the moon.

The phrase, *Parama-vyōm-āmṛita-jyotisho* meaning that "the Supreme light which is the heavenly nectar", points both to the Supreme Being as well as to the moon. The Supreme Being is conceived as an embodiment of the one pervading the whole space of the universe i.e. *Diṅ-vāsāḥ.* (He who is clothed by the extreme points of the compass) and also who is above everything in space. The grace showers on the world is benign and is soothing like the nectar. The moon, though not to be equated with the Supreme Being, however also sheds light which is cool and welcome. It is supposed to be the repository of nectar.

Kāryya-vyūha-kalā-kramsya occuring at the beginning of this verse literally means "which controls the successive unfloding of a consolidated whole of all events actions, in a (pre-ordained) order". Applied to the Supreme Lord, the phrase means that all the activities in the world have been conceived by Him as a whole and the succesive happenings and actions in the world are the unravelling of this whole in a phased and programmed manner. As for the moon it is always whole but reveals itself to the world in phases, gradually becoming the whole, the decreasing in a like manner into nothingness and then again growing in stages.

Aṁśavaḥ means "particles as also rays". The Supreme Being strews particles of His consciousness and knowledge and the potency for expression, into the minds of the beings in the world. In the case of the moon the word refers to his rays.

These particles or sparks emitted by that Divine Light (i.e. the Supreme Being) are said to get implanted in the minds of learned men, which set them aglow and cause enlightenment in them. Those are the particles which inspire them to disseminate-

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(great ideas). The minds of these learned men can thus be said to be like the stone Chandrakānta which is reputed to ooze out on being bathed by the moon's rays.

The second half of the verse says that the Supreme Lord represents a consolidation of all the three functions, creation, preservation and redemption, and is like a jewel at the head of all the three worlds, the brilliant rays emanating from his jewels infuse the capacity and strength for action in the hearts of all creatures.

In sum the poet has pointed out the universality of the Supreme Being (i.e. He is an embodiment of the whole universe and the prime-over for all the processes and progress of the world. He creates, preserves and redeems.) The great thoughts expressed by renowned thinkers and heroic and great actions executed by human beings are the results of their hearts being implanted with the required potency by the Supreme Being. As the Supreme Being, He does not sit in isolation but is ever active, being instrumental for all actions and thoughts in the creatures for whose coming into being also He is the cause.

7. Sōma-yāga is stated to be a triennial sacrifice perfomed with the extract of the juice of the sōma-creeper (offered to the Gods and drunk by the performers) (*Śabdakalpadrmaḥ*, V, kp.418). The Sōma sacrifice is stated to be "the most perfect of sacrifices" (Max Muller, ed. Sacred Books of the East, I, p.223).

8. The succession is given as follows: from Brahamā, Aṅgirāḥ, then (from him) Bṛihaspati, then (from him) Bharadvāja, then (from him) Drōṇa and then Aśvatthāmā.

9. Here there is a play upon the words Pallava (the progenitor of this dynasty of Pallavas) and *āpad- lavaḥ (āpallavaḥ)*.

10. Narasimhavarmman (I), the granfather of Paramēśvaravarmman is stated to have performed such great feats in battles that he bore comparison to Sahasrabāhu (the thousand armed). Obviously this is a reference to Kārtavīryārjuna, the mythical Lord of the seven islands and of Haihayas, who is descirbed as a *samrāṭ* and *chakravartin* and who is stated to have had 1000 arms got by him through the grace of God Hari. This Kārtavīryārjuna led away and appropriated Kāmadhēnu, the divine cow capable of providing the victuals for feeding any number of people, from the hermitage of sage Jamadagni. As a consequence he was killed by Paraśurama, the son of that sage. (VRR Dikshitar, *Purana Index*. Vol. I, p.106).

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11. Maṇimaṅgalam has been identified with the modern village with the same name about twenty miles to the east of Kāñchipuram (Sastri, KAN, *SIH,* p.150,) Ramesh, K.V., has stated (*Chalukyas of Vatapi,* p. 90). The villages Pariyaḷa, and Suramara were situated in Kurnool and Anantapur regions respectively. Assuming that there was some confusion in stating the order of the places where Narasimhavarman I Pallava fought the battles with Pulakēśin II, it can be conjectured that Pulakēśin II had invaded the Pallava territory and had reached upto Maṇimaṅgalam near Kāñchipuram, the capital of the Pallavas. Narasimhavarman I fought a battle with him there and beat him back. Then following that victory he rolled back the Chalukyan forces and after defeating them again at Śūramāra and Pariyaḷa in that order where they offered battle, pursued Pulakēśin II upto Vātāpi, the Chalukyan capital and after demolishing the defences of Vātāpi occupied it for some period.(See *ibid.*)

12. Vātāpi and Ilvala were monsters who were inhabiting the Daṇḍaka forest and obstructing the passage of people from the north of India to the south. Vātāpi used to take the form of a goat which Ilvala cooked and served as food to the traveller. When the traveller had ingested the food, Ilvala used to call Vātāpi by name and Vātāpi used to take his full form inside the stomach of the traveller and bursting it used to come out. Both of them then used to feast on the traveller killed in the process. When sage Agastya was crossing the mountain Vindhya, these two monsters practised the same trick on him but sage Agastya digested the monster inside his stomach. Ilavla was non plussed. (See. Dowson. John, *Hindu Classical* Dictionary, p.243; Sastri KAN, *SIH,* p.71). Thus sage Agastya had destroyed Vātāpi. In the same way the Pallava king Narasimharman I had defeated Pulakesin II Chalukya and after demolishing the defences of the latter's capital Vātāpi, occupied it for sometime.

13. The phrase *Sarvv-adhika -darśānaḥ* used here to compare Paramēśvaravarman, with God Paramēśvara meant "one who had an extra eye" In the case of Paramēśvaravarmman the phrase says "one who had extraordinary perception".

In verses 5-7 Paramēśvaravarman I is first compared to Bharata as both were *sarvvadamana.* Bharata, the son of Dushshanta and Śakuntalā, is reputed to have been one who had put down all other kings to be acknowledged as the first of the tweleve *chakravartis* (emperors) and was so much honoured that this country came to be known as Bharataḥ- khaṇḍa or Bhārata-varsha. Paramēśvaravarman is here descirbed as one who had also earned

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the same credit by gaining mastery over other kings. Sagara was a king in the solar line (a predecessor of Lord Rāma after whom the sea is called Sāgara, who is named by his son Bhagīratha, on his taking river Gaṅgā to the nether world to douch the ashes of the 60,000 sons of Sagara who had been turned into ashes by the sage Kapila when they desecrated his hermitage), who banished his son Asamañjasa who cruelly used to seize the children of the citizens and drown them in the river Sarayū flowing near their capital Ayōdhyā and was thus known as *kṛit-āsamañjasa-tyāgaḥ.* Paramēśvaravarmman was *asmañhjasa-tyāgaḥ* as he had kept himself free from unbecoming conduct *(asamañjasa).* Karṇā (the half brother of the Pāṇḍavas and a staunch friend-supporter of Duryōdhana) had been born with armour protecting his body which thus made his body magnificent and powerful *(pushkal-anga).* He was also the enricher of the country Anga of which he was made the ruler by Duryodhana. Paramēśvaravarmman also had a powerful well-built body. Yayāti was a celebrated king of the lunar race who had as Uśanas (Śukra - also called Kāvya- had a daughter known as Devayani) as his preceptor and he was also the son-in-law of that Kāvya and thus was loved by him. Paremesvaravarmman was fond of poetry *(kāvya).* Then there is a play upon the words *pīḍā-āpīḍā* and *karṇāpūra.* The Pallava kings' commands when directed to such kings who had not submitted to him caused them pīḷā pīḍā -pain, and put them in a fix, (as dis-obedience would invite severe punishment) but his command to the friends (friendly kings) (received by them with bowed heads) brightened their faces (made them happy that they were so honoured). Probably the command was given in a high pitch that filled the ears. It was painful to the unfriendly kings but he was welcome to his friends who deemed it a privilege/ favour to be so ordered. The order was deemed by them as an ornamentation for their ears (*karṇṇapūratā* used in this context means, one on the one hand, "being capable of filling the ears" and on the other one, "flowery- blue lotus-ornament for the ears").

The king is stated to have been verily the moon by his indulgence in *Kalā-vilāsa.* The moon sports with its phases *(kalā)* and the king with the arts *(kalā).* The king was *muktāguṇa* and could be identified with Anaṅga (Manmatha-cupid) because Anaṅga wears on his breast (denoted by the word *hṛidaya*) a string *(guṇa)* of pearls *(muktā)* and (the king in his heart *(hṛidaya)* was free *(mukta)* from vice (vicious thoughts - *(guṇa)* towards women).

14. The place where Paramēśvaravarman I Pallava had fought this battle against Chāḷukya Vikramāditya I, is not revealed in

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this charter. However, The Udayēndram plates of Nandivarman II Pallavamalla, seems to refer to this place as Peruvaḷanallūr. Though there might be some exaggeration in the description of the battle here, it is known history that Vikramaditya had returned to his own kingdom at the end of his invasion into the Pallava kingdom and Paramēśvaravarman was back at Kāñchīpuram, in full possession of his kingdom after the initial set backs as evidenced by the present grant accordinig to which a temple was built in Kūram, in the neighbourhood of Kāñchīpuram and grants were made in favour of the same under the aegis of Paramēśvaravarman (Also see Sastri, KAN, *SIH,* p.153).

On the last plate (the right hand portion of which is broken off and lost after the continuation of the Tamil text (See below) is on one side and on the other side, there is again a Sanskrit text which contains the usual appeal (to future rulers ?).

15. The name of the king's elephant as inscribed in the record is 'Akivāraṇa''. The original editor had corrected it to ''Arivāraṇa'' (i.e. the one who checks the enemies). It is suggested that if amended to *''Akīvāraṇa''* also, it gives a good description of the elephant's capabilities. 'Aka' means pain and the elephant could have been named so, as it was a warder of pain for the king (i.e.) one who prevents any pain being inflicted on the king.

16. *Ashṭa-maṅgala* referred to ''a horse with a white face, tail, mane, breast and hoofs'' (MW, *SED,* (I), p.102 col.3)

17. *ōkam* occuring in verse 24 referred to a residence (MW, *SED,* (I) p.188 col.3). *Kaṭisūtram* occuring in verse 25 referred to either the female form or waist band (or girdle) *Ibid.,* p.196 col.1).

18. The text of the verses 24-26 is found written in the charter in such a way that their purport is not capable of clear interpretation. However the curved dagger, to which Hultzsch referes as having been described in verse 24 (*EI,* XVII, p.344) is not traceable.

19. It may appear to be strange that the temple built was in Kūram in a *kōṭṭam* was different from that in which the *brahmadēyam* granted was situated. Apparently the latter adjoined to Kūram though situated in a different *kōṭṭam.*

20. Tamil text says that Vidyā-vinīta-pallavaraśan, a feudatory, built the temple and himself made provisions for the raising the crop for providing the food-offerings to the God in that temple out of the land he had purchased. See n.18 above.

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21. In the Tamil text, the reference to the constitution of Paramēśvaramaṅgalam as a *brahmadēyam* does not specify, as in the Sanskrit text, that it was meant to serve the purpose of the temple *(dēvadāna-nimittam)*. However, it is stated that shares were set apart in that *brahmadēyam* for the purposes specified in the Sanskrit text.

22. *Nāṭṭukkāl* appears to have been an irrigation channel, (possible drawn from river Pālāṟu) meant to cater to the needs of the whole *nāḍu (panmā- nāma-manyavāntavarāshtra* or Panmā-na-ḍu) in which the village granted, Paramēśvara-maṅgalam was situated.

23. It may be seen that subsequently the charter specifies that for the *dēva-karmma* one and half of these three shares, was allotted to Anantaśiva-āchāryya to be held hereditarily (for doing the *dēva-karmma*) and that the other one and a half to Phulla-Śarman to be held hereditarily for doing the *nava-karmma* (this point is not clearly stated in the Sanskrit text). *Dēva-karmma*, apparently referred to the provision of the materials for conducting the services to the God as specified in the Sanskrit text (excepting the provision of food offerings for which the Tamil text says that the builder of the temple, Vidyā-vinīta-pallavaraśan, himself had made an allotment out of the land he had purchased - possibly this land was meant to be held and managed by the same Anantaśiva - āchāryya) and maintenance - fee of the one nominated to carryout this duty (Anantaśiva-āchāryya) *Nava-karmma* must have referred to the provision of materials for the repair and maintenance of the temple-premises as also the maintenance-fee of the one (Phulla-śarman) nominated for this purpose.

24. As the record does not specifically state as to who had been nominated for the provision of water and fire in the *maṇḍapa* and to expound Bhāratam therin, it appears that the managing-administrators of the *brahmadēyam* Paramēśvaravamaṅgalam were meant to hold these shares and have these services executed. Possibly they had to engage a person to bring water and also maintain the fire therein (it appears that a perpetual fire was menat to be maintained in that public place, *maṇḍapa* to help the village-house-holders to draw fire thereform for their household purposes as they could not kindle a fire everytime they needed as there were no match-boxes in those times. The fire must have been fed with logs of wood or charcoal) and also find and engage a person of competence to expound Bhāratam.

25. The record does not indicate the service in the temple that these twenty *chaturvēdi* brahmins were to do. It appears

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that they were meant to give a brahmin orientation to that complex by their very presence in that complex. It was due to them that the village Paramēśvaramaṅgalam got the designation *brahma-dēyam* with attendant benefits, which are only to be guessed from the character of the *brahmadēyams* created in subsequent days.

26. In this list of the items which are stated to have been common (to the village), the *manai* (house-sites), *manai-ppaḍappu* (understood as attached kitchen-garden) obviously referred to the quarter in the village set apart for the habitation of the villagers, *urāḷchchi* referred to the local administration in the village, *Chekku* or oil-mill and *taṟi* or loom seem to have been such that had been set up in the village for the use of the residents therein. The significance of *kūlam*, and *taragu* has not been clearly made out. *Katti-kkāṇam* might have referred to the arrangement made in the village for the services of a barber. The utilisation of these facilities was ordered to be regulated by the size of the share-holding in the village of each as detailed above. However, as the arrangement made for managing the two shares set apart for the services in the *maṇḍapa* has not been made clear, it is not known if the above-stated facilities were meant to be enjoyed in respect of these shares by those managing those shares.

27. This statement regarding the exclusive right to the *puḷudipāḍu*, the *talai-vāy, talai-ppēḷai and ūṟṟukkāl* along the course of the channel *perumbidugu-kāl* the irrigation channel for the utilisation of the village Paramēśvara-maṅgalam, is a very significant one. The meaning of the terms used is however, not clear except that it is evident that the irrigation facility authorised or the *brahmadēyam* Paramēśvaramaṅgalam was exclusive for them.

28. From other records, it can be seen that the small - picottahs were mentioned in the context of the irrigation rights granted to the village, that is, others were prohibited from drawing water from the channel authorised to the *brahmadēyam* throughs small *picottahs.* Apparently the reference here is to the same prohibition.

29. Though the context of reference to *nāḍ-āḷchchi* and *nāṭṭu-ppaṇṇikkai* (of which the meaning is not clear) is made obscure here due to the loss of part of the text in the broken part, it may be seen that in other records, the *brahmadēyams* granted were freed from the control of the *nāḍu* - administration *(nāḍu-nīṅgalāga-uṭpuravāy).*

30. This statement speicifies the allotment of the shares set apart on account of *dēva-karmma-nava-karmma*).

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No.35

PLATES OF SILADITYA - SAMVAT 346

Location : Unknown. The plates belonged to Bombay Branch of Royal Asiatic Society and were lent to Prince of Wales Museum, Bombay. Present place of deposit is unknown.

Date : [Gupta] Samvat 346 = 665-666 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Śīlāditya II

Dynasty : Maitrakas of Valabhī

Reference : Acharya, G.V. *JBBRAS,* I, (New Series), p.71-72.

Text

Plate II

. . . . परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानिव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय आनन्दपुरविनिर्गतश्रीवलभीवास्तव्यचातुर्विद्य सामान्यगार्ग्यसगोत्रछंदोग सब्रह्मचारिब्राह्मणश्रीधरदत्तपुत्र ब्राह्मणयज्ञदत्तप्रकाशद्धिनामयज्ञाय सुराष्ट्रेषु कलाक्ष्येटके पद्मवटिकग्रामे अपरसी . . . . . प्रकृष्टभूपादावर्तशतपरिमाणं क्षेत्रं यस्या घाटनानि पूर्व्वतः दासकसत्कक्षेत्रं दक्षिणतः देवकुलपाट कग्रामसीमा अपरतः देवकुलपाटकग्रामसीमा च उत्तरतः ब्राह्मणरट्ट कसत्कक्षेत्रं तथा अपरसीम्न्येव चोत्रारेकं पंचविंशतिभूपा दावर्त्तपरिसरावापी यस्याः पूर्व्वतः ब्राह्मणगोपदिन्नसत्कक्षेत्रं दक्षिणतः बाल्हआरणकग्रामसीमा अपरतः ब्राह्मणसरस्वतीक्षेत्रं उत्तरतः ब्राह्मण . . . . सत्कक्षेत्रं तथा हस्तवप्राहारे . . . ग्रामे अपरसीम्नि वटभलिरिका . . . भूपादपरिसरा वापी

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यस्याः पूर्व्वतः ब्रह्मदेयमातृशर्मक्षेत्रं दक्षिणतः . . . श्वरक्षेत्रं अपरतः सन्तापुत्रग्रामसीमसन्धिः उत्तरतः कु. हासमेश्वरक्षेत्रं तथापरदक्षिणसीम्नि भूपादावर्त्तशतपरिमाणं . . . प्रकृष्टं क्षेत्रं यस्य पूर्व्वतः वि ..तं । दक्षिणतः उम्बकक्षेत्रं । अपरतः खेटकपद्रकग्रा मसीमसन्धिः उत्तरतः . . . . एवमिदमाघाटनविशुद्धं वापी द्वयसमन्वितं क्षेत्रद्वयं सोद्रङ्गः सोपरिकरसभूत. . . . . धर्म्मदायः निसृष्टः यतोस्यो . . . . दूतकोत्र राजपुत्रध्रुवसेनः लिखितमिदं सन्धिविग्रहाधिकृतदिवि रपतिश्रीस्कन्दभटपुत्रदिविरपति श्रीमदनहिलेनेति सं ३०० ४० ६ मार्ग्गशिर ब ३ स्वहस्तो मम

Translation

[Upto the mention of the grantor-king, Śīlāditya, the text is identical with the corresponding portion of the text in Lunsaḍī plates of the same king dealt with in No.40 below.]

Paramamāhēśvara Śrī-Śīlāditya is well. He orders everyone (as follows). Let this be known to you.

That by me for the increase of merit of my parents, the following plots of lands have been granted as a religious gift to the *brāhmaṇa* Yajñadatta, well known as Yajña, son of the brāhmaṇa Śrīdharadatta, an adherent follower of the Chhandōga school, belonging to Gārgya-sagōtra, common to the (adherents of all the four Vēdas),[2] hailing from Śrī-Valabhī, having emigrated from Ānandapura.[3]

In the western quarter of the village Pahmavaṭika[4] in Kalākshyēṭaka[5] in Surāshṭra,[6] the plot of excellent land of hundred *bhū-pādāvarttas* of which the boundaries are: on the east, the field attached to Dāsaka, on the south and west the boundary of the village Dēvakulapāṭaka,[7] on the north, the field attached to *brāhmaṇa* Ṇaraṭṭaka.

Also, in the same western quarter, the *vāpī* (water reservoir (?)[8] of the extent of (occupying the land

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measuring) twentyfive *bhū-pādāvarttas;* of which the boundaries are : on the east, the field attached to *brāhmaṇa* Gōpadinna, on the south, the boundary of the village, Bālha-āraṇaka, on the west, the field belonging to the *brāhmaṇa* Sarasvatī, on the north, the field attached to brāhmaṇa. . . . .[9]; again, the water reservoir of the extent[9] in the western quarter of ....[9] in Hastavaprāhāra,[10] of which the boundaries are: on the east, the *brahmadēya* field of Mātṛiśarman, on the south the field of. . . . . śvara, on the west the junction of the boundary of the village Santāputra,[11] on the north the field of . . . . . śvara,[12]

and in the southwest (of the village last mentioned ?)[13] (but whose name has been rendered illegible) the excellent land of the measured area of hundred *bhū-pādāvarttas* of which the boundaries are, on the east . . . . . . on the south, the field of Umbaka, on the west, the junction of the boundary of the village Khēṭakapradraka[14] on the north . . . .

Thus these two plots of land along with two water reservoirs, along with the rights to *udraṅga, uparikara* . . . . have been granted as *dharmmadāya*

The *dūtaka* (messenger) here (is) *rājaputra* Ḍhruvasēna.[15] This has been written by *divirapati* Śrīmad-Anahila, son of *sandhivigrahādhikṛita-divirapati* śrī-Skandabhaṭa.[16]

Saṁ[vat] 346 Mārggaśira ba.3

Notes

1. This Śīlāditya is numbered second ,as it seems his own father Śīlāditya who was himself the son of Śīlāditya I Dharmāditya, did not get the, opportunity to occupy the throne at Valabhī. It is seen that Śīlāditya, the father of the ruler of the present record is just stated to have been the lord of the region of the Vindhya mountain (*vindhya-śaila-vipula-payōdhar-ābhōgāyāḥ kshōṇyāḥ patyuḥ)* just as Dērabhaṭa, his own father, who is

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also not known to have ruled at Valabhī is referred to as the ruler of the Sahya and Vindhya mountain regions *Sahya-Vindhya-stana-yugāyāḥ kshiteḥ-patyuḥ*) (Virjee, k.k. *op.cit.*, p.85).

2. Again it is seen that *chāturvidya-sāmānya* is mentioned after Śrī-Valabhī-vāstavya and before *Gārgya-sagōtra* which manner of construction of the clause seems to indicate that the brāhmins belonging to Gārgya-sagōtra could be found to be scholar-adherents of any one of the four Vēdas rather than that *śrī-Valabhī*, where from the donee-brahmins hailed, abounded in brahmin-adherents of all the four *Vēdas*.

3. Ānandapura has been identified with the modern Vaḍanagara near Sidhapura (Virji K.K., *Ancient History of Saurashtra*, p.293).

4. Pahmavaṭika, may be a local variant for the name Padmavāṭikā. It has been doubtfully identified with the modern Bamagandi near Dēvāli (*Ibid.*, p.307).

5. Kalākshyēṭaka may be the same as Kālapakapathaka which has been identified with Kālawād, twenty six miles south east of Navānagar (*Ibid.*, p.303; also see p.307).

6. Surāshṭras as mentioned in these records seems to have been the territory occupied by the people called Surāshṭras; it is the same as the modern Kāṭhiawār peninsula (See *Ibid.*, frontispiece map facing P.17). Sircar identified it with Southern Kathiawar *(Studies in the Geography of Ancient and Medieval India*, p.98). According to *Imperial Gazetter of India* (XXIII, p.150) Surāshṭra is the Sanskrit name given to Kāthiawār.

7. The village Dēvakulapāṭaka has been identified with the modern Dēvatkhedi near Chāndēdia (*Ibid.*, p.299).

8. *Vāpī* oridinarily referred to a step-well, or irrigation well (Sircar, D.C., *IEG*, p.362). But here what is mentioned as *vāpī* must have been only "an oblong reservoir of water, pool or lake (MW, *SED* (I), p.903 col.2), as it is stated to have occupied an area of twentyfive *pādāvarttas*.

9. Portions of the text on the plate have been rendered illegible. Due to this feature the details pertaining to the lands granted are incomplete. However, though there are gaps in the reading of the text, the second *vāpī* granted seems to have been situated in a village which was part of Hastavaprāhāra, and which must have been adjacent to the village Pahmavaṭika, the village granted as per this charter. The extent of area occupied by this second *vāpī* has been obscured by the damage to the plates.

10. Hastavaprāhāra was a territorial division which had either Hastava or Hastavapra as its headquarters, depending upon whether the concerned territorial division was designated as *āhāra or*

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prāhāra. Hastavapra has been identified with the modern villge Hāthab in Kōliyat-taluk in Bhāvnagar (*Ibid.,* p.301)

11. Santāputra has not been identified.

12. Here Acharya, G.V. had read the text as *[ku-hāsa]-maśvara--kshētram,* which as it is does not seem to be correct.

13. It is not clear as to where the second plot of land, hundred *pādāvarttas* in extent, which was granted, lay whether it was in Pahmavāṭaka or in the village (name obscured) situated in Hastavaprāhāra, mentioned just before as the one in which the second *vāpī* granted, was situated.

14. Khēṭakapadraka has not been identified.

15. This *dūtaka, rājaputra* Dhruvasēna could have been a son of Śilāditya II. Virjee (*op.cit.,* p.90) had supposed that this same Dhruvasēna assumed the title Śīlāditya (III) on succession to the throne of Valabhī after the end of his father's (Śīlāditya II's) reign.

16. This same person figures as the writer of the Kāpaḍvaṇaj plates of Dhruvasēna III.

No.36
PLATES OF SILADITYA - SAMVAT 346

Location	:	Unknown. Now deposited with Bombay Branch of the Royal Asiatic Society, Bombay
Date	:	[Gupta] Samvat 346 = 665-666 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Śīlāditya II
Dynasty	:	Maitrakas of Valabhī
Reference	:	Acharya, G.V., *JBBRAS,* I (New Series), p.73-75.

Text

. . . . परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय

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कुशहृदविनिर्गततच्चातुर्विद्यसामान्यभारद्वाजस- गोत्रछान्दोगसब्रह्मचारिब्राह्म णदत्तुलिकपुत्रब्राह्मणसोमो तथा गिरिनगरविनिर्गतसिंघपुरवास्तव्यतच्चातु र्विद्यसामान्यवत्सगोत्र वाजसनेयिसब्रह्मचारिब्राह्मणभट्टिहरिपुत्रब्राह्मणपिट्टलेश्वरः तथा तत्पुत्रनगो इत्येतेभ्यः त्रिभ्यः ब्राह्मणेभ्यः सुराष्ट्रेषु हस्तवप्राहारे उच्चाणकग्रामे त्रिखंडावस्थितं पंचाशद्भूपादावर्त्तपरिमाणक्षेत्रं खंडकुदुर्व्वागुग्ग कप्रकृष्टं यत्र प्रथमखंडं अपरसीम्नि विंशतिभूपादा वर्त्तपरिमाणं यस्यघाटनानि पूर्व्वतः कुदुर्व्वासमुद्रप्रकृष्टं क्षेत्रं दक्षिणतः डमरप्रकृष्टं क्षेत्रं अपरतः महेश्वरप्रकृष्टं क्षेत्रं उत्तरतः सिरीषवापी प्रश्नीह । तथा . . . . म्येव द्वितीयखंडं विंशतिभूपादावर्त्तपरिमाणं यस्य पूर्व्वतः नदी दक्षिणतः सैव नदी अपरतः भटिकाग्रामसीमा उत्तरतः नदी तथा तृतीयखंडं उत्तरसीम्नि दशभूपादावर्त्तपरिमाणं यस्य पूर्व्वतः आदित्यदत्तप्रकृष्टक्षेत्रं दक्षिणतः संगमदिन्नप्रकृष्टक्षेत्रं अपरतः दासकप्रकृष्टं क्षेत्रं उत्तरतः दासकप्रकृष्टक्षेत्रं । तथा अपरसीम्नि कुदुर्व्वागुग्गकमहेश्वररोत्घसिंहो ब्राकृष्टसिरीषवापीति संज्ञिता पंचाविंशतिभूपादावर्त्तपरिसरा वापी यस्याः पूर्व्वतः समुद्रप्रकृष्टक्षेत्रं दक्षिणतः गुग्गकप्रकृष्टं क्षेत्रं अपरतः महेश्वरप्रकृष्टक्षेत्रं । उत्तरंतः संगमदिन्नप्रकृष्टक्षेत्रं तथा मपुमद्चाके वातनुमकग्रामे अपरसीम्नि कुदुर्व्वामातृदासप्रकृष्टवडसंज्ञितं पंचाशद्भूपादावर्त्तपरिमाणं क्षेत्रं खंडं यस्य पूर्व्वतः ब्राह्मणदत्तुलिकसत्कक्षेत्रं दक्षिणतः तटाकं अपरतः दत्तुलिकसत्कब्रह्मदेयः क्षेत्रं उत्तरतः राजवट एवमिदमाघाटनविशुद्धं वापीसमन्वितं क्षेत्रखंड . . . . सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधः सोत्पद्यमानविष्टकं सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वदत्तदेवब्रह्मणदेयरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुदकातिसर्ग्गेण ब्रह्मदायो निसृष्टः यतोम . . . . दूतकोत्र राजपुत्रध्रुवसेनः . . . . मिदं महासन्धिविग्रहाधिकृतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपति श्रीमदनहिलेनेति । सं ३०० ४० ६ पौष सु ७ स्वहस्तो मम॥

Summary

The introductory portion giving the genealogical account of the king and the format of the grant

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are the same as in the Lunsaḍī plates of this king dealt with below. (No.46)

That Śīlāditya granted as *brahmadāya* (grant to a brahmin) after fuflfilling the usual formalities and with the accompaniment of exemptions and privileges (as recorded in the Lunsaḍi plates) the land as described below and a *vāpī* (step-well) in the village Ḍachchāṇaka[1] in Hastava-prāhāra[2] in Surāshṭras to the three brahmins: 1) Sōma, son of Dattulika, a student-adherent *(sabrahmachāri)* of the Chhāndōga branch, belonging to Bhāradvāja-sagōtra,[3] who had emigrated from Kuśahṛiada[4], and who was a *Chātur-vidya sāmānya* of that place. 2) Piṭṭalēśvara, son of Bhaṭṭihari, a student-adherent *(sabrahmachāri)* of Vājasanēya (Śukla-Yajurvēda), belonging to Vatsa - sagōtra, who hailed from Siṁghapura[5] and who was a *Chātur-vidya-sāmānya* of that place, having emigrated from Girinagara, 3) his (the last mentioned's) son, Nagō. The land (the fields) granted was in three parts, all amounting to fifty *bhūpādāvarttas*[6], which was *prakṛishṭa*[7] of Khaṇḍa-kudurvvā-Guggaka[8], The boundaries of each of the three parts were as follows:

First part consisted of twenty *bhūpādāvarttas* on the western border of which on the east there was the field (the *kshētram*) which was *Kudurvvā-samudra-prakṛishṭa*[8], on the south, the field which was Damara - *prakṛishta*, on the west the field which was Mahēśvara - *prakṛishṭa*[8], on the north Sirīsha-vāpī.

For the second plot measuring twenty *bhūpādāvarttas* the boundaries were: on the east, south, and north and the river, on the west, the boundary of the village Bhaṭikā[9]

For the third plot in the northern direction measuring ten *bhūpādāvarttas*, the boundaries were: on the east,

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the field, the *prakṛishṭa* of Ādityadatta, on the south the field, the *prakṛishṭa* of Saṁgamadinna, on the west and north the field, the *prakṛishṭa* of Dāsaka.

Also in the western direction, the (step-well) *vāpī* named the Sirīsha-vāpī which was *prakṛishṭa* of Kudurvvā-Guggaga Mahēśvara-Rōtghasiṁha occupying an area of twenty-five *bhūpādāvarttas* of which the boundaries were: on the east the *prakṛishṭa* of *samudra* (sea or any water reservoir), on the south the *prakṛishta* of Guggaka, on the west the *prakṛishṭa* of Mahēśvara, on the north, the *prakṛishṭa* of Saṁgamadinna[10]

Further, the plot of cultivable land measurig fifty *bhūpādāvarttas* known as *Kudurvvā-Mātṛidāsa-vaḍa prakṛishṭa* in the western quarter of the village Vātanumaka[11] in Mapumadchākra,[12] of which the boundaries were: on the east, the field belonging to *(satka)* of the brahmin Dattulika, on the south, the tank, on the west the *brahmadēya* land belonging to *(satka)* Dattulika, on the north *rājavaṭa*[13]

The *dūtaka* was *rājaputra* (prince) Dhruvasēna.[14]

[This was written by] *divirapati* śrīmad-Anahila, son *mahāsandhivigrahādhikṛita, divirapati* Śrī-Skanda-bhaṭa[15]

Notes

1. The village Ḍachchāṇaka has not been identified (Cf. Virjee, *op.cit.*, p.296-297).

2. Hastavapra (Hastava ?) - the place after which the *āhāra* was named, has been identified with Hāthab in Kōliyāt tālūka in Bhāvanagar (*Ibid.*, p.301). Also see above.

3. Regarding the interpretation of the phrase *Chāturvīdya - sāmānya*, see above.

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4. Kuśahrda was apparently the same as Kasadraha on the Sabarmati river, about twelve miles from Ahmadabad and fifteen miles from Khēḍa (*Ibid.,* p.303).

5. Siṁghapura is apparently the same as Siṁhapura, which has been identified with the modern Sihōr twelve miles from Vaḷā (*Ibid.,* p.309).

6. Whereas generally it is found that only *Pādāvartta* is given to denote a defined area of land (100 sq.ft. Sircar, D.C., *op.cit.,* p.225)., these records from Valabhī refer apparently to the same area as *bhūpādāvartta* (*bhū* therein referring only to land).

7. *Prakṛishṭa* as per dictionaries (e.g., MW, *SED,* p.654, col.2) means, "drawn forth, distinguised, eminent etc. However the word can also be split as *'pra'* meaning before, forward, in advance etc. (MW, *SED* I, p.601 col.1) and *kṛishṭa* meaning "ploughed or tilled, a field etc." (*Ibid.,* p.250 col.1) This will indicate that the field referred to have been cultivated or brought under the plough for the first time by the person whose name is prefixed to the word (Cf. *mayakkal or tiruttu* as used to describe plots of land in Tamil inscriptions). Virjee's translation of *prakṛishṭa* as "tilled by" seems to be nearer the point (*op.cit.,* p.277), *Sakta* can be understood as meaning the land "attached to or owned by or of" the person whose name is prefixed to this word.

8. *Kudurvvā* seems to have been the name of a locality or village. This understanding of the word will explain its repeated use in the following phrases - a) *Khaṇḍa-kudurvvā Guggaka - prakṛishṭa* will mean a plot of land which was developed by Guggaka of or in Kudurvvā.

b) *Kudurvvā-samudra-prakṛishṭam kshētram* will mean the field under cultivation, developed with the facility of the reservoir of Kudurvvā.

c) *Kudurvvā-Guggaka-Mahēśvara-Rōtghasiṁha-prakṛishṭa- si-rīsha-vāpī* will mean the step well named Sirīsha constructed by and under the control of Guggaka, Mahēśvara and Rotghasiṁha of Kudurvvā.

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d) *Kudurvvā-Mātṛidāsa-prakṛishṭa-vaḍa-sanjñitaṁ-kshētraṁ khaṇḍaṁ* will mean the field of cultivated land known as the *vaḍa* (plot ?) developed by Mātṛidāsa of Kudurvvā.

9. The village Bhaṭika, apparently the same as Bhaṭṭika has been doubtfully identified with Bhāndi, a village, eight miles west of Hāthab and fourteen miles from Sihōr (*Ibid.,* p.296).

10. Sangamadinna might have been the name of a person or village.

11. Vātanumaka is concluded to have been a village near Śihor and Hāthab (*Ibid.,* p.313).

12. Mapumadchāka has not been identified.

13. *Rājavaṭa* is probably a mistake for *rājavāṭa* - royal garden.

14. It has been supposed that this *rājaputra* Dhurvasēna was the son/heir apparent of Śilāditya II, that he succeeded his father in due course and that at accession he assumed the name Śīlāditya (III) (Virjee, K.K., *op.cit.,* p.90).

15. The writer, *divirapati* Anahila is seen to have started his career as the writer even in the last days of Dhurvasēna III (See *EI,* I, p.86 f), written the one record of his successor (Kharagrah II) (*IA,* VII, p.76 f) and continued in the same capacity throughtout the reign of Śīlāditya II. (Though in all references this writer's name is understood as Śrīmad-Anahila, it appears that his name was actually Śrī-Madanahila - cf *IA,* VII, p.76).

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No 37

JESAR PLATES OF SILADITYA

Location	: Jesar, Bhavnagar, Gujarat
Date	: [Gupta] Saṁvat 347 = 666-67 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Śilāditya II
Dynasty	: Maitrakas of Valabhī
Reference	: Banerji, R.D., *E.I.* XXI, pp.208-211.

Text

Metre: V. 1, 3 *Anushṭubh*; 2. *Indravajrā*

ओं स्वस्ति ॥ विजयस्कन्धावारात् पुन्धिकणकवासकात् प्रसभप्रणता– मित्राणां मैत्रकाणाम् . . . . मुष्णन्नभिमुखानाम् आयूंषि द्विषतां परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वान् एव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय पुष्यशाम्बपुरविनिर्ग्गत तच्चातुर्व्विद्य सामान्य श्रीवलभीवास्तव्य कौशिकसगोत्राध्वर्य्यु सब्रह्मचारि ब्राह्मण साम्बदत्तपुत्रब्राह्मण सग्गळ प्रकाश द्विनाम दीक्षिताय सुराष्ट्रेषु कालापकपथके कुक्कपद्रग्रामे भूपादावर्त्तशतपरिमाणं त्रिखण्डावस्थितं क्षेत्रं यत्र प्रथमखण्डं अपरसीम्नि त्रिसप्ततिभूपादावर्त्तपरिमाणं यस्य आघाटनानि पूर्व्वतः उपाध्याय ब्रह्मदेय क्षेत्रं दक्षिणतः राजकीय वापी त्रय प्रच्चीहा अपरतः भाशीयकक्षेत्रं उत्तरतः वंशटिका नदी तथा द्वितीय खण्डं अपरदक्षिण सीम्नि बप्पुलसंज्ञितं द्वादश भूपादावर्त्त परिमाणं यस्य पूर्व्वतः ब्राह्मण घञ्चकसत्क क्षेत्रं दक्षिणतः ब्राह्मण तत्तक्षेत्रं अपरतः ब्राह्मण चट्ट सत्क क्षेत्रं उत्तरतः सारिणी तथा पूर्व्व सीम्नि त्रितीयखण्डं लूसणिका संज्ञितं पञ्चदशभूपादावर्त्तपरिमाणं यस्य पूर्व्वतः कण्ण सोमक ग्रामसीमा दक्षिणतः सिरादण्डक संज्ञित वापीन प्रच्चीहा अपरतः धोरिकसंज्ञितवापी प्रच्चीहा उत्तरतः

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वंशटिका नदी तथा एतत् सीम्न्येव धोरिक संज्ञित पञ्चविंशति भूपादावर्त्तपरिसरा वापी यस्याः पूर्व्वतः लूसणिकासंज्ञितक्षेत्रखण्डं दक्षिणतः सिरादण्डकसंज्ञितवापी प्रच्चीहा अपरतः पिप्पलवापी प्रच्चीहा उत्तरतः ग्रामशिखर एवमिदम् आघाटनविशुद्धं वापी क्षेत्रं सोद्रंगं सोपरिकरं सभूतवात प्रत्यायं स धान्यहिरण्यादेयं स दशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानाम हस्तप्रक्षेपणीयं पूर्व्व प्रत्तदेव ब्रह्मदेयरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्का र्णवक्षितिसरित्पर्व्वतसम कालीनं पुत्र पौत्रान्वय भोग्यम् उदकाति सर्ग्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिद् व्यासेधे वर्त्तितव्यम् आगामि भद्रनृपतिभिर् अप्यस्मद्वंशजैर् अन्यैर्व्वा अनित्यान्यैश्वर्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयम् अस्मद्दायोनुमन्तव्यः परिपाल यितव्यश्च इत्युक्तञ्च ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

यानीह दारिद्य भयान्नरेन्द्रैर्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्य प्रतिमानि तानि को नाम साधुः पुनराददीत ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ताचानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

दूतकोऽत्र राजपुत्र ध्रुवसेनः ॥ लिखितमिदं सन्धिविग्रहाधिकृतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥ सं ३०० ४० ७ वैशाख ब १५ स्वहस्तो मम ॥

Translation

The construction from the Vijayaskandhāvāra Pundhikaṇaka[1] vasaka. Paramamāhēśvara śrī Śilāditya blessed the parents and presented to the united single name of two names Saggaḷa-Prakāśa who got out of Pushya Sāmbapura[2], who belonged to *Kauśika-sagōtra* and who is an *adhvaryyu*, a *sabrahma-chāri*, a *vāstavya*

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(habitation) of śrī-Valabhī, a *chātur-vvidya-sāmānya*, born to Sāmbadatta, at Kukkapadra-village out of Kālāpaka-pathaka, who has given to the land in 3 *khaṇḍas* of 100 *bhū-pādāvartta-pramāṇam.*

The first *khaṇḍa* was in the west of *brahmadēya-kshētraṁ* of *Upādhyāya* and amounted to three *saptati-bhū-pādāvartta-parimāṇam* which was on the south of *rājakīya-vāpī-traya-prachchīhā*, west of *Bhāsīyaka-kshētraṁ* and on the north of Vaṁśaṭikā river;

the second *khaṇḍam* on the west-south of *Bappula* named, 12 *bhū-pādāvartta-parimāṇam*, east of *Brāhmaṇa Gañchaka-satka-kshētram*, south of brāhmaṇa *Tatta-kshētraṁ*, on the west of brāhmaṇa *chaṭṭa-satka-kshētram*, on the north Sārinī,

the third *khaṇḍam* in eastern direction named Lusaṇikā 15 *bhū-pāda-vartta-parimāṇam*, east of Kaṇṇa-sōmaka-village boundary, south of Sirādaṇḍaka named *vāpī-prachchīhā*, on the west of *Dhōrikā* named *vāpī-prachchīhā*, on the north Vaṁśaṭikā on the boundary of named 25 *bhū-pādāvartta-parisarā-vāpī*, to its east Lūsaṇikā named *kshētra-khaṇḍam*, south of Sirādaṅḍaka named *vāpī-prachchīhā*, on the west Pippala-*vāpī-prachchīhā*, on the north *grāma-śikhara*, thus these boundaries are limited *vāpi-kshētram.*

The whole land granted was inclusive of *udraṅgam*, *uparikaram* (main tax and miscellaneous taxes), *bhūta-vāta pratyāyam* (additions from extra in-come from souls and shipwrecks) *sa-dhānya-hiraṇy-ādēyam* (taxes on income of paddy and gold as could be included), *daś-āparadham* (as could be taken from ten kinds of crimes committed by offenders) *utpadyamāna-viṣṭikam* (income of free labour as could be made their own), *sarvva-rājakīyānām-ahasta- prakshēpaṇīyam* (not to be molested by royal officers) excluding whatever has been included

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by other temples and *brahmadēyas*, as per *bhūmi-chchidra-nyāya* (taxes from newly ploughed land) what are in mountains, earth, ocean, Sun and moon, the rights of inheriting over sons and grandsons, through with due remain over water and had become a *dharmadāya,* having the rule of *brahmadēya* and as such over ploughing and having it ploughed or handing it over by others, which nobody can molest.

Then 3 usual verses resorting instructing against all other molesters.

Dūtaka-Rājaputra-Dhruvsēna.

Written by Sāndhivigrahādhikṛita-Divirapati Skanda-bhaṭa's son Divirapati Śrī-Madanahila.

Saṁ 300 40 7, Vaiśākha ba.15

My own hand

Notes

1 Pundhikaṇaka. The writer is not sure about what Pundhikanaka was.

2 Pushya-sāmbapura, Sāmba-datta, Kukkapadra and Kālāpaṭhaka have not been identified.

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No.38
BHARAMARADĀḶA GRANT OF NAGAVARDDHANA - CHANDRADITYA

Location : Dharwad, Karnataka[1]

Date : Śaka 591, Year 15 = 669 A.D.[2]

Script : Early Kannaḍa

Language : Sanskrit

King : Vikramāditya I

Dynasty : Chāḷukyas of Bādāmi

Reference : Ramesh, K.V., *EI,* XLII, p.1-5.

Text

Metre : Verse 1,3,4,5 *Anushṭubh,* 2. *Āryā*

स्वस्ति।

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्रा ग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेय परिरक्षण प्राप्तकल्याणपरम्पराणाम् भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलुक्यानां कुलमलं करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभ महाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धकीर्त्तेश्श्रीः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध परमेश्वरापरनमधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्य प्रवरतुरङ्गमेनैकेनैव प्रतीतानेकसमरमुखेषु रिपुरुधिरज लास्वादनरसनायमानज्वलद मलनिशितनिश्त्रिंशधारया धृतधरणीभरभुजगभोगसदशनिज भुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोश्श्रियमवनि पतित्रित

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यान्तरितमात्मसात्कृत्य कृतैकाधिष्ठिताशेषराज्य भरस्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि स्वमुखेन स्थापितवानपि च ॥

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीम् ।
प्राप्तः परमेश्वरतामनिवारित विक्रमादित्यः ॥२॥

स विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्सर्वा नाज्ञापयति । विदितमस्तु वोस्माभिरेकन वत्युत्तरपञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे पञ्चदशे वर्त्तमाने आश्वयुजकृष्णपक्षाष्टम्यां विषुवत्काले श्रीनागवर्द्धन चन्द्रादित्यभट्टारकाज्ञया काश्यपसगोत्रस्य चतुश्शास्त्रविदो मेघस्वामिनः पौत्राय देवस्वामिदीक्षितस्य पुत्राय कुमारस्वामिने कूहुण्डिविषये भ्रमरदाळग्राममारुञ्छः अवुगनूरुमारुञ्छसहितो दत्तः। तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचि रांशुचञ्चलमवगच्छद्भिरा चन्द्रार्कधराण्र्णवस्थितिसमकालं यशश्चिचीषुभिस्स्व दत्तिनिर्व्विशेषम्परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥४॥

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥५॥

इति महासान्धिविग्रहिकश्रीजयसेनेन लिखितं ॥

Translation

[The introductory portion of the record upto the reference to the king Vikramāditya is identical with the corresponding portion in the other records of the family.]

That Vikramāditya-Satyāśraya-Śrī-pṛithivīvallabha - mahārājādhirāja - paramēśvara orders[3] all. Let it be known to you:

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By us, when five hundred ninetyone years of Śaka era have elapsed and while the fifteenth year of our progressive victorious reign is in progress, on the eighth *tithi* of the dark fortnight of the month Āśvayuja, on the occasion of *Vishu*, on the order[3] of Śrī-Nāgavarddhana-Chandrāditya-bhaṭṭāraka,[4]

The *māruñchha*[5] of the village Bhramaradāḷa in Kūhuṇḍi-vishaya along with the *māṛuñchha* of Avuganūru[6] has been given to Kumārasvāmi, son of Dēvasvāmi-dīkshita and grandson of Mēghasvāmi, who was well-versed in the four *śāstras*, of Kāśyapa-sagōtra

[The statement of the grant is followed by the usual exhortation and admonition to future kings of the area and three of the usual verses with the same import attributed to Vyāsa, the coordinator of the Vēdas]

So, [this is] written by *Mahāsāndhi-vigrahika* śrī-Jayasēna.

Notes

1. The findspot of the charter is not given.

2. The details of date given in the record, the 8th *tithi* of the dark fortnight in the month Āśvayuja, coinciding with *Vishu* equinox (in the present context, Autumnal equinox) have been equated to 669 A.D., September 22 or 23. (*EI*, XLII, p.1)

3. It may be intriguing as to how both Vikramāditya as well as Nāgavarddhana-Chandrāditya-bhaṭṭāraka issued individual orders regarding the same grant. However, considering the status of both these personalities, it can be understood that the latter was held in great esteem by the former, and he (Vikramāditya) endorsed the order issued by Nāgavarddhana and gave it the official recognition.

4. This Śrī-Nāgavarddhana-Chandrāditya-bhaṭṭāraka has been identified with the eldest brother, who is mentioned simply as śrī-Chandrāditya-pṛithivī-vallabha-mahārāja *(mahārājādhirāja)* in the Nērūr and Kochrē plates of Vijayamahādēvī-*bhaṭṭārikā*. Nāgavarddhana finds mention in the Mudgapadra grant and some

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other charters as a person on whose feet, king Vikramāditya was meditating upon along with the feet of his parents. Here the reverence to this person the king has been indicated just by the word *bhaṭṭāraka* added to his name (See *EI*, XLII, p.3-4). He was possibly a person of saintly disposition.

5. *Māṟuñchha* was possibly a type of land in the village mentioned. Ramesh, K.V., (*Ibid.*, p.2-3) has understood the term as referring to "saleable gleanings". This interpretation is problematical (See Peddavolēṭi plates of Vikramāditya - *(JESI)*, XV, p.122-125. Here an extent of land of fifty *nivarttanas* is stated to have been the *pēruñcha* in the village Rachchamaṟṟi and to have also been granted. (See above).

6. Bhramaradāḷa and Avuganūru, possibly continuing with the same names are stated to be near Saundatti, Belgaum District, Karnataka (Ramesh, K.V., *Chālukyas of Vātāpi*, p.116). If that were so, Kūhuṇḍi-vishaya, in which the above two villages are stated to have been situated in the ancient days must have coincided with some area around modedrn Saundatti. But the locality Kūhuṇḍi of after *vidhaya* has not been identified.

No.39

KONEKI GRANT OF VISHNUVARDHANA - II

Location	:	Gurazāla[1], Palnad Taluk, Guntur District, Andhra Pradesh
Date	:	Year 30[2] = 669 A.D.
Script	:	Early Telugu
Language	:	Sanskrit
King	:	Vishṇuvardhana II
Dynasty	:	Eastern Chāḷukya
Reference	:	Narasimhaswami, H.K., *EI*,, XXXI, p.74 f.

Text

Metre : V. 1-3 *Anushṭubh*

श्रीर्विजयति । महाराजस्य आयुरारोग्यमैश्वर्य्यञ्चाभिवर्द्धताम् ।
इष्टसंपदस्तूत्तरोत्तराः क्रियास्सम्पद्यन्ताम् । श्रीमदसनपुराधिष्ठानवासी

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श्रीमद्भगवत्स्वामिमहासेनपादानुध्यातानां त्रिभुवनमातृभि रभिरक्षितानां मानव्यसगोत्राणां हारीतीपुत्राणाम् कौशिकीवरप्रसाद लब्धराज्यानां चतुरुदधिपर्य्यन्तप्रथितयशसाम् अश्वमेधयाजिनां चलुक्यानामन्वयमुन्नमयितुं संक्रन्दनभूतरणरागस्य प्रणप्तुः असह्यविक्रमस्य विपुलकीर्त्तेः कीर्त्तिवर्म्मणः प्रपौत्रः शक्तित्रयवशीकृतसकलमहीमण्डलस्य सत्याश्रयपृथिवीवल्लभ महाराजाधिराजपरमेश्वरभट्टारकस्य प्रियानुजस्य स्वासिधारानमि तसमस्तसामन्त मण्डलस्थलजलादिदुर्गविषमेष्वपि लब्धविजयस्य प्रथितजनप्रस्तुतकामधेनोः लोकातिशयि तविक्रमतया नरलोकविक्रमस्य विष्णुवर्द्धनमहाराजस्य प्रियतनयस्यानेक समरसंघट्टलब्धविजय शीलताप्रसूतयशः प्रसूतामोदगन्धाधिवासित सकलदिग्मण्डलस्यनानाशास्त्रा भ्यासोपबृंहितनिशितविमलबुद्धेः त्यागौदार्य्यगाम्भीर्य्यधैर्य्यकान्तिप्रज्ञादिगुणग णालंकृतस्य त्रैलोक्यविक्रमोद्योतितसकललोकाश्रयभुजयुगळबलनमिताशेष रिपुनृपतिवरमकुटतटघाटिताने कमणिकिरणरागरञ्जितचरणार विन्दयुगळस्य वीरध्वजोपात्तशक्रर्द्धिविस्पर्द्धितविभूतेरनेकाहित नरवरशिरःकरोटिकावितान विख्या तयशसो देवद्विजगुरुयत्यथिति शिष्टेष्टानुजीविसंबन्धिभिरनवरतप्रका मोपभोगभुज्यमानविविध पुण्यफलसंपूर्णामृतधेनोः श्रीजयसिंहवल्ल भमहाराजस्य प्रियानुजस्य त्यागधेनोः शक्तित्रयसम्पन्नानेकविद्याविशारदस्य रिपुमण्डलेष्वपि विग्रहसिद्धेः सिंहविक्रमनयोपेतत्वाद् राजलोकाश्रय श्रीमदिन्द्रवर्म्म महाराजस्य पुत्रः नानाशास्त्राभ्यासोपात्तानेकविद्याविशारदः विष्णुवर्द्धनमहाराजः पळ्ळिराष्ट्रे कोणेकिनामग्रामं संप्रदाय ग्रामेयकान् राजपुरुषतळवरदण्डनायकराष्ट्रिकदूतभटनटचेटकपरिचारक नियुक्ताध्यक्षप्र शास्तृसमाहर्तृनायकांश्चाज्ञापयति । श्रोत्रियस्य सकलदिगन्तप्रथितयशसो यजनयाजनाध्ययनाध्यापनदान प्रतिग्रहनियमनिरतस्य सर्व्वागमविशेषप्रति पादनत्वादद्यकाल वररुचिरिति विख्यातस्य महासेनशर्म्मणः पुत्राय विदुशर्म्मणे ब्राह्मणसूत्रमन्त्रतन्त्रोपनिषत्प्रभृत्यनेकविद्याविदुषे पराशरगोत्राय सर्व्वसत्त्वानु कम्पितमैत्रीचित्तायतैत्तिरीयक चरणाय आपस्तम्बसूत्राय कन्देरुबोयब्राह्मणाय आतुकुरुवास्तव्याय माघमासे सोमग्रहणकाले अस्मदायुर्ब लविजयभोगैश्वर्य्यावृद्धये सम्प्रदत्त देवभोगहलवर्ज इति । ममान्वयजा ये केचिदनागते कालेभूमिपालाः सर्व्वे ग्रामसंरक्षणं कुर्व्वन्तु ग्रामसंभवाधिकृताः सर्व्वे अय्यणान्वयजा धनञ्जयप्रभृतयस्तत्पुरुषाश्च । एतस्य ग्रामस्य शोत्तरशतेष्वंशेषु विष्णुशर्म्मणे विंशतिः अंशकाः । तस्य सूनके मादिशर्म्मणे

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विंशतिः। महासेनशर्मणे विंशतिः। तस्य च प्रियानुजाय दामशर्मणे विंशतिः। मुदोकुरबोयाय गणैशर्म्मणे षट् । आतुकुरुबोयाय विष्णुशर्म्मणे पञ्च । कोण्डसामिबोयाय पञ्च । पाटिबोयायैकः । कुमुनूरुबोयाय मादिशर्म्मणे चत्वारः . . . . . . । बोयाय द्वौ । नडुकुळिबोयाय सर्व्वशर्म्मणे द्वौ । वेळुचळिबोयपेट्टशर्म्मणे द्वौ । रे . . . बोयाय द्वौ । कन्परुबोयाय मण्डशर्म्मणे द्वौ । रेवशर्म्मणे द्वौ । इरुकुटूरुबोयाय द्वौ । योस्मच्छासनमतिक्रम्यति स पापः शारीरं दण्डमर्हति ॥

भूमिदानात्परन्दानन्न भूतन्न भविष्यति ।
तस्यापहरणात्पापन्न भूतन्न भविष्यति ॥१॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
गवां शतसहस्राणां हन्तुः पिबति किल्बिषम् ॥२॥

बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तथा फलम् ॥३॥

श्रीजयसिंहवल्लभमहाराजस्य प्रवर्द्धमानविजयराज्यसंवत्सरे त्रिंशतितमवर्षे आश्वयुजे मासे शुक्लपक्षे दशमीदिवसे श्रवणचन्द्रवारे गंगविजयवर्द्ध किलिखितमिदं शासनं । स्वस्ति ॥

Seal - Śrī-Vishamasiddhih[16]

Translation

May Śrī be victorious ! May the life-span, health and wealth of the *mahārāja* grow ! May the wishes for prosperity and accomplishments get fulfilled !

Being resident in the prosperous Asanapura, the metropolis,[3]

[After giving the background of the family of the Chālukyas as in the other charters of this family.]

The great-great-grandson of Raṇarāga, who was Indra born to lift that family of Chālukyas to great heights.

The great-grandson of Kīrttivarman, whose valour was irresistable and who was widely famous,

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The son of the dear younger brother of Satyāśraya-pṛithivīvallabha-mahārājadhrirāja-paramēsvara - bhaṭṭāraka, who had brought all the regions of the earth under his rule through the exertion of his threefold talents

(that is) the son of Vishṇuvarddhana-mahārāja who had subdued the entire host of feudatories by wielding his sharp sword,who had been victorious in storming the land, water and other such forts and had accomplished such other feats, thereby earning the title Vishamasiddhi, who had been hailed as Kāma dhēnu by eminent persons, who was the Vikrama (God Vishṇu) of the human world because of his valour which was wondered at by the world

The son of the above was Śrī-Jayasiṁha-vallabha--mahārāja, who had acquired great fame, the fragrance of the celebration of whose birth had spread uptil the end of all the quarters, whose intellect had become sharp, clear and invigorated by the study of the various *śāstras,* who was adorned with the host of eminent qualities like, magnanimity, generosity, majesty, courage, brightness, and alertness, whose pair of lotus-feet had been reddened by the rays from the gems studded on the crowns of the eminent enemy kings subjugated by his pair of arms, wherein all the world had taken refuge and which were throbbing with the concentrated valour of the three worlds, whose prosperity, amassed through (the display of) his valiant banner, vied glorious with that of Indra, whose widespread fame had for its canopy (the spread of) the skulls of the choicest men who had become inimical to him, who was a cow pregnant with the nectar accummulated by his meritorious deeds, which was being milked and enjoyed to their satisfaction by the gods, brahmins, elders and preceptors, ascetics, guests, the learned, dear ones and dependant relatives.

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His younger brother was Srīmad-Indravarma-mahāraja, who was a cow in giving up everything (he had, *tyāgadhēnu*)[4], who was a scholar in many branches of learning, having achieved (this distinction) through his three-fold talents, who had secured the distinction of being *vigrahasiddhi*[4] having caused disaffection among the circle of his enemies and having received some of them as his own allies, who was a refuge for the miltitude of rulers *(rājalōkāśraya)* [4] due to his leonine valour *(simha-vikrama)* [4] and discretion.

His (the last-mentioned's) son, is Vishṇuvarddhana--mahārāja, who has achieved scholarship in many *śāstras* by (deep) study. His order as below is addressed to the villagers, royal officials, *taḷavara* (nobles or administrators), *daṇḍanāyakas* (army officials), *rāshṭrikas* (administrators of the *rāshṭra* (division), *dūtas* (messengers), *bhaṭas* (soldiers or policemen), *naṭas* (dancers or actors), *chēṭakas* (attendants ?), *parichārakas* (servants ?), *niyukt-ādhyakshas* (supervisory staff duly appointed) *praśāstṛi* (magistrates ?) *samāhartṛi* (collectors of revenue), *nāyakas* (controllers ?)[5] concerned with the village as stated above.

By us (of that pedigree as detailed above) the village named Koṇeki[6] in Paḷḷi-rāshṭra has been gifted with the exclusion of what is already in the enjoyment of temples and that which is already under the plough[7]

To Viduśarmman, who was the son of Mahāsēna śarmman and who is well-read in the various branches of learning, such as *brāhmaṇas, śūtras, mantras, tantras* (systems), *upanishad* etc.,[8] who belongs to Parāśara - gōtra, who is compassionate and friendly towards all creatures, who is a follower of Taittirīyaka-charaṇa and Āpastamba-sūtra, a Kandēṛu-bōyā[9] brāhmaṇa and who hails from Ātukūru, a scholar in Vedic learning, who was constantly engaged in the (six-fold) ordained duties, viz. sacrificing, directing the performance of sacrifices, studying (the Vēdas), *adhyāpana* (teaching

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- the Vedas), making gifts, and accepting gifts, who was famed as the very Vararuchi[10] of his time on account of his ability to expound the doctrines and mysteries of worship, on the occasion of the lunar eclipse in the month Māgha,[11] for the sake of increase in our life-span, strength, victories, enjoyment and wealth.

May all the future rulers, born in my family protect this village. Further, the officers Dhanañjaya, the descendants of Ayyaṇa, etc., and their subordinates (also may keep this gift effective).

The hundred and twenty parts of this village were distributed as follows to :

1) Vishṇuśarmman - 20 parts

2) Mādiśarmman, the son of the above - 20

3) Mahāsēnaśarmman - 20

(Son of Vishṇuśarmman ?)[12]

4) his (VishṇuŚarmman's ?) dear younger brother, Dāmaśarmman[12] - 20

5) Gaṇaiśarmman, the *bōya* of Mudōkūra - 6

6) Vishṇuśarmman, the *bōya* of Ātakūru - 5

7) Koṇḍasāmi-bōya - 5

8) Pāṭi-bōya - 1

9) Mādiśarmman, the *bōya* of Kumunūru - 4

10) ..... bōya - 2

11) Sarvvaśarmman, the *bōya* of Naḍukuṛi - 2

12) Peṭṭaśarmman, the *bōya* of Veḷuchaḷi - 2

13) Rē ... *bōya* - 2

14) Maṇḍaśarmman, the *bōya* of Kanpaṛ[ū ?] - 2

15) Rēva-śarmman - 2

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16) The *bōya* of Irukuṭūru - 2[13]

He who violates our charter, that sinner deserves corporal punishment.

[Then there are three usual verses exhorting the land-grant and its protection and cautioning against violation of such grants-without attribution].

This charter was written by Gaṁgạ-Vijaya-Varddhaki,[14] on Monday, coinciding with Śravaṇa (asterism) the day of the tenth phase in the bright fortnight in the month Āśvayuja in the thirtieth year of the ever growing victorious reign of Śrī-Jayasiṁha-vallabha-mahārāja.[15]

Notes

1. The copper plate recrod dealt with here is stated to have been discovered by a farmer of Gurazāla while ploughing a field (*EI,* XXXI, p.74).

2. The regnal year quoted was of the reign of Jayasiṁha-vallabha-mahārāja though the charter was issued by his nephew (See n. 15 below). The said Jayasimha's brother Indra-bhaṭṭāraka is stated to have ruled only for seven days and to have been succeeded by his son Vishṇuvarddhana (II) (Venkataramanayya, N., *The Eastern Cāḷukyas of Vēṅgī,* p.67-68). Apparently Vishṇuvarddhana who issued the preliminary order regarding the grant recorded in this charter was the one who ascended the Eastern Chāḷukyan throne in due time and is the one known as Vishṇuvarddhana II. Gurazāla was where this set of copper-plates was found. It is now deposited with the Director of Epigraphy, Mysore (See *Dynastic List of Copper-plate Inscriptions,* No.125).

3. It is unfortunate that Asanapura, which was an important centre (capital?) of the Eastern Chāḷukyan kingdom remains unidentified.

4. *Tyāgadhēnu, Vigrahasiddhi, Siṁhavikrama* and *Rājalōkāśraya* are stated to have been titles borne by Indravarman (*EI,* XXXI, p.75 and n.1). Each of these titles is sought to be explained here.

5. The significance of the names of the officers and the duties of these officials are nowhere satisfactorily explained. As it is, it is seen that the duties of some of them were redundant.

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It seems possible that the list conforms to an established pattern for making it impressive.

6. Koṇeki has been identified with Kōṇaṅki near Gurazāla, the findspot of the present charter. Another village of the same name in Narasaraopet taluk has been ruled out due to its distance from Gurazāla. Paḷḷi-rāshṭra has been identified with the Palnāḍ taluk of modern times in which Gurazāla is situated. The other villages with which the recipients of shares in the village granted, were associated, have been identified with the modern villages with near similar names in the Palnāḍ and adjacent taluks in the Guntur district (*EI*, XXXI, p.76-77).

7. The phrase, *"dēvabhōga-hala-varjjyaṁ"* is usually translated as "(the land under) the plough in the enjoyment of God or temple" the *dēva-bhōga-hala*" is being compared with *"bhikhu-halam"* (*EI*, VII, p.66). But in the case of *"bhikhu-hala*, apart from *hala*, there is no word to indicate the "enjoyment" by *bhikhu*. Whereas in the case of the former, there is the word *bhōga* suffixed to *dēva*. It seems possible that *dēva-bhōga* was intended to be separate from *hala* and *hala* referred to the land "already under the plough". This phrase is to be compared with *dēvadāna-brahmadēyam nikki kuḍi-nīkki* as occurring in Tamil inscriptions. In effect, this interpretation will indicate that as per this charter, only the undeveloped part of the village, which was not in the right or claim of any other, was granted to the donees mentioned.

8. The *brāhmaṇas* "contain the rules for the employment of *mantras* or hymns at various sacrifices" divided into two parts, *vidhi*-rules or direction for rites and *arthavāda*-explanatory remarks, each *Vēda* having its own *brāhmaṇa* (MW, *SED*, p.741 col.2).

Sūtras in the context are the "rules for domestic ceremonies and conventional custom" (*Ibid.*, p.1241 col.3).

Mantras are the incantations or sacred formulae addressed to individual deities (*Ibid.*, p.786 col.1).

Tantra is "the class of works teaching magical and mystical formularies (*Ibid.*, p.436, col.1).

Upanishad - is the class of philosophical writing aimed at the exposition of the secret meaning of the Vēdas, regarded as the source of Vēdānta and Sāṅkhya philosophies (*Ibid.*, p.201, col.1).

In short the brahmin concerned, Viduśarman had an expert knowledge of the ritualistic lore as well as the philosophical writings.

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9. *Bōya* suffixed to village-names and given as a particular compliment of a brahmin in these charters is probably a corruption of *bhōgika* that is "owner of a *bhōga* or a share of land for enjoyment". Probably the brahmins concerned had a share in the land in the villages given in a prefix or in any other items given for the enjoyment of brahamins (*EI*, XXXI, p.77; Sircar, D.C., *IEG.*, p.55).

10. Vararuchi was a grammarian who is generally supposed to be one with Kātyāyana "who was an ancient writer of great celebrity who came after Pāṇini, whose grammar he completed and corrected in what he called *"vārttikas"* (Dowson, John, *Hindu Classical Dictionary*, p.335, 154). One Vararuchi also figured as one of the nine gems at the court of Vikramāditya (*Śabdakalpa - drumaḥ*, IV, p.271).

11. This month Māgha when the order regarding the grant to Vidhuśarman was issued, obviously must have been in the year 29 of the reign of Jayasiṁha-vallabha-mahārāja. Apparently it was issued by Vishṇuvarddhana-mahārāja, the nephew (brother's son) of Jayasiṁha-vallabha-mahārāja. See note 15 below.

12. The phrase read as *tasya sūnunā* occurring before the name Mādiśarmmaṇē had been emended to *tasya sūnavē* and hence it was made to look that only Mādiśarmman was the son of Vishṇuśarmman. The said word *sūnunā* can also be emended to *sūnubhyāṁ* which would lead to the understanding that Mahāsēna-śarmman was also a son of Vishṇuśarmman. It may be observed that in sequence there is the phrase *"tasya cha priyānujasya Dāmaśarmaṇē"*.

13. This distribution of the village in 120 parts to several persons listed seems to have been an amendment made by the overlord, Jayasiṁha-vallabha-mahārāja, in the order issued by his nephew. This is indicated when it is seen that the nephew's order was closed with a request to future rulers to protect that grant and the order regarding the distribution in parts follows the above. The total of parts adds up only to 115, whereas the list starts with the statement of the intention to distribute 120 parts (*aṁśa* literally means only part. *Bhāga* - share might have had a special connotation and might have been avoided specification here). It is possible that there was an omission in the list. Possibly these five parts were allowed to be retained by Viduśarman, beneficiary of Vishṇuvarddhana's grant].

14. The name of the writer might have been Gaṅga-vijaya, and the *varddhaki* suffixed to his name indicates that he was a carpenter or inscriber of the record.

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15. See note 11 above. From this statement it is clear that Śrī-Jayasiṁha-vallabha-mahārāja was the Eastern Chāḷukyan ruler of the time. Apparently he had given some status to his brother and nephew. Jayasiṁha issued his endorsement of the order of his nephew, some nine months later in his 30th year. The details of date as given here have been equated to 11th September, 669 A.D. (*EI,* XXXI, p.76).

16. The seal is a crescent on top, the legend in the mo«iddle and explanded lotus below.

No.40

LUNSADI PLATES OF SILADITYA II - A

Location	:	Lunsaḍī, Mahuva Parganā, Gōhilvāḍ Prānt, Kāṭhīāvāḍ
Date	:	[Gupta][1] Saṁvat 350 = 669-670 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Śīlāditya II[2]
Dynasty	:	Maitrakas of Valabhī
Reference	:	Ojha, Vajeshankar G and Th-Von Schtscherbatskoi, *EI,* IV, p.74 f.

Text

Metre : V. 1-3 *Anushṭubh* V.2. *Indravajrā*

ॐ स्वस्ति ॥ विजयस्कन्धावारात् खेटकवासकात् . . . . .
. . . .
. . . परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय द्वीपविनिर्ग्गततच्चातुर्विंद्यसामान्यडौण्डव्य सगोत्र वाजसनेयिसब्रह्मचारिब्राह्मणधनपतिपुत्रब्राह्मणभट्टि - ईश्वराभ्यां सोदरभ्रातृभ्यां सुराष्ट्रेषु मधुमतीद्वारे देसेनकग्रामे पूर्व्वसीम्नि पञ्चपञ्चाशद्भूपादावर्त्तपरिसरा वापी । यस्याः आघाटनानि । पूर्व्वतः

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पिञ्छकूपिकावहः । दक्षिणतः ब्राह्मणबावप्रत्ययक्षेत्रं मल्लतटाकश्च । अपरतः ग्रामनिपानकूपकः । उत्तरतः मूलवर्म्मपाट कग्रामसीमा । तथा पूर्व्वदक्षिणसीम्नि कविड्डिकाक्षेत्रखण्डं सप्ततिभूपादा वर्त्तपरिमाणं। यस्य पूर्व्वतः विशालपाटकग्रामसीमा। दक्षिणतः शिवत्रातइज्जग्रामसीमा। अपरतः विशालपाटकग्रामसीमा। उत्तरतः विशालपाटकग्रामसीमा। तथा एतत्सीम्नि द्वितीयक्षेत्रखण्डं उच्चासंज्ञितं नवतिभूपादावर्त्तपरिमाणं । यस्य पूर्व्वतः विशालपाट कग्रामसीमा । दक्षिणतः विशालपाटकग्रामसीमा । अपरतः पिञ्छकूपिकावहः । उत्तरतः थेरकसत्ककौटुम्बक्षेत्रं । तथा पूर्व्वसीम्नि तृतीयखण्डं विंशतिभूपादावर्त्तपरिमाणं। यस्य पूर्व्वतः माणइज्जिका नदी। दक्षिणतः बप्पकप्रकृष्टक्षेत्रं। अपरतः ब्राह्मणस्कन्द सत्कब्रह्मदेयक्षेत्रं। उत्तरतः ईश्वरप्रत्ययक्षेत्रं। एवमिदमाघाटनविशुद्धं वापीसमन्वितं क्षेत्रखण्डत्रयं सोद्रङ्गं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीया नामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयरहितं भूमिच्छिद्रन्यायेना चन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वय भोग्यमुदकातिसर्गेण धर्मदायो निसृष्टः । यतस्तयोः समुचितया ब्रह्मदेयस्थित्या भुञ्जतो कृषतो कर्षयतो प्रदिशतोर्वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृ पतिभिरप्यस्मद्वं शजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरंमानुषं सामान्यञ्च भूमिदानफल मवगच्छद्भिरयमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१॥
यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥२॥

षष्टिंवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र राजपुत्रध्रुवसेनः ॥ लिखितमिदं सन्धिविग्रहाधि - कृतदिविरपतिश्रीस्कन्दभटपुत्रदि विरपतिश्रीम दनहिलेनेति ॥

सं ३०० ५० फाल्गुण ब ३ ॥ स्वहस्तो मम ॥

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Seal : on a pedestal recumbent but facing right and below the legend Śrī-Bhaṭarkka

Translation

[The text upto the mention of Dhruvasēna (III) is the same as in the charter of that king dated Samvat 334 dealt with above].

That Dhruvasēna (III)'s elder brother was *parama-māhēśvara* Kharagraha who had the other name Dharmmāditya, a name which was well substantiated (by his character and acts), whose body was embraced explicitly by Lakshmī, (prosperity) - as if she had resolved to get rid of the impurity resulting from the touch of her by other kings, whose excellent pleasing conduct had staggered all the (other) kings, whose pair of lotus-like feet were embellished with the rays from the gems on the heads of the entire circle of feudatories, who had submitted to him attracted by his endearing nature, who had suppressed the pride of his enemies, who had carried off all the (kings of other) dynasties by his alround astounding prowess, who had distributed (his) wealth to the (members of) parties favourable to him, who had got the circle of good and healthy looking people *(sudarśana)* uplifted by eliminating their diseases *(gadā)*, who was a unique and worthy Purushōttama (the best among men, God Kṛishṇa) as he did not indulge in childish sports, had not humiliated the brahmins, had gained mastery over the whole surface of the earth by his prowess alone, who had not been mean to wicked people (adopted the water bed)[3] who as if he is the Dharmma (the God incharge of enforcing the adoption of regulated conduct) incarnate as he had set right the conduct of life of his subjects by obliging subjects to adhere to the regulations pertaining to caste and proper behaviour in accordance with the rules governing the stages of life, who gladdened all the three worlds by restoring

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the gifts made to Gods and brahmins where they had been misappropriated by greedy kings, who had been there before his time, who heightened the glory of his dynasty by holding aloft the white banner of *dharmma*) by announcing that he was a keen upholder of *dharmma* who derived great pleasure by exerting himself in making gifts of earth (land), *uddraṅga* etc. incessantly as was due to Gods, brahmins and elders, who made the areas uptil the end of the quarters resound with his fame as one very generous and thus by setting an example of adopting right conduct, had justified his other name Dharmmāditya.

The son of his elder brother, Śrī-Śīlāditya, whose fame like the light of the moon, but with all the digits in tact (without being subject to waxing and waning) which pleases and makes the host of lilies blossom, who had whitened (spread a benign brightness) though out the whole circle of the quarters, who was dark with the application (on his body) of the ground paste of *agaru* (a scented wood like sandal)[4], who was the lord of the region which boasts of its corpulent breasts that are the peaks of the mountains, the Vindhyas[5], is *paramamāhēśvara* Śīlāditya, who like the moon (*prālēyakiraṇa* i.e. whose rays are cool and soothing like snow), has a circle (of earth-kingdom) which keeps increasing day by day (like the digits of the moon), who is as embellished as his position of kingship (*rājalakshmī,* the fortune of rulership) just as the offspring of the lord of the lions which ornaments the forest regions in the mountains (here the word used *achala* is significant as it indirectly hints at the unswerving nature of the *rājalakshmī* who had resorted to him), who like the God who has the peacock as his banner (God Skanda-Subrahmaṇya) has a tastefully decorated tuft of hair and possesses enormous strength (*Śakti* is the weapon of God Subrahmaṇya) and power

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(*prabhāva,*) who like the (onset of) *Śarad* (autumn - in the Indian context considered the ideal period for waging wars), this valiant and blossoming lotus, dispersed and demolished the enemies' elephants as if they were clouds (in the *śarad* season wherein the clouds are dispersed and driven away), who like the blazing light of the rising Sun (*tapanabāla*) who sucks in water, blots out the lives of the enemies who confront him in battles, he is well and orders all - Let it be known to you:.

By me, for the increase of the merit of my parents, the following three plots of land along with the step-well have been granted as *dharmma-dāya* (a religious gift) through due libation of water, along with the rights to *udraṅga, uparikara, bhūta-vāta - pratyāya*, the levies (*ādēya*) in the shape of paddy, *(dhānya)* and gold, with the rights in respect of those that commit the ten offences *(sadaśāparādham)*, free labour as eligible in respect of the lands granted, freedom from molestation by all the governmental people (officers), but with the exception of such (land) that had already been granted to gods and *brāhmaṇas*, in accordance with the rule pertaining to *bhūmi-chchhidra*, to last so long as the Moon, Sun, oceans, earth, streams, mountains last, enjoyable hereditarily in the line of sons and grandsons to the uterine brothers *(sōdara)*, Brāhmaṇa-Bhaṭṭi and Īśvara, *sa-brahmachāris* (adherent - followers of Vājasaneya-śākhā (Śukla-Yajur- vēda) belonging to Ḍauṇḍavya-sagōtra,[6] the sons of the brāhmaṇa Dhanapati who had emigrated from Dvīpa[7] and who is the *sāmānya* of the *Chātur-vvidya* of that (place-*Dvīpa*?). The details of the three plots of land *(kshētra-khaṇḍaṁ)* along with the step-well with their boundaries are specified below:

1) a step-well *(vāpī)* of the extent of fiftyfive *pādāvarttas*[8] of land in the eastern quarter of Dēsēnaka - village in Madhumatidvāra[9] in Surāshṭras[10] of which

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the boundaries are : in the east Piñchha-kupikāvaha,[11] in the south the land belonging to *(pratyaya* of) brāhmaṇa Bāva as also the tank, Malla,[11] in the west of the well supplying drinking water *(grāma-nipāna- kūpaka*[12]) to the village, in the north the boundary of the village Mūlavarmmapāṭaka [11] and

2) in the same way the plot of land (called) Kaviṭṭhikā in the south-eastern quarter (of Dēsēnaka village) of the extent of seventy *pādāvartta* of land-measurement for which the boundaries are: on the east the boundary of the village, Viśālapāṭaka[11], on the south, the boundary of the village, Śivatrātaijja[11], on the west the boundary of the village Viśālapāṭaka[11], on the north the boundary of the village Viśālapāṭaka[11].

in the same way, in the same quarter (south-eastern), the second plot of land called *uchchā*[12] of the extent of ninety *pādāvarttas* of land, for which the boundaries are on the east and south, the boundary of the village Viśālapāṭaka,[11] on the west Piñchha-kūpikāvaha,[11] on the north the household *(kauṭumba)* - land belonging to (*satka* of)[13] the *thērakas*[14],

3) the third plot of land measuring twenty *pādāvarttas* on the eastern boundary of which (of the village Dēsēnaka) there is the river Māṇaijjikā on the east, the excellent land, the *prakṛishṭa*[13] (developed by) Bappaka on the south, the *brahmadēya* land attached to *(satka) brāhmaṇa*[13] Skanda on the west and the land the *pratyaya* of the temple of Īśvara (developed under the temple agency on the north.

Thus while the above (two-brahmins) are enjoying the (above stated plots of) land as granted to them under the tenure *(sthityā)* of *brahmadēya*, whether they cultivated it themselves or had it cultivated or parted with it, no obstruction should be caused by the future rulers (of this area). either of our own

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family or those belonging to other families, being aware of the practice among kings of seeking the (good) fruits accruing from grants of land and in consideration of the fact that wealth is transient and the (life of) human-beings is unstable. It has been said (three of the usual unattributed verses follow).

Here the *dūtaka* is *rājaputra* (prince) Dhruvasēna

This has been written by *divirapati*[15] Srīmad-Anahila[16] son of *sandhivigrahādikṛita divirapati* Śrī-Skandabhaṭa

Samvat 350 Phālguna ba 3[11]

This is my hand (authenticated by me).

Seal : On top over a pedestal with a bull facing proper right and below the bull there is legend. Śrī Bhaṭārkka

Notes

1. The Years quoted in the grants of the Maitrakas of Valabhī are seen to be assigned to the Gupta era (Year of commencement 319 A.D.) as they probably started their career as subordinates of the Guptas.

2. Fleet. J.F. understands the king of the charter to be the third of that name after taking into reckoning the king's father who also bore the same name but apparently did not rule.

3. This portion of the eulogy of Kharagraha who was a *paramamāhēśvara* (great devotee of Mahēśvara-God Śiva) is characterised by the description of him as one who excelled God Vishṇu (or Lord Kṛishṇa, the *avatār* of God Vishṇu) and as one who had desisted from such unsavoury acts as stated to have been indulged in by that God during his incarnation as Lord Kṛishṇa.

The Pharse *praṇayi-paksha-nikshipta-lakshmīkaḥ* is intended to incicate that unlike God Vishṇu who was selfish to appropriate Goddess Lakshmī for himself alone, the king was generous to distribute his wealth (Lakshmī) to his near and dear.

Prērita-gad-ōtkshipta-sudarśana-chakraḥ, though capable of being interpreted as 'one who by dispatching the club had stopped

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and nullified the discus named Sudarśana of God Vishṇu (The monster Hiraṇyakaśipu had flung his club at Narasiṁha-Vishṇu), seems to have indicated by double entendre, that the king 'had removed diseases *(gada)* and ensured the undisturbed healthy life of his subjects (who thus presented a beautiful sight. It may also be pointed out that Sudarśana was a water reservoir built at Girinagara, modern Junagadh in Gujarat during Mauryan times and renovated by Śaka Rudradāman. It is not known if the reference here is to Kharagraha's renovation of the glory of that lake).

The phrases, *parihṛita-bāla-krīḍā-purushōttama* was meant to convey the sense -that whereas God Vishṇu hailed as Purushōttama (the best among males), who had indulged in child-hood pranks in his incarnation as Kṛishṇa, who had humiliated the brahmins by despatching his cowherd friends to ask for food from the brahmins who were in the midst of the performance of a sacrifice (See *Nārāyaṇīyam* of Nārayaṇa-Bhaṭṭa-pāda, *daśaka* 61) and during an early incarnation as Vāmana who transformed himself into Tri-Vikrama at the opportune time had required three paces to measure and appropriate the world from the hold of Bali, the *asura* and as the primeordeal Vishṇu had adopted water (of the milky ocean) as his bed and abode for repose. Kharagraha, was an extraordinary Purushōttama, in that he did not indulge in childish pranks, had not humiliated and chastised brahmins, could acquire the world by a single stroke of his *vikrama* - prowess and had not taken into his confidence stupid fellows.

4. This phrase seems to indicate that Śīlāditya-senior was presantly dark in complexion.

5. This indicated that the elder brother of Kharagraha, Śīlāditya senior had been allotted the region of the Vindhya mountains to rule over, probably as subordinate of Kharagraha. Śīlāditya - senior's son, Śīlāditya-junior is also stated to have ornamented the fortune of royalty of the mountainous region (i.e.) even after accession to the Valabhī throne he still held on to his patrimony, the Vindhya region.

6. Ḍauṇḍavya-sagōtra is not found in the list of *gōtras* as given in the text-books. Possibly it is a *gōtra* that descended from the sage Ḍaṇḍi or Daṇḍi, which *gōtra* is stated to have three *ṛishi pravaras* Āṅgīrasa, Āmahīyava. Aurakshaya for the former, or Āṅgirasa, Āmahīyu, Urukshaya for the latter (Brough, John, *op.cit.*, p.125-126, 132 respectively).

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7. Dvīpa has been identified with the modern Diu (*EI,* IV, P.75)

8. *Pādāvartta* is stated to indicate an area of land measuring 10,000 Sq. feet (Sircar. D.C., *IEG.,* p.225)

9. Virjee (*op.cit.,* p.298) says that Dasaṇaka was located in the delta *(dvāra)* of Madhumatī river. However she did not clarify if that village continues with the same name even today. However V.G. Ojha seems to have preferred to read the concerned phrase as *Madhumatī-dvāre deśē Naka-grāmē* and consequently identified Naka-grāma with Nikol, 4 miles south-east of Mahuva (*EI,* IV, p.75 n-1). But while *Madhumatī-dvāre* can be understood as the mouth (*Ibid,* p.74) or delta (Virjee, see above) of the Madhumatī (river), (but see Jayapurī dvāra etc. as occurring in Mundadkhede plates of Sēndraka Jayaśaktī delta with below), the term, *dēśē* following it will become inexplicable (the occurrance of *dēśē* as a term prefatory to the mention of the grant of a village in some records has been explained in the relevant contexts). Ojha identified Madhumatī river with 'the Nikol creek' (*EI,* IV, p.75).

10. Surāshṭras as seen mentioned in this and other records issued by the Maitrakas is in the plural. On this ground, this term had to be understood as referring to a people who had settled down in the Gujarat region and thus had lent their name to that region. It can also be interpreted that this term was meant to be indicative of the nature of that region i.e. that it was a union of several *rāshṭras* to which a particular group of people had migrated and settled down in different political entities, within the Gujarat region and this region came to be known after their clan-name. However V.G. Ojha seems to have understood that Surāshṭrēshu though written on the plates as plural was the name of a single place and the same is now identifiable with Sōraṭh (*EI,*, IV, p.75).

11. The record refers to several villages and localities as situated on the boundaries of the lands granted. Of them the villages Śivatrātaijja has been identified with the modern village Sathrā (*EI,* IV, p.75). However according to Virjee (op.cit., p.310) it 'may be the same as modern Visali near Lunsaḍī which is seven miles to the north-east of Port Albert Victor.'

The villages, Mūlavarmapāṭaka and Viśāla-pāṭaka have not been identified.

Of the other topographical features mentioned, the river Māṇaījjikā has been identified with the modern dry bed of the

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Mālan, by Ojha *(Ibid.)*. The Mallatataka had been identified with the ruined tank now called Hosa-malla, by the same scholar *(Ibid.)*. The Piñchhakūpikāvaha seems to have referred to a channel for irrigation drawn from the well called Piñchha.

12. It is interesting to note that there was a well *(kūpikā)* in the village Dēsēnaka specially meant for supplying drinking water to the village *(grāma-nipāna)*. This statement that the plot of land ninety *pādāvarttas* in extent was known as *(saṁjñitam) uchchā* reminds one of the *Uñchha* which was granted by the Chaḷukyan kings, as recorded in their charters pertaining to the Kurnool and Belgaum areas.

13. Again, three terms, *satka, prakṛishṭa* and *pratyaya* are seen employed to define the relationship of the person referred to with the plot of land mentioned. All of them have been translated loosely as 'belonging to', But each of these terms seems to have had a distinct and different connotation to describe the relationship of the person mentioned in a prefix with the plot of land concerned. But no elucidation of this point is available in the text.

14. This *thēraka* was apparently the same as Sanskrit *'sthavira'* or Pāli *thēra*, an elder of the community of Buddhist monks (Sircar, D.C., *IEG.*, p.324). Possibly here this word referred to the community of Buddhist householders, as the land held by the *thēraka* is referred to as *kauṭumba-kshētram.*

15. *Divirapati* is stated to be derived from the Persian word *dabīr-* (clerk) and it was the designation of a Chief Secretary or Chief of the clerks (Sircar, D.C., *IEG.*, p.99).

16. The name of the writer could have been Madanahila (Śrī-Madanahila instead of Śrīmad-Anahila. Cf. *IA*, VII, p.76). It may be seen that even his father was referred to only as Śrī-Skandabhaṭa and not as Śrīmad-Skandabhaṭa.

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No.41

GRANT OF SILADITYA

Location : Rājkot; Bhavnagar, Gujarat
Date : [Gupta] Saṁvat 350 = 669–70 A.D
Script : Early Nāgarī
Language : Sanskrit
King : Śīlāditya III
Dynasty : Maitrakas of Valabhī
Reference : Diskalkar, D.B., *JBBRAS*, I (New series), pp.57- 63

Text

Metre: V. 1-3 ; *Anushṭubh* : V. 2 ; *Indravajrā*

ॐ स्वस्ति विजयस्कन्धावारात् पिच्छिपजिवासकात् . . . .
श्रीध्रुवसेनः तस्याग्रजो परमहीपतिस्पर्शदोषनाशनधियेव लक्ष्म्या
स्वयमतिस्पष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल
नरपतिरतिप्रकृष्टानुरागरसरभसवशीकृत प्रणतसमस्त सामन्तचक्र
चूडामणिमयूख खचितचरणकमलयुगलः प्रोद्दामोदार दोर्दण्ड दलित
द्विषद्वर्गदर्प्पः प्रसर्प्पत्पटीयः प्रतापप्लोषिताशेषशत्रुवंशप्रणयि
पक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदो त्क्षिप्तसुदर्शनचक्रः परिहृत
बालक्रीडोनधः कृतद्विजातिरेकविक्रमप्रसा धितधरित्रीतलोनङ्गीकृत
जलशय्यो पूर्वपुरुषोत्तमः साक्षाद्धर्म इव सम्यग्व्यवस्थापित वर्ण्णा
श्रमाचारः पूर्वैरप्युर्वीपतिभिस्तृष्णालवलुब्धैर्य्यान्यप हृतानि देव
ब्रह्मदेयानि तेषामप्यतिसरलमनः प्रसरमुत्सङ्कलनानुमो दनाभ्यां
परिमुदितत्रिभुवनाभिनन्दितोच्छ्रितोत्कृष्ट धवलधर्मध्वजप्रकाशित
निजवंशोदेवद्विजगुरून्प्रति यथार्हमनवरतप्रवर्तित महोद्रङ्गादिदान
व्यवसना नुपजातसन्तोषोपात्तो दारकीर्त्तिः पङ्क्तिपरंपरादन्तुरित
निखिलदिक्चक्रवालः स्पष्टमेव यथार्थं धर्मादित्यापरनामा परम
माहेश्वरः श्रीखरग्रहस्तस्याग्र जन्मनः कुमुदषंडश्रीविकासिन्या
कलावतश्चन्द्रिकयेव कीर्त्याधवलित सकलदिग्मण्डलस्य खण्डिता
गुरुविलेपनपिण्डश्यामल विन्ध्यशैलविपुल पयोधराभोगायाः क्षोण्याः
पत्युः श्रीशीलादित्यस्य सूनुर्न्नवप्रालेयकिरण इव प्रतिदिनसंवर्द्धमान

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कलाचक्रवालः केसरीन्द्रशिशुरिव राजलक्ष्मीमचलवनस्थली मिवालङ्कुर्व्वाणः शिखण्डिकेतन इव रुचिमच्चूडामण्डनः प्रचण्डशक्तिप्रभावश्च शरदागम इव प्रतापवानुल्लसत्पद्मः संयुगे विदलयन्नम्भोधरानिव परगजानुदय एव तपनबालातप इव संग्रामेमुष्णन्नभिमुखानामायूंषि द्विषतां परममाहेश्वरः श्रीशीलादित्यः सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्या प्यायनाय श्रीवलभ्यां अभ्यन्तरिकापूर्व्वनिविष्टडुड्डाविहार . . . . परिकल्पित कुक्कुराणकग्रामनिविष्टाचार्य्यभिक्षुविमलगुप्त कारितविहारे चतुर्द्दिशाभ्यागता र्य्यभिक्षुसंघाय शयनासनग्लान भैषज्यचीवरिकापिण्ड . . . . . मेतत्परिबद्धपादमूलप्रजीवनाय विहारस्य खण्डस्फुटितप्रति संस्करणाय गन्धकुटी च भगवतां बुद्धानां पूजास्नानगन्धधूपपुष्पादिपरिचर्य्यार्थं सुराष्ट्रेषु . . . डुमनिकामण्डलीस्थल्यां कसकग्रामः सोद्रङ्गः सोपरिकरः सभूतवातप्रत्यायः सधान्यहिरण्यादेयः सदशापराधः सोत्पद्यमान विष्टिकः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेय रहितो भूमिच्छिद्रन्याये नाचन्द्रार्काण्णर्वक्षिति सरित्पर्व्वतसमकालीनं उदकातिसर्गेण धर्मदायो निसृष्टः । यतोस्य डुड्डाविहारार्य्यभिक्षु संघस्यो परिलिखितक्रमेण विनियोग . . . . . न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिश्चास्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्य स्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनु मन्तव्यः पालयितव्यश्चे त्युक्तं च –

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ १ ॥

यानीह दारिद्र्यभयान्नरेन्द्रैः धनानि धर्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनरादधीत ॥ २ ॥

षष्टिंवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

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दूतकोत्र राजपुत्रखरग्रहः लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति श्रीस्कन्धभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥ स ३०० ५० ज्येष्ठ ७ स्वहस्तो मम ॥

Summary

This charter was issued by the king from his station at
Pichchhi [paji?],[1] the victorious camp. Śīlāditya II the grandson of Śīlāditya I is no way included.

[The introductory portion and format are almost identical with the corresponding portions in the Lunsāḍi plates of this same king dealt with above.]

That *parama-māhēśvara* Śrī-Śīlāditya granted as *dharmmadāya* the village Kasaka[2] in . . ḍumanikā-maṇḍalī-sthalī in Surāshṭras with entitlement to *udraṅga*, *upari-kara*, *bhūta - vāta-pratyāya-dhānya-hiraṇy-ādēya*, *daṣ́āparā dha*, *utpadya māna-vishṭika*, after prohibiting interference (in the affairs of that village) by all royal officials, with the *dēva-brahmadēya* granted earlier being excepted in accord-ance with the rule of *bhūmi-chchhidra*, and with the guar-antee of the grant lasting till moon, Sun, oceans, earth, rivers and mountains continue to exist, by the due process of libation of water[3] as provision for the bedding, seating, removal of fatigue, medical care, clothing and food of the (members of) congregation of superior monks (*āryya-bhikshu*)[4] who had resorted to the *vihāra* constructed by the teacher-monk (*āchāryya-bhikshu*)[4] Vimala-gupta, in the village Kukkurāṇaka[5], [attached to the?] Ḍuḍḍā-vīhāra,[6] which was situated within the limits of Śrī-Valabhī. The grant was also meant to provide for the maintenance and livelihood of [those engaged to serve at] the feet [of the above said members of the *bhikshu-saṅgha*?] in that *vihāra*, for the [periodical] maintenance of the premises of the *vihāra*, and for the worship, an ointment, sandalpaste, incense, flowers and

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such attendance on the worshipful Buddha [enshrined] in the *gandhakuṭī*.[7]

[The statement of the grant made as above is followed by the usual admonition, appeal and the three verses cited in these charters in this regard without attribution].

Here the *dūtaka* was *rājaputra* (prince) Kharagraha.[8]

This was written by *divirapati* Śrī-Madnahila,[9] son of *sandhivigrahādhikṛita divirapati* Śrī-Skandabhata

Sam 350 Jyēṣṭha 7 (?) This is my hand.

Notes

1 The name of this place which was the victorious camp as well as the residence station of the ruler Śīlāditya, who issued this charter has been read as Pichchhipaji by Diskalkar who himself expressed doubts about the reading of *paji* forming part of that name. Virjee who has given the name as Pichchhipaji in the list of epigraphs of the Maitrakas of Valabhī (*op.cit*., p.265, No.67).However, in the List of place-names has referred to this place as Pichchhipalli (*Ibid*., p.307). It is not known as to which place, Pichchhipaji or Pichchhipalli, is stated by her to be near Valabhī, identifiable with Pachhēgām, a place three miles to the north west of Valā (*Ibid*.).

2 The name of the maṇḍalī-sthalī in which the grant village, Kasaka was situated, is not fully readable on the plates. The village Kasaka in consequence cannot also be identified.

3 The significance of the items listed as entitlements, privileges and guarantees, accompanying the grant has been discussed above.

4 The significance of the prefix, *āryya*, in the expression *āryya-bhikshu* is not clear. However, when it is seen that Vimalagupta is stated to have been an *āchāryya-bhikshu,* it appears *āryya-bhikshu* referred to monks who were disciples of the *āchāryya.* It might also have meant (gentleman) *bhikshus.*

5 It may be seen that as per the other charters issued by this same king Śīlāditya, in the [Gupta] year 343 (dealt with above), one village Sīhānaka was granted for the benefit of three *vihāras.* Two of these *vihāras* are stated to have been constructed by Vimalagupta. One of them had been constructed in Ḍuḍḍā-vihāra complex. As for the other one the text runs as follows:

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Kukkurāṇaka-nivishṭa-āchāryya-bhikshu-Vimalagupta-kārita-vihāre. The original editor of the plates stated that it was one constructed by Vimalagupta, who had settled down in Kukkurāṇaka, thus indicating that this Vimalagupta was different from the Vimalagupta, who constructed the other *vihāra* as stated above. But it appears that the above phrase has to be interpreted to mean "in the *vihāra* constructed in Kukkurāṇaka (*Kukkarāṇaka-nivishṭa-vihāre*; also see the use of the word "*nivishṭa*" with reference to Ḍuḍḍā-vihara) to distinguish it from the other *vihāra* constructed by the same Vimalagupta. Apparently this *vihāra* constructed in Kukkurāṇaka was not included in the Ḍuḍḍā-vihāra complex at that time though the village Kukkurāṇaka also might have been within the precincts of Valabhī. This becomes evident when it is seen that as per the present charter this *vihāra* in Kukkurāṇaka had also been brought under the Ḍuḍḍā-vihāra complex in the meanwhile.There is no indication as to why this *vihāra* was favoured with a further grant of a village as per the present charter. Virjee (*op.cit.* p.305) identifies the village Kukku-rāṇaka with the modern village Karkōllā, thirteen miles from Valā or Valabhī.

6 This charter, again, evidences the further expansion of the *vihāra*-complex, established by the royal lady Ḍuḍḍā in around [Gupta] year 216 (535 A.D.) (See *IA*, IV, pp.104-107) and the continuation of the royal patronage to each such establishment that was added to that complex.

7 *Gandhakuṭi* has been stated to refer to "a shrine where the image of the Buddha is worshipped; a Buddhist temple" (Sircar, D.C., *I. E .G.*, p.111). Being a prayer-hall and a place for meditation, the atmosphere, therein might have been perfumed to be termed so.

8 The identity of this *rājaputra* has been discussed above.

9 It has already been pointed out above how the name of the writer of this record must have been Śrī-Madanahila rather than Śrīmad-Anahila.

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No.42
KURTAKOTI PLATES OF VIKRAMADITYA

Location : Kurtakōṭi, Gadag Taluk, Dharwad District, Karnataka

Date : C.670 A.D.[1]

Script : Kannaḍḍa[2]

Language : Sanskrit

King : Vikramāditya I

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, VII, p.217-20

Text :

Metre : V.1. *Anushṭubh*, V.2. *Āryā*, V.3. *Vasantatilakā*

जयत्यविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवंदक्षिणोन्नतदंष्ट्राग्रवि श्रान्तभुवनं वपुः ॥१॥ श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेय परिरक्षणप्राप्तकल्या णपरंपराणां नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृता शेषमहीभृतां चाळुक्यानां कुलमलंक रिष्णोरश्वमेधावनपदेपदे गांगाजलस्नान पवित्रीकृतगात्रस्य श्रीपोलेकेशि वल्लभमहा राजाधिरा जपरमेश्वर परमभट्टारकस्य पौत्रस्य पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धवि शुद्धकीर्त्तेः कीर्त्तिवर्म्मश्रीपृथिविवल्लभमहाराजाधिराजपरमेश्वरस्य परम भट्टारकस्य पौत्रस्य समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोप लब्धपरमेश्वरापरनामधेयस्य सत्याश्रयश्री पृथिवीवल्लभ महाराजा धिराजपरमेश्वरस्यप्रियतनयः चित्रकण्ठप्रवरतुरंगमेनैकेनैव प्रेरितोनेकसमरमुखे रिपुनृपतिरुधिरज लास्वादनरसनायमान ज्वलननिशितनिस्त्रिंशधारया अवभृथधरणीधरभुजंगभोगसदृशनिज भुजविजितविजिगीषुः आत्मकवच मग्नानेकप्रहारः स्वगुरुश्रियमवनिप तित्रितयान्तरितामात्मसात्कृत्य कृतैकाधिष्टिताशेषराज्यभारः तस्मिन् राज्यत्रये ।

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रणशिरसि रिपुनरेन्द्रान् दिशि दिशि जित्वा स्ववंशलक्ष्मीं प्राप्तवान् परमेश्वरतामनिवारितविक्रमादित्यः॥२॥

अपि च मृदितन रसिंहयशसा विहितमहेन्द्रप्रतापविलयेन नयनविजिते श्वररण-प्रगुणश्रीवल्लभेन जितः कृतपल्लवावमर्द्दनो दक्षिणदिग्युवतीमाप्तवान् कंचीशकयोन्वशेमसिरवयान्नपि सुतरां श्रीवल्लभत्वमितः वहति श्रमलवन्तर णरसिकश्रीयागुरुपरस्कन्धो यो राजमल्लशब्दविहित महापल्लवकुलनाशः ॥

दुर्ल्लंघ्यध्यदुस्तरविभेदविशालशाला दुर्गाढदुस्तरबृहत्परीक्षापरीता ।
अग्राहि येन जयतेश्वरपोतराज कंचीव दक्षिणदिशः क्षितिपेन कांचि ॥३॥

विक्रमाक्रान्तसकलमहीमण्डला धिराज्यो विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्ल भमहाराजाधिराज परमेश्वरः सर्व्वानिवमाज्ञापयति ॥ विदितमस्तु वोस्माभिः बात्रिंशोत्तरपंचशतेषु शकवर्षेष्वतीतेषु विजयराज्यसवंत्सरषोडशवर्षे प्रवर्त्तमाने किसुवोळल्महानगरे विख्याते स्थित्वा तस्य वैशाखज्येष्ठमासमध्य मावास्याभास्करदिने रोहिण्यत्रृक्षे मध्याह्नकाले विक्रमादित्यस्य आत्मा च आत्मविनीते नाम महादेवतयोरु भयोर्वृषभराशौ तस्मिन् वृषभराशौ सूर्य्यग्रहणे सर्व्वग्रासीभूते गावश्च नराश्च न चरन्ति तन्वामद्भूतु सर्व्वजीवदिशामुदबभूबुः महाविस्मं च अस्थमानवभुवः इति गवां ग्रामं प्रविशन्ति तस्मात् तदा काले श्रेष्टिसेनापतिसचिवनेताः कुमारपार्त्थिवानीकाध्यक्षसहितं तदा बसुरिसंघागस्त्यगोत्रस्य सामवेदपारगस्य तस्य माधवशर्म्मणः तस्य पौत्रस्य जयशर्म्मणः तस्य प्रियतनयाय षडंगविदे रविशर्म्मणे तस्मै विक्रमादित्यः पूर्व्वमुदकं पादप्रक्षाळनं कृत्वा श्रीबेळ्वोलविषयाभ्यन्तरे बेनेयितवुरं अण्णीगेरे इट्टगे पसुण्डि मुगुळि परन्ति मुळ्गुन्दु एतेषां सप्तग्रामाणां मध्यस्थिते श्रीकूरुतकूण्टेग्रामे नामस्य तस्य अदेयं दत्तं ॥ धर्म्मयशोवृद्धिरस्तु ॥ दानमत्युत्तरं श्रियायूराज्यवर्द्धनं श्रीयुतं ॥ तस्य तदा.

Translation

[The introductory portion of this record is very similar to that of the Tembhurṇi plates of the same king dealt with above[3]]

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(That) Vikramāditya-Satyāśraya-Śrī-Prithivī vallabha--mahārājādhirāja - paramēśvara orders all thus : let it be known to you all:

When five hundered and thritytwo Śaka years have elapsed,[4] and while the sixteenth year of (our) victorious reign is current, being stationed in the famous Kisuvoḷal-mahānagara,[5] on the day of the *amāvāsyā* (new moon) in between the months of Vaiśākha and Jyēshṭha[6], on Sunday with the asterism Rōhiṇī, during midday, when in Vṛishabha-rāśi,[7] which pertains to ourself and to our queen,[8] there is a solar eclipse, which is affecting everything (that is, affecting the behaviour of every living being as evidenced in the scene where by) the cattle as well as human beings not moving about, and due to the prevailing darkness (consequent on the eclipse) the cattle mistaking that the sunset is approaching and starting returing (from the forest where they had gone to graze) to the village,[9] at that time, in the company of *śrēshṭi*,[10] *sēnāpati*, ministers, other leaders (leading citizens), the princes and the host of (subordinate) rulers, the leaders of the *ānīkam* (army ?)[11]

The royal income from the village Śrī-Kūrutakūṇṭe[12] situated in the midst of the seven villages, Beneyitavur, Aṇṇigeṛe, Iṭṭage, Pasuṇḍi, Muguḷi, Paranti, Muḷgundu, included in the Śrī-Beḷvola-vishaya[13] has been granted as *namasya*[14]

to Ravi-śarmman, well-versed in all the six auxiliaries of the Vēdas, who is the son of Jaya-śarmman, and is the son's son of Mādhava-śarmman, who is an astute scholar in Sāma-Vēda, who belongs to Agastya--gōtra and to (the group called) Basuri-saṅgha,[14] having laved his feet and through the process of pouring water through (the agency of) Vikramāditya[15]

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Let here be growth of dharmma (righteousness) and glory.

Gifting is estimable and promotes the increase of wealth, life-span and rulership.

It is so.[16]

Notes

1. This record is full of mistakes in language and further it is incised in the Kannaḍa characters of the tenth century A.D. whereas the purport is of a grant made in the seventh century A.D. For these reasons Fleet understood that this is a forgery. However it has been seen that several other charters exhibit similar features but have been admitted as genuine on the basis that they could be deemed as later copies of genuine ones. Again it can also be pointed out that the mistakes occur mostly in the grant portion of the records which feature seems to have been due to the fact that the drafters of the text of these records were ill-equipped. Several charters dealt with above have been noted as having suffered this same blesmish (See Ramesh, K.V., *Chāḷukyas of Vatāpi* p.121). In the light of the above it can be surmised that the year of issue of the charter, as written on the plates, *ba-triṁś-ōttara-pañcha-śatēshu* was a mistake for *bā-navaty-uttara-pañcha-satēshu* (i.e.) 592, Śaka = 670 A.D. which coincides with the year 16 of the reign of Vikramāditya I (The mistake might have been there in the original or might have been made by the recopier in the 10th century). But see n.7 below.

2. The record is incised in the Kannaḍa characters of the tenth century A.D.

3. The introductory portion of these charters delineating the genealogy of the dynasty and detailing the glories of the kings must have been composed and standardised by some competent Sanskrit scholar and they were bodily incorporated in the charters issued by the members of that dynasty. The present charter is no exception. Some slight deviations or mistakes that are there must have crept in during the process of recopying.

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4. See note 1 above and n.7 below.

5. Kisuvoḷal-mahānagara has been identified with Paṭṭadakal on the banks of the Malaprabhā in the Badami Taluk of the Bagalakot District. The place is referred to as Paṭṭada - kisuvoḷal in some other inscriptions (*IA*, VII, p.218 n.11).

6. This statement that the specified day of *amāvāsyā* or new moon separated the months of Vaiśākha and Jyēshṭha points to the fact that the *amānta* system of the lunar reckoning of the months (the counting of the months from the day of the *śuddha-prathamā* to the day of next *amāvāsyā*) was in vogue in the region.

7. As per the solar reckoning of the months, the second month in a year, is calculated from the time the Sun enters the Vṛishabha or second *rāśi* or segement of the zodiac (of the twelve such segments starting from Mēsha). (The day is also apportioned into the twelve such segments, and in the Vṛishabha month, on the first day, the *vṛishabha-rāśi* is reckoned as prevailing upto nearly two hours from sunrise, after which the *Mithuna rāśi* prevails for the next nearly two hours, the succeeding *rāśis* prevailing upto about two hours each successively during the day ending with *Mēsha-rāśi*, being prevalent just upto the sunrise on the succeeding day) As the eclipse of the Sun is stated to have been prevalent during *Vṛishabha-rāśi* of the stated lunar month, it can be surmised that the sunrise on that day occurred with the Sun already eclipsed or that the eclipse started soon after sunrise. The mid-day referred to in the record as the time of the grant indicated that it had taken all that time for the persons concerned to perform their ablutions and get together the paraphernalia for making the grant. However as per L.D.S. Pillai's *Indian Ephemris* there was a solar eclipse on the day of the *amāvāsyā* separating Vaiśākha and Jyēshṭha on Wednesday, the 9th April 609 A.D. (if the Śaka year is deemed to have been current), (*op.cit.*, I, Part I, p.222; Cf. *IA*, VII, p.218). But it has been argued above that in view of the historical detail given in the record the Śaka year 532 as cited in the account is incompatible. However as per the same work cited above, there was no solar eclipse on the day of the *amāvāsyā* at the end of the month Vaiśākha in the years 669-670 A.D. (equivalent of the Śaka year 592 as per the proposed correction).

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However there was an eclipse of the Sun at the end of Vaiśākha on Tuesday, 11 April in 674 A.D. (Śaka 596) (*Ibid.*, p.224). In consideration of these facts it appears that the Śaka year as cited in the record has to be corrected to Śaka 596 and further the regnal year cited sixteen should also be corrected to twentieth year.

8. The twentyseven *nakshatras* or asterisms are also apportioned to the above referred twelvé *rāsis*. As, when twentyseven is divided by twelve, the quotient is two and one fourth, the apportionment is done this wise. The first two astersms Āśvinī amd Bharaṇi and the first fourth part of Kṛittikā, the third astersm, are calculated to belong to Mēsha-rāsi. The remaining three fourths of Kṛittikā, the next asterism Rōhiṇī and the first half of Mṛigaśirā are understood to be constituted into Vṛishabha-rāśi. As per the record, as the eclipse had occurred during the currency of the asterism Rōhiṇī and as both the king and his queen are stated to have been born in Vṛishabha-rāśi, the birth - asterism of each of them must have been either Kṛittikā (the latter three quarters), or Rōhiṇi or the first half of Mṛigaśirā. As such, both of them had to do some propitiation to ward off the ill-effects of the eclipse on them.

9. Ordinarily the eclipses strike awe on all creatures. Especially, the diminishing of the light from the Sun staggers the mind of man and beast. It was this scenery that is seen described here.

10. This inclusion of *śrēshṭhi* - (merchant, banker or foreman or a guild) in this list of dignitaries forming the retinue of the king, is noteworthy (Also see *EI*, XXIV, p.276; see Sircar, D.C., *IEG.*, p.317).

11. The text reads *kumāra-pārthiva-ānīkam-adhyaksha*. It seems to require emendation as *ānīk-ādhyaksha* leaders or generals of the armies of the prince (or princes) and (subordinate) rulers. The *adhyaksha* of the armies referred to here must have been different from the generals of the king's own army as he/they had been mentioned in the list as *sēnāpati* already.

12. Kūrutakūṇṭe is the modern Kurtakōṭi, the findspot of the charter (*IA*, VII, p. 18 n.12).

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13. Beḷvola-vishaya of the ancient days seems to have included the Gadag taluk of Gadag District in which Kurtakōṭi is situated as also some adjoining areas. The seven villages listed as surrounding Kurtakōṭi are to be traced in the neighbourhood of Kurtakōṭi. (See *Karnaṭaka Inscriptions*, I, p.32, 33, 34, 38; V, p.11, 12, etc.)

14. Basuri-saṅgha probably referred to a group of brahmins, who belonged to Agashyagōtra and sāmavēdā and belonging to a place called Basuri (one Basurikōḍa is mentioned in a charter of Hoysaḷa Ballāḷa II - *Ibid.,* I, p.59).

15. *Vikramāditya-pūrvvam* seems to indicate 'through Vikramāditya.' It appears that this phrase was employed to indicate that Vikramāditya made the grant on his own behalf as well as on behalf of his queen, who also was affected by the eclipse and in consequence had to participate in the propitiation. As the queen had no independent existence, apart from the king, propitiation on her behalf had to be done by her husband-king.

16. These two words at the end of the last plate (available ?) might indicate that there was some continuation or were written at the end just to indicate that the grant is such as mentioned above.

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No.43
APHSAD STONE INSCRIPTION OF ADITYASENA

Location	:	Aphsaḍ (Jāfarpur)[1], Nawada Sub -division, Gaya District, Bihar.
Date	:	C. 670 A.D.[2]
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Ādityasēna
Dynasty	:	(Later) Guptas of Magadha[3]
Reference	:	Fleet, J.F., *CII*, III, p.200-208.

Text

Metres : V. 1,5,14,16,17,20,25,26,28&29 *Śārdūla-vikrīḍita.*

V. 2,4,6,7,12&15 *Āryā,* V. 3,8,21,24 *Sragdharā*

V. 9,10,13,23,27&30 *Anushṭubh,* V. 11,18&19 *Vasantatilakā.*

ॐ ॥

आसीद्दन्तिसहस्रगाढकटको विद्याधराध्यासितः
सद्वंशः स्थिर उन्नतो गिरिरिव श्रीकृष्णगुप्तो नृपः ।
दृप्तारातिमदान्धवारणघटाकुम्भस्थलीः क्षुन्दता
यस्यासंख्यरिपुप्रतापजयिना दोष्णा मृगेन्द्रायितं ॥ १ ॥

सकलः कलङ्करहितः क्षततिमिरस्तोयधेः शशाङ्क इव ।
तस्मादुदपादि सुतो देवः श्री हर्षगुप्त इति ॥ २ ॥

यो योग्याकालहेलावनतदृढ़धनुर्भीमवाणौघपाती मूर्तैः
स्वस्वामिलक्ष्मीवसतिविमुखितैरीक्षितः साश्रुपातं ।

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घोराणामाहवानां लिखितमिव जयं श्लाघ्यमाविर्द्धधानो
वक्षस्युद्दामशस्त्रव्रणकठिनकिणग्रन्थिलेखाच्छलेन ॥ ३ ॥

श्रीजीवितगुप्तोभूत्क्षितीशचूडामणिः सुतस्तस्य ।
यो दृप्तवैरिनारीमुखनलिनवनैकशिशिरकरः ॥ ४ ॥

मुक्तामुक्तपयःप्रवाहशिशिरासूत्तुङ्गतालीवन
भ्राम्यद्दन्तिकरा वलूनकदलीकाण्डासु वेलास्वपि ।
श्च्योतत्स्फारतुषारनिर्झरपयःशितेपि शैले स्थिता
न्यस्योच्चैर्द्विषतो मुमोच न महाघोरः प्रतापज्वरः ॥ ५ ॥

यस्यातिमानुषं कर्म्म दृश्यते विस्मयाञ्जनौघेन ।
अद्यापि कोशवर्द्धनतटात्प्लुतं पवनजस्येव ॥ 6 ॥

प्रख्यातशक्तिमाजिषु पुरःसरं श्रीकुमारगुप्तमिति ।
अजनयदेकं स नृपो हर इव शिखिवाहनं तनयं ॥ ७ ॥

उत्सर्प्पद्वातहेलाचलितकदलिकावीचिमालावितानः

प्रोद्यद्धूलीजलौघभ्रमितगुरुमहामत्तमातंगशैलः।
भीमः श्रीशानवर्म्मक्षितिपतिशशिनः सैन्यदुग्धोदसिन्धु
र्ल्लक्ष्मी-संप्राप्तिहेतुः सपदि विमथितो मन्दरीभूय येन ॥ ८ ॥

शौर्यसत्यव्रतधरो यः प्रयागगतो धने ।
अम्भसीव करीषाग्नौ मग्नः स पुष्पपूजितः ॥ ९ ॥

श्रीदामोदरगुप्तोभूत्तनयस्तस्य भूपतेः ।
येन दामोदरेणेव दैत्या इव हता द्विषः ॥ १० ॥

यो मौखरेः समितिषूद्धतहूणसैन्यावल्गद्धटाविघटयन्नुरुवारणानां।
सम्मूर्च्छितः सुरवधूर्वरयन् ममेतितत्पाणिपङ्कजसुख स्पर्शाद्विबुद्धः
॥ ११ ॥

गुणवद्द्विजकन्यानां नानालंकारयौवनवतीनां ।
परिणायितवन्स नृपः शतं निसृष्टाग्रहाराणां ॥ १२ ॥

श्रीमहासेनगुप्तोभूत्तस्माद्वीराग्रणीः सुतः ।
सर्व्ववीरसमाजेषु लेभे यो धुरि वीरतां ॥ १३ ॥

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श्रीमत्सुस्थितवर्म्मयुद्धविजयश्लाघापदाङ्कं मुहु

र्यस्याद्यापि विबुद्धकुन्दकुमुदक्षुण्णाच्छहारतं ।
लोहित्यस्य तटेषु शीतलतलेषूत्फुल्लनागद्रुम
च्छाया-सुप्तविबुद्धसिद्धमिथुनैः स्फीतं यशो गीयते ॥ १४ ॥

वसुदेवादिव तस्माच्छ्रीसेवनशोभोदितचरणयुगः ।
श्रीमाधवगुप्तोभून्माधव इव विक्रमैकरसः ॥ १५ ॥

--U अनुस्मृतो धुरि रणे श्लाघावतामग्रणीः

सौजन्यस्य निधानमर्थनिचयत्यागोद्धुराणां धवरः ।
लक्ष्मीसत्यसरस्वतीकुलगृहं धर्मस्य सेतुद्दढः
पूज्यो नास्ति स भूतले UUU---U- सद्गुणैः ॥ १६ ॥

चक्रम् पाणितलेन सोप्युदवहत्तस्यापि शार्ङ्गं धनु
र्नाशायासुहृदां सुखाय सुहृदां तस्याप्यसिर्नन्दकः ॥ १७ ॥

आजौ मया विनिहताबलिनोद्विषन्तः कृत्यं न मेस्यपर मित्यवधार्य वीरः।
श्रीहर्षदेवनिजसंगमवाञ्छया च --U-UUU-UU-U-- ॥१८॥

श्रीमान्बभूव दलितारिकरीन्द्रकुम्भमुक्तारजःपटलपांस सुल मण्डलाग्रः ।
आदित्यसेन इति तत्तनयः क्षितीशचूडामणिर्द्ध UU-UU-U-- ॥१९॥

---UU-U मागतमरिध्वंसोत्थमाप्तं यशः

श्लाघ्यं सर्वध्नुष्मतां पुर इति श्लाघं परां बिभ्रती ।
अशीर्वादपरम्परा चिरसकृद् --U---UU-U-UUU---U यामासम ॥२०॥

आजौ स्वेदच्छलेन ध्वजपटशिखया मार्ज्जतो दानपङ्कं
खड्गं क्षुण्णेन मुक्ताशकलसिकतिलीकृत्य --U-----U--UUUUUU- मत्तमातंगघातं
तद्गन्धाकृष्टसर्प्पद् बहलपरिमलभ्रान्तमत्तालिजालं ॥२१॥

आवबद्धभीमविकटभ्रुकुटीकठोरसंग्राम -UUU-UU-U---UU-UU ।

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--U-UU-UU ववल्लभभृत्यवर्ग्गगोष्ठीषु पेशलतया परिहासशीलः ॥२२॥

सत्यभर्त्तृव्रता यस्य मुखोपधानतापसी ।
परिहास् -U-------U-U- ॥ २३ ॥

----U- ज्ञः सकलरिपुबलध्वंसहेतुर्ग्गरीयान्
निस्त्तंशोत्खात घात श्रमजनितजडोप्यूर्ज्जितस्वप्रतापः ।
युद्धमतेभकुम्भस्थल UUUU--U--U---- श्वेतातपत्त्रस्थगितवसुमतीमण्डलो लोकपालः ॥ २४ ॥

आजौ मत्तगजेन्द्रकुम्भदलन स्फीतस्फुरद्दोर्युगो
ध्वस्तानेक रिपुप्रभाव व् यशोमण्डलः।
न्यस्ताशेषनरेन्द्रमौलिचरणस्फारप्रतापानलो
लक्ष्मीवन्समराभिमानविमलप्रख्यातकीर्त्तिर्नृपः ॥२५॥

येनेयं शरदिन्दुविम्वधवलाप्रख्यातभूमण्डला
प्राप्ते विद्विषताम् वधे प्रतिहत् [-] तेनाप --U----
UU-U-ढ (?) रि (?) म (?) [--] न्याः प्रणेमुर्ज्जनाः॥
लक्ष्मीसंगमकांक्षया सुमहती कीर्त्तिश्चिरं कोपिता ।
याता सागरपारमद्भुततमा सापत्न्यवैरादाहो
तेनेदं भवनोत्तमं क्षितिभुजा विष्णोः कृते कारितं ॥२६॥

तज्जनन्या महादेव्या श्रीमत्या कारितो मठः ।
धार्मिकेभ्य स्वयंदत्तः सुरलोकगृहोपमः ॥ २७ ॥

शंखेन्दुस्फटिकप्रभाप्रतिसमस्फारस्फुरच्छीकरं
नक्रक्रान्ति चलत्तरङ्गविलसत्पक्षिप्रनृत्यत्तिमि ।
राज्ञ्या खानितमद्भुतं सुतपसा पेपीयमानं जनै
स्तस्यैव प्रियभार्यया नरपतेः श्रीकोणदेव्या सरः ॥२८॥

यावच्चन्द्रकला हरस्य शिरसि श्रीः शार्ङ्गिनो वक्षसि
ब्रह्मास्येच सरस्वती कृत U---U--U- ।
भोगे भूर्भुजगाधिपस्य च तडिद्यावद्घनस्योदरे
तावत्कीर्त्तिमिहातनोति धवलामादित्यसेनो नृपः ॥ २९ ॥

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सूक्ष्मशिवेन गौडेन प्रशस्तिर्व्विकटाक्षरा ।
.... मामिता सम्यग्धार्म्मिकेण सुधीमता ॥ ३० ॥

Translation

There was the king *(nṛipa)* Śrī-Kṛishṇagupta[4] born in a good family, who was like a mountain in that he was having an army *(kaṭaka)* replete with thousands of elephants (the mountain has many valleys-*kaṭaka*), was a resort of a host of scholars (the mountain is inhabited by *vidyādharas* (a class of semi-divine beings known by that name who had magical powers), was firm and lofty and with his powerful arms having split the heads of the crowd of furious intoxicated elephants of his overgrown countless enemies, had amassed fame through great victories and thus was like a lion. He was like the ocean in that from him was born Harshagupta like the moon, *(śaśāṅka)*, who was endowed with (astute) knowledge of the arts *(kalā* the moon with its digits intact) but was devoid of (any) blemish (the moon is characterised by shadow).

That Śrī-Harshagupta was the one with the thick shower of the arrows being discharged from whose sturdy bow, bent at the proper time, discomfited (his enemies) and made them shed tears on seeing Lakshmī, ignoring them, resorting to him (that Harshagupta) as if he was Her (chosen) lord, and whose chest bore deep scars of wounds received from the weapons (of his enemies), which served as the written records of his victories achieved in the horrendous sacrifices i.e. battles.

His son was Srī-Jīvitagupta, a head-ornament of (foremost among) kings, who was the moon for withering the lotuses that were the faces of the ladies/wives of his proud enemies (lotuses wither when moonlight falls on them i.e. in the night). The scorching heat of his valour and fame was such

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that his enemies (unable to bear it) had to seek relief on the banks of waterways with cool and clear waters, on the banks of which elephants agitate the groves of palmyra trees and cut down the stalks of plantain trees and on the cool slopes of the mountain-streams with icecool waters, whose superhuman deeds are still dwelt upon with great wonderment even as did the leap of Pavanaja (Hanumān) from the slopes of Kōśavarddhana.[5] He fathered Srī-Kumāragupta even as God Hara (Śiva) who produced Sikhivāhana (God Subrahmaṇya, the one who has the peacock as his mount), His prowess *(śakti)* in battles was famed and who was (always) at the head.

By him (Kumāragupta) the army of Īśānvarmman, the moon among kings, which was (vast) like the milky ocean as it was destined to yield great wealth (Lakshmī) (for Kumāragupta), was churned by his own (Kumāragupta's) army which had as its parasol the rows of plantain trees blown about by the rising winds, numerous intoxicated elephants which by their fast movement were stirring up clouds of dust and sprays of water, serving as the Mandara mountain. He (Kumāragupta) was valiant and steadfast in observing truth. He went to Prayāga and entered the fire of (fed by) cow-dung as if it was the sacred water (of the confluence of the three rivers - *trivēṇī)* - there and was worshipped with flowers.[6].

That king's son was Dāmōdaragupta, by whom, just like by Dāmōdra (Lord Kṛishṇa had killed monstrous beings) the enemies were annihilated. He confronted the swelling cloud-like hosts of elephants of the Hūṇa army of the Maukharis and while battling with those elephants (in that Hūṇa army), fell unconscious and (having gone temporarily to heaven?) was greeted by the celestial damsels. By the pleasing soft touch of those damsels he was revived.[6] He had married off hundreds of virtuous, young and

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well-decorated brahmin girls after endowing *agrahāras* (as their dowry).[7]

From him was born, the son Mahāsēnagupta, the foremost among heroes. His victory in the battle with Susthitavarmmā[8] and the resultant glory which was like a garland of full blown jasmins and white-lillies is even now being sung by Siddhacouples, on their waking after slumbering in the shade of Nāga trees on the cool banks of the river Lōhitya[9].

From him, Mādhavagupta,[10] whose feet were worshipped by Srī (Goddess of wealth) was born just as Mādhava (Lord Kṛishṇa, the husband of Mā - Goddess Lakshmī, was born of Vasudēva and is served by Lakshmī). He was interested in (the employment of) his strength and power. He was at the head in battle and was the most praised as one at the head of good people, was the utmost in politeness. He was the chief among those who gave away their wealth (to deserving people), was the abode of Lakshmī (wealth), Satya (truth) and Sarasvatī (learning). He was the bridge of *dharmma*, and was constant. There was none like him on the earth as he was so well endowed with excellent qualities. He had *chakra* (discus); (the auspicious mark of *chakra* on his body as also the circle of the earth under his control in his hand). His Śārṅga (bow- Śārṅga is the name of the bow held by God Vishṇu) as its name implies was used to ensure the welfare and good for his friends (eliminating their enemies).[11] In the slaying of foes ..... people bowed (to him). After slaying powerful foes in battle, he concluded that there is nothing more to be done. That hero, with the desire to join Śrī-Harshadēva[12].....

His son is Ādityasēna, the head-jewel among kings, who is prosperous, whose sword is embellished with the dust of the pearls scattered when he smashed the foreheads of the choice elephants of his enemies.

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He acquired the fame of having crushed the enemies who confronted him, and bears the eminent reputation of being the foremost among archers....... in battle in the pretext of wiping off the mire resulting from the ichor oozing from the foreheads mixing with the dust of the pounded pearls scattered from the foreheads of the elephants (of the enemy) which were split by his sword, with the ends of the cloth of his banner........ (the smell of the ichor) on the (foreheads of the) elephants killed, attracting a swarm of bees, which got intoxicated (on drinking that ichor); and fencing fearsome battle which witnessed such knitting of eye-brows.... in the company of friends and (in the presence of) servants (he was) quite jovial.

(His wife) who is truthful and deeply devoted to her husband, who was deferential to whatever he uttered and with his[13] sword and demolished the armies of all his enemies, he might have become tired due to the exertions in the battle but his valour stayed as an established fact. In battle, the foreheads of intoxicated elephants .... who was *lōkapāla*. Protector of the earth - (the *lōkāpālas* are the divine regents upholding and protecting the earth from their station in each of the eight cardinal directions) having brought it under his white umbrella (sovereignty), who had (amassed) reputation and fame after annihilating the power and influence of his enemies with the strength of his arms which kept swelling by the exercise of his crushing the foreheads of the elephants (of his enemies). The fire of his abundant fame was such that he could place his foot on the heads of all kings without exception and he is endowed with wealth (who had Goddess Lakshmī as his consort) as also with well-known pure fame (*kīrtti* - deified fame) acquired (due to his victories) in battles. Thus it appeared that he had espoused both Lakshmī and Kīrtti, and seeing him more and more inclined towards

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Lakshmī, Kīrtti, as white and pure as of the light of the moon of the *Śarad* season got upset and because of her jealosy towards her (co-wife, Lakshmī) has retired beyond the oceans surrounding the earth (i.e. the king's fame had spread even upto and beyond the ends of the quarters)[14]

By that one (king) who is enjoying this earth this excellent mansion for (God) Vishṇu (has been) caused to be constructed.

By his mother, the great queen Śrīmatī, the *maṭha* shone white like the *śaṅkha* (conch), moon and crystal.

By his (the king's) beloved wife, Śrī-Kōṇadēvī, who practises penance, the tank, in which crocodiles move about, waves splash about and fishes dance about and (on the banks of which) birds dance and the waters of which are being drunk by the people, has been dug.[15]

So long as the crescent is on the head of Hara (God Śiva), Śrī (Lakshmī) on the chest of Hari, the earth on the expanded hood of *bhujagādhipa* (the divine serpent Ādiśēsha) and lightning stays imbedded in the inside of the clouds[16] till then the (above said) *kīrtti* (meritorious deeds or monuments) will stand eivdencing the fame of Ādityasēna[17]

This *praśasti* (eulogy or simply record)[18] full of difficult and sparkling words has been composed by Sūkshmaśiva, who is a wise and learned person, and who is very austere and is a Gauḍa.

Notes

1. The stone on which this inscription is inscribed, reportedly found in the village "Aphsaḍ or Aphsand, also called Jāfarpur" is now missing (See JF, Fleet, *CII*, III (Original edition), p.201).

2. This approximate date is given to this undated inscription on historical grounds, especially on the basis of Ādityasēna's father, Mādhavagupta having been stated to have struck up

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(subordinate ?) an association with Harshavarddhana (of Sthāṇvīśvara ?) and in consequence of the ascription of the year 66 cited in the Shahpur inscription of apparently the same Ādityasēna, to the Harsha era (i.e.) equating that date to 672-73 A.D. (*CII*, III, (Ibid.), p.210).

3. This family of rulers has been named Later Guptas (of Magadha) apparently on account of their names having the suffix, Gupta, even though the name of the last one in their family (Ādityasēna) with whom the present record is concerned did not have the Gupta suffix. However, there is no other evidence to link them with imperial Guptas of Magadha (cf. BVB Series, *The Classical Age,* p.76). The association of this family, with Magadha is also based on the fact that Ādityasēna's inscriptions that have become available are from Bihar (core Magadha) (Cf.*Ibid.*, p.75-76; 126-128).

4. As the geneaological account as recorded in this inscription starts with the *nṛipa* (king) Kṛishṇagupta, it is indicated that Kṛishṇagupta was the first in that family who with his army of elephants, had established himself in a regal position. As he is stated to have been only a *nṛipa* without any sovereign titles, he was probably only a subordinate.

5. Pavanaja (one born of wind) referred to, is evidently Hanumān of Rāmāyaṇa fame but he is not known to have taken the leap (to reach Laṅkā) from the mountain named Kōśavarddhana. Possibly the mountain Mahēndra in the southern extremity of India which served as the base for his taking the leap was also known as Kōśavarddhana (cf. *Ibid.*, p.205, n.2-3). However, one mountain Kōśavarddhana is mentioned in an inscription from Shērgaḍh (Kōṭa District, Rājasthan), (*IA*, XIV, p.45-48). It appears that the drafter of the inscription did not intend to state that the mountain Kōśavarddhana in the Rājaputana region had served as the spring-board for any leap of Hanumān, but had the intention of informing that Jīvitagupta started his campaigns from the region of that mountain. If the above inference about the location of Kōśavarddhana holds good, it will have to be concluded that the Later Gupta family to which Jīvitagupta belonged, was ruling in the Western Mālava region (cf. B.V.B. Series, *The Classical Age,* pp. 73-76; Devahuti, D, *Harsha A Political Study,* p.21). However Jīvitagupta's eulogy as given in this inscription does not refer to any campaign undertaken by him.

6. From this part of the inscription it can be inferred that the Maukharis had also inducted Hūṇas into their army when they had been defeated (See BVB Series, *The Classical Age,*

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p.39). This eulogy of Kumāragupta seems tô indicate that though he valiantly fought against Iśānavarman probably near about Prayāga (Allahabad), got ultimately killed and was cremated at Prayāga. However it is also possible that he was successful in the battle fought with Īśānavarman, which was fought elsewhere and as his sway consequently having got extended upto Prayāga, (cf. *Ibid.*, p. 68, 72-73). But it must be seen that this battle was not decisive as Kumāragupta's son, Dāmōdaragupta is also stated to have had to contend against the Maukharis (*Ibid.*, p.68, 72). It is noteworthy that in this case also there is a statement that he had died or become unconscious while battling with the elephants of the Maukharis. It is very curious that these boasts of those kings that they had fought with Maukharis do not refer to any sequels of these battles. It would appear that they fought these battles on behalf of another (probably a sovereign ruler) and the consequences of their success or failure was on their sovereign (The rising family of the Pushpabhūtis ? - See n.8 below).

7. This statement seems to justify the speculation made above that when records speak of land-grants having been made to *sa-brahmachāris* it evidenced the interest shown by the rulers to equip the *alumni* (bachelors) coming out of Vedic institutions with economical backing to establish themselves as pious householders propagating the Vedic culture, Dāmōdaragupta seems to have gone one step further and seen to it that they got good wives. Probably he did this meritorious act before he got killed while battling-with the Maukharis.

8. This Sushthitavarman was apparently the same as the father of Bhāskaravarman, who issued the Nidhanpur plates from his victorious camp in Karṇasuvarṇa (Gauḍa-dēśa). Susthitavarman and Bhāskaravarman have been understood to have been the rulers of Prāgjyōtisha in Assam. There is no definite information as to where Mahāsēnagupta was ruling, either in Māḷava or in Magadha. Prāgjyōtisha in Assam was quite far away from both Māḷava and Magadha. In between even Magadha and Prāgjyotisha lay the Gauḍa territory, possibly held by the powerful Saśāṅka at the time of Mahāsēnagupta. It is not conceivable that the political interests of Mahāsēnagupta and susthitavarman had clashed compelling Mahasēnagupta to invade the latter's territory. The statement in *The Classical Age* (p.73) that on his defeating Susthitavarman Mahāsēnagupta had annexed the Prāgjyotisha territory to his empire and that he succeded in bringing under his sway, at least for some time, the extensive dominions from Mālava to Bengal seems to be too farfetched. In the light of all this Mahāsenagupta's going to the banks of Lōhitya (Brahmaputra)

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and fighting with Susthitavarman defies any reasonable explanation. Possibly an explanation for this phenomenon lies in the statement in the records of Śrī-Harsha that he was the grandson of the union of Ādityavarddhana and his queen, Mahāsēnaguptādēvī and in the statement in Bāṇa's *Harshacharita* that two sons of the king of Mālava, named Kumāragupta and Mādhavagupta had been appointed to wait upon Rājyavardhdhana and Harshavarddhana (BVB Series, *The Classical Age*, p.73 n.1, 74). Mahāsēnaguptādēvī, afore-mentioned has been understood to have been a sister of Mahāsēnagupta "of the Gupta family of Magadha" (*BL*, p.189, n.3). From these references, as well as from the epithets applied to Prabhākaravarddhana by Bāṇa referring to his having been 'a lion to the Hūṇa deer" and "an axe to the creeper which is the goddess of Fortune (or sovereignty) of Mālava" *(The Classical Age*, p.74, 97) it appears that Mahāsēnagupta had at first struck up an alliance with Ādityavarddhana but later had become subordinate to Prabhākaravarddhana. Possibly his campaign to Assam and battle with Susthitavarman was in furtherance of the strategies of Prabhākaravarddhana or of his sons (cf. *Ibid.*, p.92). The present inscription does not tell about any other campaign undertaken by Mahāsēnagupta (cf. *Ibid.*, p.73-74).

9. Lōhitya is apparently the same as the Luhit, which name is sometimes applied to the Brahmaputra in part of its course through Assam and more particularly to the channel which separates the Mujuli island from Lakhimpur District" *(Imperial Gazetteer of India*, XVI, p.209). Apparently Mahasēnagupta's battle with Susthitavarman was fought on the banks of this river.

10. It has been suggested (see n.8 above) that this Mādhavagupta could have been the same as the one of the same name, who along with Kumāragupta, probably his elder brother, is stated to have taken shelter in the court of Prabhākaravarddhana in Bāṇa's *Harshacharita*. If it was so, there is no information on what had become of Kumāragupta and as to when and where Mādhavagupta succeeded his father, Mahēsānagupta.

12. In the light of what has been stated in n.8 and 10 above, this statement in the inscription that Mādhavagupta had done something (the continuation of this statement in the text has become unavailable due to damage to the plate) with the desire of forming a union with Śrī-Harsha, is enigmatic.

13. This start of the rigmarole of the tackling of the enemy elephants (which is seen to have been the main theme of the praise of each king figuring in this *praśasti*) after the reference to the wife of Ādityasēna suggests that the subsequent eulogy pertains probably to a son of Ādityasēna. If it was so, it will

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appear 'that it was he who built the temple of God Vishṇu, that Śrīmatī who built the *maṭha* was his mother, that the dear wife of the king Kōṇadēvī who constructed the tank was a second queen of Ādityasēna and that all these three were meant to be the *kīrtti* (the memorials intended to perpetuate the fame of) for Ādityasēna. See n.17 below.

14. Though as it is, the *praśasti* reflects that *kīrtti* or fame had left Ādityasēna, it is explained in the ensuing text that this personified *kīrtti* had left the king apparently she is thus pictured to have left Ādityasēna only to spread his fame uptil the end of the quarters.

15. The *maṭha* constructed by the dowager queen and the tank got dug by Kōṇadēvī, the dear wife of Ādityasēna were apparently adjuncts of the temple of God Vishṇu constructed by the ruler. This record does not state as to where the temple, *maṭha* and tank were built. The *pushkariṇi* (tank), the construction of which by the same Kōṇadēvī is evidenced by the Mandār Hill inscription of the same king must have been different from the one referred to here. (In this context one is reminded of the instances recorded in tenth century inscriptions which tell about tanks and water-reservoirs having been got dug for the quenching of the thirst of the departed souls by their dear ones). It is not possible to say if Koṇadēvī, the dear wife of Ādityasēna (this point is made clear in the Mandār Hill inscriptions), had a similar purpose in getting these two tanks dug. (See n.17 below).

16. The benediction as recorded here is unique among the records.

17. *Kīrtti* means fame, renown. It is also stated to refer to "a meritoirous work" "often interpreted as a building or temple" and also to the "fame of a dead person" (Sircar, D.C., *IEG.*, p.158). As the concerned text seems to be corrupt, it is not clear if it was the fame of Ādityasēna or the meritorious work done by him or the memorial in the form of a temple, *maṭha* and tank constructed for him was prayed to be everlasting. See n.15 above. Also see Mandār Hill Rock Inscription of Ādityasēna dealt with below. The concerned text of the inscription being ill-constructed and dubious, it cannot be definitely said if it was the fame of Ādityasēna or of the monuments in the shape of the temple, *maṭha* and tank which could have been constructed as memorials for Ādityasēna, whose longevity was prayed for.

18. *Praśasti* referred to an "eulogy" as also to an eulogistic inscription (*Ibid.*, p.257).

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No.44
DEOGARH INSCRIPTION OF ADITYASENA

Location : Deogarh[1], Santal Parganas

Date : C. 670 A.D.[2]

Script : Bengali[3]

Language : Sanskrit

King : Ādityasēna

Dynasty : Later Guptas of Magadha

Reference : Mitra, Rajendralal, *Jl. of The Asiatic Society of Bengal*, LII (1883), p.190-91; Fleet, J.F., *CII*, III, p.212-13 n.6

Text

Metre : V. 1-4 *Indravajrā*, V.5 *Anushṭubh*

शास्ता समुद्रान्तवसुन्धरायाः यष्टाश्वमेधाद्यमहाक्रतूनाम् ।
आदित्यसेनः प्रथितप्रभावो बभूव राजामरतुल्यतेजाः ॥१॥

माघ्यां विशाखापदसंयुतायां कृते युगे चोलपुराद्अपेत्य ।

महामणीनामयुतत्रयेण त्रिलक्षचामीकरटंककेन ॥२॥

इष्टाश्वमेधत्रितयेन दत्त्वा तुलासहस्रं हयकोटियुक्तं ।
श्रीकोषदेव्या सहितो महिष्या अचीकरत्कीर्त्तिमिमां स सर्व्वाम् ॥३॥

कृत्वा प्रतिष्ठां विधिवद्द्विजेन्द्रैः स्वयं यथा वेदपथं नरेन्द्रः ।
कल्याणहेतोर्भुवनत्रयस्य चकार संस्थां नृहरेः स एव ॥४॥

स्थापितो बलभद्रेण वराहो भुक्तिमुक्तिदः ।
स्वर्गार्थे पितृमातृणां जगतः सुखहेतवे ।
इति मन्दारगिरि प्रकरणम्

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Translation

There was the king *(rājā)*, Ādityasēna, the ruler of the whole earth bounded by the seas, who was renowned as one who had performed the great sacrifices *Aśvamēdha* and such, and whose power and splendour were like those of the celestials. In Kṛita-yuga, having come from Chōlapuram,[4] having performed three *Aśvamēdha* sacrifices with three ten (thirty) thousand jewels and three lakhs of golden *ṭaṅkakas*[5] and having performed the gift ceremony called *tulā-sahasra*[6] with a crore of horses,[7] he performed this meritorious deed *(kīrtti)*[8] in association with his chief queen śrī-Kōshadēvī.[9] Having got Nṛihari consecrated,[10] as per the regulations *(vidhi)* with the help of eminent brahmins just as he himself had established the adherence to the paths of (life as laid down in) the Vēdas[11] with the help of those eminent brahmins he constructed the establishment (temple for the above-stated God ?) for the welfare of the three worlds, on the day of Māghya coinciding with Viśākhā-pada[12].

By Balabhadra,[13] Varāha, who confers enjoyment (in this world) and (ultimate) emancipation, had been installed, for the attainment of heaven by his parents as also for (securing) happiness and good to (the people of the whole) the world.

This is the chapter of (pertaining to) Mandāragiri[14]

Notes

1. According to Rajendralal Mitra, Deogarh was in the Santal Parganas, (*op.cit.*, p.164). It appears that Deogarh is now the headquarters of the district with the same name in Bihar. The inscription dealt with here is on the right hand side pier in the porch of the temple of Vaidyanātha at Deogarh *(Ibid.*, p.190).

2. This approximate date is assigned to this undated inscription with reference to the Aphsaḍ inscription of the same king

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(Ādityasēna) dealt with above though the authenticity of this inscription has been questioned. (See *AR, Arch. Survey of India,* 1902-03, p.230).

3. Mitra says that the inscription is in the "Maithila character" (Mitra, *op.cit.*, p.190). According to J.H. Marshall it is "written in Bengali characters, perhaps 300 years old" *(A.R., Arch.Survey of India,* 1902-03, p.230). No facsimile of the inscription has been made available to enable one to check these statements. However the latter portion of the last but one line and the last line are stated to be in characters regular to the period of Ādityasēna *(Ibid.)*

4. This statement that Ādityasēna had come down from Chōḷapuram in Kṛita-yuga is typical of the traditional stories woven to highlight the sanctity of any place. Kṛita or Satya-yuga was the first of the four *yugas*, when men led a pure life. It lasted for 1,728,000 mundane years. It was succeeded by Trētā-yuga which lasted for 1,296,000 years. The next was Dvāpara-yuga which lasted for 864,000 years. Then the Kali-yuga, which started at midnight between 17 and 18 of February, 3102 B.C. (MW. *SED*, p.854 col.1) is to last for 432,000 years. The world is now passing through the Kali-yuga. The present inscription is apparently a fabrication of an author who was aware of the local traditions "that a Chōḷarāja was once cured from leprosy by bathing in the holy tank to the south of Mandāra Hill and that he selected this place as his residence and built a large city there" *(AR, ASI,* 1902-03, p.230) and of "the same fame for curing leprosy" also enjoyed by the famous *liṅga* of Vaidyanātha at Deoghar about 30 miles south of the Mandara Hill, and had also come to know about the Aphsaḍ inscription which tells about the construction of a temple of Vishṇu by one Ādityasēna and of a *saras*, (tank) by his queen Kōshadēvī, in the ancient period. He combined all these to concoct the story recorded in this inscription. Instead of saying that Ādityasēna of the Aphsaḍ inscription was the same as Chōḷarāja, he just said that he had come from Chōḷapuram. He avoided mentioning that Ādityasēna got cured of leprosy by bathing in the tank in the Mandara Hill complex. Obviously he had this intention of pointing out the sanctity enjoyed by the Mandara Hill complex, as specifically stated at the end of the inscription *(iti Mandāragiri-prakaraṇam)*, from the most ancient times. Though he had left these points unspecified, it appears that in his idea Ādityasēna had come down to Mandāra giri from Chōḷapuram and that it was at that

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place that he and his queen had constructed the temple for God Nrihari. It is not known, under what circumstances the stone containing this inscription was built into the temple of Vaidyanātha at Deogarh. (See *Ibid.*)

5. *Ṭaṅka.* It is stated that "the gold *ṭaṅka* used in worship may have been one *tolā* in weight, though gold *ṭaṅkas* of a higher weight are also mentioned by Phāru" (*JNSI,* XXII, p.197; also cf. Sircar, D.C., *IEG.*, p.336). It is not known if gold coins with the designation of *ṭaṅka* were in use in Eastern India as early as the seventh century A.D.

6. *Tulā-sahasra* is obviously what is otherwise referred to as *tulā-purusha,* one of the great gift ceremonies wherein gold or jewels equal in weight to that of the performer were weighed and gifted (to brāhmaṇas). Strangely enough, here it is stated that *tulā-sahasram* was performed with a crore of horses. (See *USVAE,* I, p.162).

7. By saying that Ādityasēna had performed three Aśvamēdha sacrifices and had made fabulous gifts, the fabricator of the inscription had tried to add colour to the personality of Ādityasēna. The other records of Ādityasēna dealt with above do not refer to any of these things.

8. The significance of *kīrtti* has been explained above.

9. Śrī-Kōshadēvī, given here as the name of the queen of Ādityasēna is obviously a mistake for Śrī-Kōṇadēvī, as is found mentioned in the Aphsaḍ inscription.

10. Nṛihari was the half lion-half-man form of God Vishṇu assumed by that God to eliminate the monster Hiraṇyakaśipu, who was trying to put an end to the life of his own son, Prahlāda, for, against his command he was exhibiting his deep devotion to God Vishṇu-Nārāyaṇa. But here, it is puzzling whether Nṛihari mentioned here just referred to God Vishṇu by that name or that the Nṛihari form of the God had been got sculpted and installed in a temple. It may be stated that as per the Aphsaḍ inscription only an abode for God Vishṇu was established (where, is not stated) that too by the king alone and the queen Śrī-Kōṇadēvī constructed only a tank. While, possibly the tank which was got dug at the queen's instance continues in existence even today and is famous as the *pushkariṇī* in the Mandāra Hill complex, the Archaeological Survey of India Report of Cunningham (Vol.VIII, p.130-137) refers only to vestiges of several temples in Mandāra hill. Nṛihari temple mentioned here might

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now be represented by one of those ruins. Now the question, as to whether the Nṛihari temple constructed jointly by Ādityasēna and his queen Kōṇadēvī was different from the one of God Vishṇu referred to in the Aphsaḍ inscription is insoluble. It can be stressed here that the inscription dealt with above is in the temple of Vaidyanātha, the name by which God Śiva is known, when, however, there is the statement at the end of the inscription that what is found recorded in it pertained to Mandāra-giri, the temple referred to can be deemed to have been constructed in the Mandara hill complex. If so, why this inscription was built into the temple of Vaidyanātha at Deogarh, is anybody's guess. (Cf.*A.R., Arch. Survery of India,* 1902-03, p.230).

11. The intended import of this verse is not clear. It seems that *kṛitvā* at the beginning of the verse and *vēdapatham* occurring in the same first half of the verse require to be corrected to *kṛitō* and *vēda-pathasya* respectively. Then the purport of the verse will be "just as the king had himself established the path of the Vēdas (i.e.) the institution for promoting the glory of the Vēdas (i.e. for arranging instruction in the four Vēdas) to pupils with the (help of) eminent brahmins he also set up the abode for (God) Nṛihari for the sake of the welfare of the world".

12. Fleet has translated *Māghya* as "the full-moon day of (the month) Māgha" and *viśākhā-pada-samyutāyām* as "coupled with the sign of (the lunar asterism) Viśākhā. It can be stated that such coincidence is impossible. The lunar month Māgha is so named as in that month the full-moon day coincides with the asterism Maghā, or in a staggering may combine with Āślēshā or Pūrva-phalguni. Hence it appears that Māghya and *Viśakha-pada* had some other significance. As this phrase, *Māghyām Viśākhā pada-samyutāyāṁ* just precedes *Kṛitē-yugē,* Fleet translated this passage as if it indicated that it was the particular day in Kṛita-yuga on which Ādityasēna had arrived at (place not specified) from Chōḷapura. However, it seems possible that this phrase referred to the day on which Ādityasēna had installed the image of Nṛihari in the above temple built by him.

13. This statement near the end of the inscription that (the image of) Varāha (the boar incarnation of God Vishṇu) was installed by Balabhadra, is stated to be in characters similar to those of the Aphsaḍ and other inscriptions of Ādityasēna, whereas the record of Ādityasēna, is inscribed just above this last verse in very late characters *(Ibid.).* Hence, apparently, both these inscriptions are not connected. Or it is also possible that

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the portion of the stone preceding this inscription recording the benefaction done by Balabhadra contained a different inscription of Ādityasēna, which the fabricator of the present record got erased and in its stead got his own concocted story of the events inscribed.

14. Mandāra-giri referred to here is obviously the Mandar Hill and its environs as known today (See *CII,* III (Fleet), p.211 and n.1). Obviously this statement had been inserted at the end of the inscription to inform that by being found built into the temple of Vaidyanātha at Deogarh one should not be misled to construe that this inscription pertained to this temple. There is no information on how this stone containing this inscription came to be built into this temple.

No.45
HONNUR INSCRIPTION OF VIKRAMADITYA I

Location	:	Honnur, Anagod Hobli, Davanagere Taluk, Davanager District, Karnataka
Date	:	Śaka 592, Regnal year 16 = 670 A.D.
Script	:	Early Kannaḍa
Langugage	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukyas of Vātapi
Reference	:	Rao, R.Rama (Krishna, M.H.)[1], *MAR.,* 1939, p.129-137.

Text

Metre : V.1, 3-5 *Anushṭubh*, V.2. *Āryā*

(Plate I)

जयत्याविष्कृतंविष्णोर्व्वाराहं क्षोभितार्णवम् ।

दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

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श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्त कल्याण परम्पराणांभगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेषमही भृतां चलिक्यानां कुलमलङ्क रिष्णोरश्वमेधावभृथस्नानप वित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति मण्डलप्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध परमेश्वरापरनाम धेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्य प्रियतनयः चित्रकण्ठारव्यप्रवरतुरङ्गमेणैकेनेव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजला स्वादनरसनाय मानज्वलदमलनिशितनिस्त्रिंशधारयावधृतधरणी भरभुजग भोगसदृश निजभुजविजित विजिगीषुः आत्मकवचा वमग्नानेकप्रहारः स्वगुरोः श्रियमवनिपतित्रितयान्तरिता मात्मसात्कृत्य कृतैकाधिष्ठिताशेषराज्यभरः तस्मिन् राज्यत्रये विनष्टानि दवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीम् ।
प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

स विक्रमाक्रान्तसकलमहीमण्डलाधिराज्यो विक्रमादि त्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानेव माज्ञापयति । विदितमस्तु वोस्माभिः द्वानवत्युत्तरपञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे षोडशे वर्त्तमाने काञ्चीपुरपश्चिमभागावस्थितमल्लियूर्ग्राममधिवसति महास्कन्धावारे वैशाखे पौर्णमास्यां मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये वेदवेदांग इतिहासपुराणधर्म्मशास्त्रपारगस्य अग्निष्टोमादिय ज्ञावभृथस्नान पवित्रीकृतगात्रस्य हारितसगोत्रश्यामाशर्म्ममार्दिं कृत्वा भारद्वाजानां गणङ्कबाळुङ्कदेमणङ्कश्च काश्यपानां कोनङ्कइडुम्बङ्क दूदङ्कनारणङ्कश्च आत्रेयानां मेर्रङ्कनागङ्करेवङ्कश्च कौण्डिन्यो नन्दङ्कः शाण्डिल्यः मसङ्कः गौतमः काडङ्कः कौशिकः कारिङ्कप्रभृतिभ्यो विंशद्ब्राह्मणेभ्यः गंगान्वयसम्भूतकलियंगा वतीर्णश्रीमाधवेन स्वदेव्या विक्रमादित्यस्याग्रजरणरागवर्म्मस्य प्राणसमदुहितया चाभिवाद्य विज्ञापनात् नेल्लिकुडिक्किरुवळेननवतिसागरतटा कस्याधस्थ दशार्द्धशतानिवर्त्तनव्रीहिक्षेत्रञ्च दत्तवान् आयुरैश्वर्यादीनां विलसित मचिरांशुचंचलमवगच्छद्भिः आचंद्रार्कधरार्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्विशेषं परिपालनीयमिति ।

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स्वन्दातुं सुमहच्छक्थम् ।
दुःखमन्यस्य पालनम् ॥
दानं वा पालनं वेति ।
दानाच्छ्रेयोनुपालनम् ॥३॥

उत्कञ्च भगवता वेदव्यासेन व्यासेन बहुभिर्व्वासुधा.......
........फलम् स्वदत्तां क्रिमिरिति ॥४॥

महासन्धिविग्रहिक्र श्रीजयत्सेनेन लिखितम् ।

श्रीभाग्यबलेन क्रितम्

Translation

[There is no *svasti* discernible at the beginning of record. Apart from this, the genealogical account given at the outset is almost similar to that found in the Maruñcha grant dealt with above].

That Vikramāditya-Satyāśraya-Śrī-Pṛithivīvallabha - mahārājādhirāja - Paramēśvara, who has overcome all the supreme rulers of the earth with his valour,[2] orders all. Let it be known to you:

By us, when five hundred and ninetytwo Śaka years had elapsed, and while the sixteenth year of (our) ever growing victorious reign is progressing and while residing at the camp in the village Malliyūr,[3] situated in the western part of Kāñchīpuram, on the day of the full-moon in the month of Vaiśākha for the increase in the merit and glory of (my) parents and of self

Nellikuḍi-kkiṛuvaḷena as also 50 *nivarttanas* of paddy field under (the irrigation of) the tank (known as) Navatisāgara taṭāka (tank)[4] has been given

on the supplication after (due) salutation by Śrī-Mādhava, descended from Kaliyaṅga,[5] and born in the Gaṅga dynasty and his consort, who is the daughter dear as his own life of Raṇarāgavarmman, elder brother of Vikramāditya[6]

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to twenty *brāhmaṇas*, (as follows)[7] Gaṇaṅka, Bāḷuṅka, Dēmaṇaṅka, of the Bhāradvāja-(gōtra)

Kōṇaṅka, Iḍuṁbaṅka, Dūdaṅka, Nāraṇaṅka of the Kāśyapa-(gōtra)

Mēraṅka, Nāgaṅka, Rēvaṅka of the Ātrēya-(gōtra)

Nandaṅka, of the Kauṇḍina (of Kauṇḍinya-gōtra) Māsaṅka, the Śāṇḍilya (of Śāṇḍilya-gōtra)

Kāḍaṅka, the Gautama (of the Gautama-gōtra) and Kāriṅka, the Kauśika (of the Kauśika-*gōtra*) and others headed by Śyāmā-śarmman of Hārīta-sagōtra, who is throughly versed in the *Vēdas, Vēdaāṅgas, the Itihāsas* (history epics), *Purāṇas and Dharmaśāstra* and further whose body has been sanctified by the *avabhṛitha* - bath (at the culmination) of the sacrifices like *Agnishṭōma*

[The grant is followed by the usual passage advising the protection of this grant considering it their own by (the succeeding) rulers. This is followed by the verse, *Svan=dātum su-mahach-chhakyam* etc., which is unattributed and two verses attributed to Vyāsa, the coordinator of the Vēdas (Vēda-vyāsa)

This is written by Śrī-Jayatsēna,[8] the *mahāsāndhi-vigrahika*

done (inscribed ?)[10] by Śrī-Bhāgya-bala.

Notes

1. M.H. Krishna was the Director of Archaeology in the erstwhile state of Mysore, who issued the concerned annual report. He has stated that 'the majority of the inscriptions have been, as usual, edited by Mr. R. Rama Rao, Assistant to the Director, under the Director's guidance and with the help of the Pandits'. (*MAR* 1939, p.2).

2. This phrase, was an addition to the eulogy of Vikramāditya I first found in the 'A New Grant of Chāḷukya Vikramāditya I, Śaka 591, year 15' (*EI*, XLII, p.1-5). This was included with further addition in the eulogies of the king in the charters issued in succeeding years, e.g. see Tembhurṇi plates discussed below.

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3. This Malliyūr, where Vikramāditya I had camped could have been the place of an inscription of Rājēndrachōḷa (dated in the year 1025 A.D.) known as Tirumalai in Peṭumbāṇappāḍi - Kkorai-vaḷi (*EI*, IX, p.229-33). A Malliyūr is also mentioned in an inscription of Vīrapāṇḍya (13th century) at Guḍimallūr, Walajahpet Taluk, North Arcot District (*A.R.Ep.*, 1905, No.418). This place seems to have also been known as Karavaḷi-Valliyūr, a village in Kalavaipparṟu in Paḍuvūr-kōṭṭam, as mentioned in the inscription at the same place (*Ibid.*, No.416, 419). It seems that the modern Guḍimallūr was known as Valliyūr or Malliyūr in ancient times and that then it was a trading centre (i.e.) Malliyūr in Perumbāṇappāḍi-kkaraivaḷi was possibly the same as Karaivaḷi-valliyūr which is nowadays known as Guḍimallūr. This Malliyūr is to the west of Kāñchīpuram.

4. On the face of it, it would appear that Nellikudi, Kiruvaḷe and Navati were three villages that were granted and in addition 50 *nirvarttanas* under Sāgar-taṭāka was granted. (It may be pointed out that Rama Rao himself was not sure about the readings of the names of the villages (*MAR*, 1939, p.136). This Sāgara reservoir, might have irrigated the fields in all the three villages or only the five tens *nivarttanas* as the phrase given runs *Sāgara-taṭāka syādhastha-daś-arddha-śata-nivarttana-vrīhi-kshētra-ñcha* (cf. *MAR*, 1939, p. 134-135, 136; Ramesh, K.V. *Chāḷukyas of Vātāpi*, p.121). It is likely that these villages granted were in the Western Gaṅga territory, and were intended to be granted to the said brahmins by the Gaṅga ruler Śrī-Mādhava but being a feudatory, he had them formally granted by Vikramāditya, his overlord by making a formal supplication to him (cf. Ramesh, K.V., *op.cit.*) Also compare with charters issued by the Pallavas.

5. *Gaṅgānvaya-sambhūta-Kaliyaṅg-āvatīrṇṇa* signifies that (Śrī-Mādhava) belonged to the branch of Gaṅga dynasty that had descended from Kaliyaṅga. This, Kaliyaṅga line is not found mentioned elsewhere. This much is clear that Śrī-Mādhava, was of Gaṅga extraction and had marital relationship with the Chāḷukya family. He was obviously a feudatory of the Chāḷukyas, who apparently assisted the latter in his campaign against the Pallavas.

6. Raṇarāgavarmman, might have been a title assumed by Chandrāditya, who is mentioned as the elder brother of Vikramāditya in the Nerur and Kochre plates (see above) and two other epigraphs or was a different elder brother of Vikramāditya I, (the first Chāḷukya to assume that title, Vikramāditya) (Cf. Ramesh, K.V., *op.cit.*, p.116-17, 121). The name of his dear daughter, who was married to Śrī-Mādhava is not mentioned. Obviously the phrase *sva-dēvyā* given with reference to her cannot be understood as indicating that she was the consort of Vikramāditya (he was her paternal uncle).

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7. While it is stated that the intention was to make the grant to twenty brahmins, it is not understood why only fifteen were named and listed. Though it can be assumed that Śyāmā-śarmman named as the leader *(ādiṁ kṛitvā)* was included in the intended twenty *brāhmaṇas* and the remaining four were accounted for in the etc. *prabhṛitibhyō* found at the end of the list, it is intriguing as to what prevented their names being given. One explanation could be that these four were yet to be identified. From the fact that only Śyāmā-śarmman is stated to have possessed eminent qualifications, it also appears that the other fifteen were his assistant-dependants or that their only qualification was that they were brahmins. It is also to be noted that the surname Śarmman is also appended only to his name and from the suffixing the letter *ṅka* to the name of the rest of the brahmins mentioned, it would appear that the first was the preceptor and the rest were his pupils. The significance of the suffix, *ṅka* is not ascertainable (Cf. Vikramāditya being referred to as Vikramāṅka in *Vikramāṅka-dēva-charita* of Bilhaṇa; *Vikra-māṅkābhyudaya* of Bhūlōkamalla).

8. The name Jayatsēna is apparently the same as Jayasēna, the name of the officer who figures in the same capacity in the Tembhurṇi and Gadvāl plates of this king. Jayasēna, whose official designation is not cited, who figures as the writer of the Kurnool plates, was also probably, the same as above.

No.46
NAVSARI PLATES OF SRYASRAYA SILADITYA

Location	:	Navsārī, Navsari Division (Baroda State)
Date	:	[Kalachuri] 421=671 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Śryāśraya Śīlāditya-yuvarāja
Dynasty	:	Chāḷukyas of Gujarat
Reference	:	Hultzsch, E, *EI,* VIII, p.229 f; Mirashi, V.V., *CII,* IV, p.123-127.

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ॐ स्वस्ति ॥ जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवं दक्षिणोन्न तदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षण प्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलिक्यानामन्वये निजभुजबल पराजिताखिलरिपु महिपालसमितिरामयुधिष्ठिरोपमान सत्यविक्रमः श्रीपुलकेशिवल्लभः । तस्य पुत्रः परममाहेश्वरमातापितृ श्रीनागवर्द्धनपादानुध्यातश्रीविक्रमादित्यसत्या श्रयपृथिवीवल्लभ महाराजाधिराजपरमेश्वरभट्टारकेणानिवारितपौरुषाक्रान्त पल्लवान्वयेन ज्यायसा भ्रात्रा समभिवर्द्धितविभूतिर्द्धरा श्रयश्रीजयसिंहवर्म्मा ॥ तस्य पुत्रः शरदमलसकलशशधरमरीचिमाला वितानविशुद्धकीर्त्तिपताकाविभासितसमस्त दिगन्तरालः प्रदाता राजराज इव रूपलावण्यसौभाग्यसम्पन्नःकामदेव इव सकलकलाप्रवीणः पौरुषवान्विद्याधरचक्रवर्त्तीवश्याश्रयश्रीशी लादित्ययुवराजो नवसारिकामधिवसन् । नवसारिकावास्तव्यका श्यपसगोत्रागोमिस्वामिनः पुत्रः सामन्तस्वामी ॥ तस्य पुत्रः । मातृस्थविरः । तस्यानुजभ्रातुः किक्कस्वामिनः शिष्याय भोगिक्कस्वामिने अध्वर्य्युसब्रह्मचारिणे बाहिरिकाविषयान्तर्ग्गत कण्हवलाहारे आसट्टिग्रामं सोद्रंगं सोपरिकरं उदकोत्सर्ग्गपूर्व्वं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये दत्तवान् । वाताहतदीपशिखाचञ्चलां लक्ष्मीमनुस्मृत्य सर्व्वैरागामिनृपतिभिधर्म्मदा योनुमन्तव्यः ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

माघशुद्धत्रयोदश्यां लिखितमिदं सान्धिविग्रहिकश्रीधनंजयेन संवत्सर शतचतुष्टये एकविंशत्यधिके ४०० २० [१] ॥ ॐ ॥

Translation

[The introductory portion describing the family of Chalikyas is similar to the corresponding portion in the other charters of the Western Chāḷukyas]

In that family of Chalikyas (was) Pulakēśi-Vallabha, who was comparable to Rāma and Yudhishṭhira in the assembly of kings, who had vanquished the host

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of all enemy kings with the strength of his arms and who was truly valiant.

His son was Dharāśraya-Srī-Jayasiṁhavarmmā, whose prosperity and stature had been well-favoured and promoted by his elder brother Śrī-Vikramāditya-Satyāśraya-Pṛithivī-vallabha mahārājādhirāja-paramamāhēśvara-bhaṭṭaraka, who was a paramamāhēsvara[2] who meditated on the feet of his parents as also of Śrī-Nāgavarddhana,[3] who with his irresistible (*anivārita*)[4] valour has overcome the Pallava family.

His son, Śryāśraya-Śrī-Śīlāditya-yuvāraja,[5] who has ornamented all (the earth upto) the four quarters by planting therein the banners of his pure fame which resembles the string of the rays of *Śaśadhara* (moon) of the autumnal sky, who is a handsome personality like Kāmadēva (Cupid), who is proficient in all the arts, manly and valiant like Vidyādhara-chakravartti

While residing at Navasārikā, he has given the village Āsaṭṭi[6] in Kaṇhavalāhāra-vishaya[7] included in Bāhirikā-vishaya[8] along with *udraṅga and uparikara,*[9] through due libation of water, to Mātṛiśvara, son of Sāmanta-svāmin, who was himself the son of Āgōmi-svāmin who hails from Navasārikā and to his younger brothers Kikka-svāmin and to Bhōgikka-svāmin, all of whom were *adhvaryyu*- brahmachāris[10] for securing and augmentation of merit and glory to (their) parents and self.

[This is followed by a request to future kings to honour this gift and one of the usual verses cited in this context]

This has been written on Māgha śuddha trayōdaśī in the year 421 by *sāndhi - vigrahika* Śrī - Dhanañjāya.

Seal : Śrī-Aśraya : (Śryāśraya :)

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Notes

1. In consideration of the statement in the record that Dharāśraya-Śrī-Jayasiṁha-varmma, the father of Śryaśraya-Śrī-Śilāditya-yuvarāja, who issued this charter was favoured by Chālukya Vikramāditya (I), his elder brother, Mirashi has rightly concluded that the year cited in the record, Māgha śuddha 13 year 42 (though these details are insufficient for verification) was compared to January 28, 671 A.D. (*CII*, IV, p.124).

2. *Parama-māhēśvara* signified that the person referred to as such was a devotee of God Śiva. The devotion of the Chālukyas to God Śiva, in spite of the records opening with a benedictory verse bringing out the glory of the Varāha incarnation of God Vishṇu and stating that they had obtained the boar insignia as a favour of God Nārāyaṇa, is evidenced in several other charters of this family (See Ramesh, K.V., *op.cit.*, p.114-15).

3. It is noteworthy that here, Nāgavarddhana figures along with his parents as one at whose feet Vikramāditya (I) was meditating. Possibly he was that king's guru or preceptor (*Cf. CII*, IV, p. 124 and n.2). However see n.5 under the 'Mudgapadra Grant of Śryāśraya Śīlāditya' dealt with above. Also see Ramesh, K.V., *op.cit.*, p.119-120.

4. *Anivārita*, (i.e.) who had not been stopped (in his progress) was also a title of Chāḷukya Vikramāditya I (also of II).

5. This styling of Śryāśraya-śrī-Śīlāditya, as a *yuvarāja* might indicate that he was serving his father Dharāśraya-Śrī-Jayasiṁhava-rmmā who was still alive and in full charge of the administration, though exalted in status having been recognised as the heir-apparent or that this title persisted to be attached to this name even after his gaining full control of the royal status on the retirement or death of his father. It is to be noted that Śīlāditya issued this charter on his own without seeking the permission of his father (cf. *CII*, IV, p.1x. It is pointed out that the Manor plates of Jayasiṁha evidence that Jayasiṁha was still in charge of the kingdom even upto 691-92 A.D. Śaka 613).

6. Āsaṭṭi-grāma has been identifed with the present Astgām, seven miles east-south-east 1/2 south from Navsārī (*EI*, VIII, p.231; Also *Ibid.*, XIV, p.198; also see *CII*, IV, p.124 n.6).

7. Kaṇhavala may be identical with Kanhī at 21°00' L 73.05 long (*Gazetteer of India and Pakistan*, p.576 col.2).

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8. Bāhirikā-vishaya as indicated by its name, was apparently the *vishaya* (a district - like territorial division) on the outskirts of the kingdom. Kaṇha-vala-āhāra vishaya (as pointed out above) must have been one of the fiscal units/divisions included in the Bāhirikā-vishaya.

9. What is written in the inscription as *sa-parikaram* must be correctd to *-s-ōparikaram* (i.e.) along with *uparikara* i.e. extra-taxes or levies.

10. The text of the inscription stating as to whom the grant was made, runs as follows: *Navasārikā-vāstavya-kāśyapa- sagōtra. Ā gōmisvāminaḥ, putraḥ, Sāmanta-svāmī tasya putrāya Mātṛisthavira tasy=ānuja bhrātrē Kikka-śvāminaḥ Bhōgikka-svāminē-adhvaryyu - brahmachāriṇē.* Hultzsch and Mirashi suggested several amendments to the words in this passage and translated the passage as referring to the grant having been made only to Bhōgikkasvāmi. In this exercise it will be seen that the inclusion of Matṛisthavira in the context was unnecessary. Hence it appears that the above passage can better be recast as follows: *Matṛi-sthavirāya tasy-ānuja-bhratṛi Kikka-svāmi-Bhōgikk-svāmi-adhvaryyu-brahmachāribhyaḥ.* The translation as given above is based on this emended text.

11. *Adhvaryyu* is stated to refer to a priest who 'had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it. While engaged in those duties, (he) had to repeat the hymns of the Yajur-vēda; hence that *Vēda* itself is also called *Adhvarya* (MW, *SED,* p.24 col.1). In the context of the present inscription, the mention of *adhvaryyu - brahmachariṇē* at the end after the mention of the name Bhōgikkasvāmi might have been meant to specify that all the three brothers were adherents of Yajurvēda (which interpretation will be based on the emendation of *brahmachāriṇē* to *brahmachāri-bhyaḥ)* or that the last one, Bhōgikhasvāmi was specially trained and equipped to officiate as an *adhvaryyu* priest in sacrifices and that he was a *brahmachāri* (unmarried).

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No.47
LUNSADI PLATES OF SĪLĀDITYA II - B

Location	:	Lunsaḍī[1], Mahuva Pargana, Gohilvāḍ prant, Gujarat
Date	:	[Gupta] Saṁvat 352 = 671-72 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Śīlāditya[2] II
Dynasty	:	Maitrakas of Valabhī
Reference	:	Buhler, G, *IA*, XI, p.305 f.

Text

Metre : V. 1 and 3 *Anushṭubh*, V.2 *Indravajrā* ;

ॐ स्वस्ति विजयस्कन्धावारात् मेघवेनवासकात् . . . . . .
. . . .
. (Untill here the text is same as in the earlier grant dt. Saṁ.346) द्विषतां परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितम् यथा मया मातापित्रोः पुण्याप्यायनाय आनन्दपुरविनिर्ग्गतवल भीवास्तव्यत्रैविद्यसामान्यगार्ग्यसगोत्रअध्वर्य्युब्राह्मण किक्ककपुत्र ब्राह्मणमगोपदत्तद्वीनाम . . य सुराष्ट्रेषु जो शँल्यासास्थल्यां धूषाग्रामे क्षेत्रं द्विखण्डावस्थितं पञ्चाशदधिकभूपा दावर्त्तशतपरिमाणं यत्रैकं खण्डं दक्षिणसीम्नि कुटुम्बिवावकप्रकृष्टं विंशत्यधिकभूपादा वर्त्तशतपरिमाणं यस्याघाटनानि पूर्व्वतो देवशर्म्मसत्कब्रह्मदेयक्षेत्रं दक्षिणतः डाण्डासग्रामसीम अपरतः जज्ज्यल्लकसत्कक्षेत्रं उत्तरतः जज्ज्यल्लकसत्कक्षेत्रमेव एवमिदमाघाट नविशुद्ध क्षेत्रं सोद्रंगं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुदकातिसर्ग्गेण धर्म्मदायोतिसृष्टः यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कर्षतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे

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वर्त्तितव्यमागामिभद्रनृपतिभिरस्मद्वंशजैरन्यैर्व्वा अनित्यान्यै- श्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरय- मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलं ॥१॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥२॥

षष्टिंवर्षसहस्राणि स्वर्गेतिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र राजपुत्र ध्रुवसेनः ॥ लिखितमिदं सन्धिविग्रहाधिकृत दिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥

सं ३५२ भाद्रपद शु १ स्वहस्तो मम ॥

Translation

This charter was issued from the station at Mēghavēna,[3] the victorious camp.

[After delineating the genealogy of the Maitrakas upto the extolling of Kharagraha II as Dharmma himself, in almost identical terms with the earlier charters, this charter continues the praise of the achievements of Kharagraha II]

He (Kharagraha) was one who proclaimed the glory of his dynasty by restoring and reinstatuting (just approving and in some case adding to) the *dēva-brah madēyas*, which had been disrupted and resumed by earlier rulers due to lust and greed, thus pleasing the three worlds and unfurling aloft the white banner of righteousness *(dharma)* and (further) by a continuous grant of fees *(mahōddrangādi)* etc. to *dēvas* (Gods/temples) and brāhmaṇas *(dvijas)* earning praises for his generosity, which fame reached even the ends of the quarters all of which acts earned him the second name Dharmmāditya.

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The son of that Kharagraha's elder brother, Śīlāditya, Śīlāditya, whose fame, which was radiantly full like the moonlight which excites the bunches of lilies to gloriously blossom, who was the lord of the areas of the earth, which is marked by the range of Vindhya mountains, which is glorious like the breasts (of women) with their summits darkened by the clouds resting on them resembling the nipples of those breasts smeared with the paste of ground *aguru* (a scented wood of the class of sandal-wood) is *parama-māhēśvara* Śīlāditya (both father and son had assumed identical names at coronation)[4] who is pleasing like the moon *(prālēya-kiraṇa* - one with snow cool rays) but has all *kalās* together and intact as he possesses the knowledge of all the arts and sciences *(kalās)* together, whose fame keeps expanding upto the limits of the quarters (upto the mountains encircling earth), who like the cub of the lordly lion, is dominating the royal domain of the forest-region of the mountain,[5] who like the one (God) who has the peacock as his banner (God Kārttikēya) is adorned with a beautiful tuft of hair on his forehead, extrodinarily strong and powerful, who like the Śarad season, (on the onset of which the lingering clouds of the preceding rainy season scatter away), has split the heads of (his enemies') elephants and made the armies (of those enemies) disperse and fleet, the splendour of whose fame is like that of the rising sun, who makes the lotuses blossom and gobbles up darkness in that it has made the faces of his subjects blossom with pride and also devour the lives of his enemies[6] who (dare to) confront him (in battle). Upto here no text is given].

That Śīlāditya is well and orders all: Let it be known to you:

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That for the augmentation of merit to my parents, by me, the area of agricultural land *(kshētram)* in the village Dhūshā in Jō.ṅśalyāsā-sthalī[7] in Surāshtṛas, totalling one hundred and fifty *bhūpāḍāvarttas*, split into two parts (plots), of which one part, measuring one hundred and twenty *bhūpādāvarttas*, the *prakṛishṭa* of *kuṭumbi* Bāvāka in the southern quarter (of the above said village) and a plot of land having 120 *pādāvarttaparimāṇam*, both of which have the following boundaries : on the east the *brahmadēyam* field, the *satka* of Dēvaśarmmā, on the south, the boundary of the village Ḍāṇḍāsa, on the west and north the field, the *satka* of Jajjyallaka, these fields[8] with well-defined boundaries have been granted as *dharmmadēya* [with the rights and privileges, the list being identical with the lists found in the other charters of this dynasty, it is noteworthy that it is stated that from the granted land the *dēva-brahmadēya*, as was already in enjoyment was excepted] to brāhmaṇa Magōpadattaīnāma son of brāhmaṇa Kikkaka, an *adhvaryyu* [9] belonging to Gārggya-sagōtra, common to three Vēdas[10] hailing from Valabhī having emigrated from Ānandapura[11]

[The usual admonitions against obstruction of the donees' enjoyment of the land under the tenure of *brahmadēyam*, appeal to future rulers of the area to protect the grant and the identical three of the usual verses in this regard without attribution follow.]

Here the *dūtaka* is *rājaputra* Dhruvasēna[12]

This has been written by *divirapati* Śrīmad-Anahila, son of *sandhi vigrahādhikṛita divirapati* Śrī-Skandabhaṭa

Saṁ 352 Bhādrapada śu.1

This is my own hand.

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Notes

1. That the set of copper plates containing this charter was found at Lunsaḍī, is revealed by Dr. Bhandarkar in his list (*EI*, Appendix, to Vols. XIX to XXIII, No. 1357). He further informs that the plates had been deposited in the Bhāvnagar Museum.

2. This Śīlāditya was only the second ruler of that name, who is reflected to have succeeded in the rulership in the dynasty. His father, another Śīlāditya, has been mentioned in the dynastic account only by virtue of his having been the father of the ruler who issued this charter, and not because he had any place in the list of succession. But the numbering of this ruler as the third, here, is in conformity with Bhandarkar's numbering to avoid confusion.

3. Mēghavēna has been understood as Mēghavaṇa and doubtfully identified with the modern Meghāvēdar, three miles south west of Sihōr by Virjee KK (*op.cit.*, p.306)

4. See Virjee KK (*op.cit.*, p.85, 90, 94).

5. Even Ḍērabhaṭa, the son of Śīlāditya, the brother of the grandfather of Dharasēna (IV) is stated to have been the ruler of the region of the mountains Sahya and Vindhya and the present record reflects that his sons who succeeded him from the youngest to the eldest (of the three sons mentioned in the records) were still the rulers of this region (only ?). It seems possible that the most powerful of the Maitrakas, *Chakravartti* Dharasēna IV had installed a cousin of the collateral branch of his family in the Vindhya regions on conquering it, just as Pulakēśin II had done in the case of Vēṅgī, or it is also likely that the collateral branch had been holding the Vindhya region even before this time of Dharasēna IV and when Chāḷukya Vikramāditya I in about 655 A.D. conquered Gujarat by defeating Dharasēna IV or his successor and installed his brother Jayasiṁhavarman as ruler of Gujarat (thus signalling the extinction of the main line of Maitrakas at Valabhī), the branch of the Maitrakas at Vindhya became the one branch of Maitrakas continuing in existence as rulers. As these rulers claim to have issued charters from victorious camps, it seems possible that they were not left in peace there. From the fact that this charter says that Dhruvasēna III succeeded Dērabhaṭa and he was succeeded by his elder brother and he in turn was succeeded by his own elder brother's son, there might have been a continuing internal strife among the sons of Ḍērabhaṭa. It is possible that Mēghavēna, the victorious camp from which Śīlāditya (III ?) issued the present

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charter, has to be sought in the Vindhya or neighbouring regions (cf. Virjee, K. *op.cit.*, p.87-88).

6. While the context of the mention of the *prālēya-kiraṇa* (moon) and Śikhaṇḍikētana (God Kārttikēya) while describing the accomplishments of Śīlāditya (III) is not very clear, the statement about his advent was comparable to the onset of Śarad is well -conceived. On the onset of Śarad in succession to Varshā (rainy season), the clouds that were thickly occupying the skies till then get disperesed and similarly the advent of the king into battle resulted in the destruction and dispersal of the cloud - like elephants of his enemies. Śarad is also conceived as a season for war without any hindrances from meteorological factors.

7. The *sthalī* in which the village involved in the grant, Dhūshā (which has not been identified) was situated, is not clearly readable.

While it is stated that the grant was of two fields only one field is described with its boundaries. The second one which must have measured thirty *pādāvarttas* has been omitted mention and description. It is stated that the first field measuring one hundred and twenty *pādāvarttas* in the southern quarter of the village Dhūshā was a *prakṛishṭa* of *kuṭumbi* Bāvaka. It can be inferred that *prakṛishṭa* had any meaning other than being owned. As mentioned earlier the import of the word *satka* is also obscure. Here they are cited as they are.

8. It is stated in the record that in the village Dhūshā, the agricultural land amounted to 150 *bhūpādāvarttas* in area was split into two plots. The record goes on to describe the boundaries of only one plot containing an area of 120 *bhūpādāvarttas* and states that (this) plot *(kshētram)* was granted with the usual rights and privileges. Apparently the rest of the land (i.e. 30 *bhūpādāvarttas* was not granted (cf. *IA*, XI, p.305).

9. *Adhvaryyu* is stated to have been a functionary in a sacrifice, arranging the altar while reciting the hymns of the Yajurvēda without interruption or mistake. Consequently *adhvaryyu* as qualifying the *brāhmaṇa* Kikkaka, the father of the donee, whose name is not clear, might be taken to have meant he was an adherent of Yajurvēda. It is also possible that he was a specialist in the function of an *adhvaryyu* in sacrifices (see MW, *SED.*, p. 24 col.2).

10. Here it seems to be clear that it was Gārggya-sagōtra which was common among adherents of the three Vēdas *(trai-vidya-sāmānya)* as *Valabhī-vāstavya* is seen to intervene between the

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mention of *Ānandapura-vinirggata* and *trai-vidya-sāmānya Gārgya--sagōtra*.

11. Ānandapura has been identified conjectuarally with Vaḍnagar (*IA*, XI, p.305).

12. This *rājaputra* (prince) Dhruvasēna might have been the son of Śīlāditya II and might have succeeded his father with the same title Śīlāditya. It is also likely that he was a prince different from the Śīlāditya who succeeded his father Śīlāditya II and that he had no other place in the line of succession (cf. Virjee, K.K. *op.cit.*, p.90).

No.48
TEMBHURNI PLATES OF VIKRAMADITYA I-A

Location	:	Tembhurṇi,Shola pur District, Maharashtra
Date	:	Śaka 594, Regnal Year 17 = 672 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukyas of Vātapi
Reference	:	Thosar, H.S. and Hingmire, A.A., *JESI*, X, p.10-14; Krishṇan, K.G. *Ibid.*, p.61-62

Text

Metres: V. 1 and 7-10 *Anushṭubh;* V. 2-5 *Āryā;* V. 6 *Vasantatilakā.*

ॐ स्वस्ति ।

जयत्याविष्कृतं विष्णोर्व्वराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

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श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णो रश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलके शिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डल प्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्यपौत्र स्समरसं सक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्य प्रियतनयश्चित्र कण्ठाख्यप्रवरतुरंगमेनैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजला स्वादनरसनायमान ज्वलदमलनिशितनिस्त्रिंशधारयावधृतधरणीभरभुजगभोग सदृशनिज भुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारस्स्वगुरोश्श्रियमवनि पतित्रितयान्तरितमात्मसात्कृत्य कृतैकाधिष्ठिताशेषराज्य भारस्तस्मिन् राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान्॥

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीम् ।
प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

अपि च ।

मृदितनरसिंहयशसा विहितमहेन्द्रप्रतापविलयेन ।
नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेन जितम् ॥३॥

कृतपल्लवावमर्द्दं दक्षिणदिग्युवतीमात्तकाञ्चीकः ।
यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभेन जितम् ॥४॥

वहति स्वमर्थवन्तं रणरसिकः श्रीमदुरुबलस्कन्धः ।
यो राजमल्लशब्दम् विहितमहामल्लकुलनाशः ॥५॥

दुर्लंध्यदुष्करविभेदविशालशला दुर्गाधदुस्तरबृहत्परिखापरीता ।
अग्राहि येन जयतेश्वरपोतराज्यं काञ्चीव दक्षिणदिशः
क्षितिपेन काञ्ची ॥६॥

स विक्रमाक्रान्तसकलमहीमण्डलाधिराज्यो विक्रमादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानाज्ञापयति ॥ विदितमस्तु वोस्माभिः चतुर्नवत्युत्तरपंचशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयसंवत्सरे सप्तदशे वर्त्तमाने चोळविषये प्रवेशतोत्कटविजयस्कन्धावारे विराजमंग

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लोत्तरपार्श्वावस्थितदशणूकग्राममधिवसति ज्येष्ठपौर्णमास्यां चंद्रग्रहण वर्त्तमाने शांडिल्यसगोत्रस्य ऋग्वेदयजुर्वेदविदे दुर्ग्गशर्म्मणे शांडिल्यसगोत्रस्य विष्णुशर्म्मणे विनयादित्यविज्ञापनया परियण्डग्रामस्योत्तरपार्श्वे पिप्परिगखेटग्रामो दत्तः । तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरा रोग्यैश्वर्यादीनां विलसितमचिरांशुचंचलं अवगच्छद्भिराचन्द्रार्कधरार्णव स्थितिसमकालं यशश्चिचीषुभिस्स्वदत्तिनिर्विशेषं परिपालनीयं उक्तञ्च भगवता वेदव्यासेन॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥७॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥८॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥९॥

चलुक्यवंशजातस्य पल्लवान्वयनाशिनः ।
सर्व्वानिवारिताज्ञस्य शासनं शासनं द्विषाम् ॥१०॥

महासान्धिविग्रहिकश्रीजयसेनेन लिखितमिदं शासनम् ।

Translation

A

[The initial portion of the charter tracing the genealogy and describing the exploits of the king upto the verse starting with *'raṇaśirasi'* is almost identical with the corresponding part in the other charters of this king. Here it continues the praise of the king as follows].

Verse 3 Further, Victory has been achieved by the lord Śrī-vallabha (the lord of Śrī-wealth) who has wiped off the fame of Narasiṁha, has caused the reputation of Mahēndra to get dissolved from its solidity and has conquered Īśvara by angrily looking at Pallava Īśvaravarman (with) his eyes.[1]

Verse 4 (Again) victory has been achieved by that Śrī-Vallabha who crushed the Pallava (bed of tender

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sprouts) (lying on which) and seized Kāñchī (girdle of the young damsel) that was the southern quarter even though he has already been intensely enjoying Śrī (the Goddess of wealth and prosperity)[2].

Verse 5 That Raṇarasika (one who relishes fighting battles) with his massive, broad shoulders, has justified (his title) Rājamalla (one who wrestles successfully with kings or the lord of wrestlers) by having destroyed the family of Mahāmalla[3]

Verse 6 By him the kingdom of Īśvarapōta was captured following his victory (in battle) and (the latter's capital) Kāñchī, with its unsurmountable and unbreachable broad ramparts and a spacious moat which could not be fathomed nor forded surrounding it, was seized as if it was the girdle of the lady, that is, the southern direction.[4]

That Vikramāditya-Satyāśraya-Śrī-Pṛithivī-vallabha[5] -mahārājādhirāja-paramēśvara, who has overrun all the great kingdoms through his valour and strength, orders all (as follows). Let it be known to you:

By us, when five hundred ninetyfour years of Śaka era have elapsed, in the seventeenth year and Vijaya year of our ever growing victory (victorious reign) after entering the Chōḷa-vishaya, and while staying in the victorious camp at Daśaṇūkā village situated at the northern direction of Virājamaṅgala[6] during the currency of the lunar eclipse on the day of Paurṇṇamāsī in the month of Jyēshṭha[7], the village, Pippariga-khēṭa[8] to the north of the village Pariyaṇḍa[9] has been given on the supplication, of Vinayāditya,[10] to Durgga- śarmman, who was a scholar of Ṛig vēda and Vishṇu-śarmman, who was a scholar of Yajurvēda and both of whom belonged to Śāṁḍilya-sagōtra[11].

[The above statement of the grant is followed by the usual exhortation to the future rulers of the area

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to protect the grant as if it was their own grant and three of the usual verses with the same import attributed to Vyāsa, who codified the Vēda].

This charter of (issued by) the one who was born in the Chālukya dynasty who destroyed the Pallava family and whose orders are unrestrained, is a directive and order to the enemies (to see to its execution and protection).

This charter has been written by *Mahāsāndhi - vigrahika* Śrī - Jayasēna.

Notes

1. This verse can be interpreted as referring to Śrī-Vallabha (Vikramāditya) effacing the glory (and thereby the disgrace) of the Chāḷukyan capital having been invaded and occupied by Narasiṁhavarman I (by his own invasion and occupation of the Pallavan capital during Narasiṁhavarman's 'grandson's reign', as also his blotting out the that Narasiṁhavarman's. His son Mahēndṛavarman II must have felt over the achievement of his father (when), that Śrī-vallabha achieved victory over Īśvara (Paramēśvaravarman I) just by the show of his (angry) eyes (Cf. *IA,* VI, p.77 n). It has been stated that *nayana* can better be emended to *naya* or *nīti* - polity or diplomacy). The poet who composed this verse could have intended it to convey an alternate meaning (i.e.) Śrī-vallabha softened the glory of Narasiṁha (the half-lion-half-man incarnation of God Vishṇu who destroyed Hiraṇyakaśipu, the monster-father of the God's devotee, Prahlāda), and caused the vaunted prowess of Mahēndra (the chief of the celestials) to melt away and by (the power of his) eyes belittled even Īśvara (God Śiva who with the fire of his eyes had consumed the monster known as Tripura. But here his namesake was himself consumed by the fire emitted by Śrīvallabha's eyes.)

2. Here, again, there is a play upon the words, Pallava, Kāñchī and Śrīvallabha. Pallava was the name of the dynasty of Vikramāditya's arch-enemies and also means tender leaves and sprouts. Kāñchī which was the capital city of the Pallavas and literally also meant the girdle (worn by women around the waist). Vikramāditya had the title of Śrī-vallabha which means literally the preferred lover or lord of Goddess Śrī that he is the lord of enormous wealth. The force of the verse is that though

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Vikramāditya-Śrīvallabha was indulgently dallying with Śrī, who eagerly resorted to him, he went further afield to seize the Kāñchī (girdle) of the damsel that was the southern region to drag her to the bed of tender leaves and ravish her.

3. Chāḷukya Vikramāditya earned the title *rājamalla* (king of the wrestlers) by pounding the family of the Pallavas who descended from Narasimhavarman I, who styled himself only as *mahāmalla* (great wrestler).

4. This verse echoes the same ideas conveyed in the fore-going verses and also points to Īśvara-pōta-rāja (Paramēśvaravarman-Pallava I) having been demolished by Vikramaditya's adversary. It must be noted that the Pallava kingship held together in tact for another more than one and a half centuries inspite of the outside attempts to destabilise it. The Chāḷukya dynasty collapsed within a century after Chāḷukya Vikramāditya I restored it to its former glory after a temporary eclipse at the end of the reign of his father.

5. The title of Śrī-Prithivī-vallabha borne by the Chāḷukya kings signified that they, like God Vishṇu were the lords of wealth as well as of land/earth (Prithivī = earth; the Goddess, personification of earth).

6. The text of the record, wherein the name of the village where Vikramāditya had camped, had been rendered obscure in the facsimile given. Thosar and Hingmire had read this protion of the record as : *Chōḷa-vishaya- pravēśat-ōtkaṭa-vijaya-skandhāvārē Virājamaṅgal-ōttara-pārśv-āvasthita-Daśaṇūkā-grāmam = adhivasati* and interpreted this clause as informing that this grant was issued (by Vikramāditya) from his victorious camp at Daśaṇūka- grāma which was situated to the north of Virāja-maṅgalam. In reading this passage Thosar was apparently guided by the corresponding text in 'B' where the writing is more clearly readable which he had earlier edited (See below). It was this reading of the passage which was disputed by K.G. Krishnan (*JESI*, X, p.61). He stated that the correct reading of the passage is *'Bāṇṇāḍum pravēś=ōtkaṭ = ēdhirājamaṅgala - pūrvva - dig - bhāg = ēvasthita-Utrampāka-grāmam=adhivasati*, and he pointed out that the place to which it was adjacent was Adhirajamaṅgalam and not Virāja - maṅgalam. As for the identification of Adhirājamaṅgalam he drew attention to the mention of Adhirājamaṅgalam as the place in which there was one Samarābhirāma, a Koḍuṁbāḷur chief Paramēśvaravarman had made a stand at or near Adhirājama-

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ṅgalam in about 672 A.D. and got worsted as Vikramāditya I is stated to have pitched his victorious camp in a village near Adhirājamaṅgalam. In his elation Vikramāditya I seems to have made the grant to brahmins from his camp near Adhirājamaṅgalam as recorded in the present charter in 672 A.D. indicated that this Adhirājamaṅgalam is identifiable with Tiruvaḍi, Cuddalore Taluk, South Arcot District. It is seen that an inscription of Nṛipatuṅga-Pallava (second half of 9th century) (*SII,* VIII, No.308; *Ibid.*, XII, No.71) refers to that place as Ati-araiyamaṅgalam, a Tamil rendering of the name Ạdhirājamaṅgalam. One branch of these Bāṇas seems to have become feudatories of the later Pallavas only in the 8th century and is seen to have been ruling in some area north of the river southern Pennār in Tamilnāḍu, which therefore came to be called Vāṇagōppāḍi (*SII,* VIII, No.301) or Tirumunnaippāḍi (*Ibid.,* Nos. 304 f.) Possibly for the drafter of the Tembhurni record, Adhirāja-maṅgalam was situated at the point of entry into Chōḷanāḍu *(Chōḷa-nāḍu-pravēśē).*

As for the place where Vikramāditya had pitched his victorious camp, Thosar had read it as Dasāṇūka and Krishnan had read it as Traṁpāka (the name of this place seems to read Ugappāka in the facsimile provided in (JESI, Vol.9 Plates) with which only he dealt). But it may be seen that this spot of the king's camp is stated to have been to the east of Adhirājamaṅgalam in (JESI, Vol.10 Plate) and north of that place (*JESI,* Vol.9, Plate). It apears that Vikramāditya was in a village north of Adhirājamaṅgalam in the month of Jyēshṭha (*Ibid.,* 10) and had shifted his camp to another village east of the same Adhirājamaṅgalam by the month of Āshāḍha (Ibid., 9) in the same year. None of these villages has been identified.

7. The equivalent date in the Julian calender has been given as 672 A.D., May 17, Monday (*JESI,* X, p.14 n.8 cf. Sewell, Robert, *Eclipses of the Moon in India,* p.XII) according to this reference the eclipse began at 11-34 and ended at 15-04 on that day. The calculations of time for his table were made by Sewell for the meridian of Laṅkā (Ujjain) Greenwich East longitude $75^{0}46''$ and the times of day given were measured from mean Sunrise at Laṅkā at 6 A.M. (*Ibid.*, p.1). On this basis, the eclipse can be understood to have started 6-11.34 (i.e.) 5.34 P.M. and ended at 6-15.04 (i.e.) 9.04 P.M. on the said day. On the basis of the information given in the present record, it has to be concluded that the said eclipse was visible in the village where Vikramāditya had camped.

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8. The village Pipparigakhēṭa has been identified with the modern Pimparikhed in Paranda Taluk, Osmanabad District, Mahārāshṭra (*JESI*, X, p.11).

9. The village Pariyaṇda has been identified with the modern Pareṇḍā, the headquarters of the Taluk bearing its name in Osmanabad District, Mahārāshṭra (See *JESI*, IX, p.2).

10. That this Vinayāditya was none other than the heir apparent *(yuvarāja)* (and eventual successor of the king Vikramāditya I).

11. The names of the brahmin donees have been given in a strange fashion. The relevant text of the inscription is given in such a way as to reflect that Durgga-śarmman, first mentioned was himself proficient in both Ṛigvēda and Yajurvēda. Actually it was Durgga-śarmman who was proficient in Ṛigvēda and Vishṇu-śarmman whose name occurs as the second was the one proficient in Yajurvēda [See 'B' below where Vishṇu-śarmman is stated to have belonged to Taittirīya (or Kṛishṇa-Yajuś-śākhā). However, both of them belonged to Śāṇḍilya-sagōtra, See 'B' below]. This Śāṇḍilya-sagōtra, is apparently the same as the *gōtra* (lineage) that descended from sage Śāṇḍila of the Kaśyapa clan. Of them, those that follow Baudhāyana *(sūtra)* are stated to have a three *ṛishi-pravara*, viz. Kāśyapa, Āvatsāra, Śāṇḍila etc. or Kāśyapa, Āvatsāra, Āsita etc. or Śāṇḍila, Asita, Daivala etc. (Brough, John, *op.cit.*, p.160-61). As per Kātyāyana and Laugākshi, those Śāṇḍilas, who follow Āpastamaba-sūtra, have a three *ṛishi-pravara*, viz., Kāśyapa, Āsita, Daivala etc., or Śāṇḍila, Āsita, Daivala etc., (*Ibid.*, p.167). According to Matsyapurāṇa, the Śāṇḍilas are stated to have a 'splendid three *ṛishi-pravara* viz., Āsita, Dēvala and Kāśyapa of great austerity' (*Ibid.*, p.171; also see *Gōtra-pravāra-nibandha-Kadambaḥ*, p.124-125).

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No.49
TEMBHURNI PLATES OF VIKRAMADITYA I-B

Location	:	Tembhurni, Sholapur District, Maharashtra
Date	:	Śaka 594, Regnal Year 17 = 672 A.D.
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Thosar, H.S. *JESI*, IX, p.1-15 Krishnan, K.G., *Ibid.*, X, p.61-62.

Text

Metres : V. 1, 7-10 *Anushṭubh*, V.2-5 *Āryā*, V. 6 *Vasantatilakā*.

ॐ स्वस्ति ।

जयत्याविष्कृतं विष्णोर्व्वराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणांहारितीपुत्राणां सप्तलोक मातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारा यणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेष महीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृ तगात्रस्य श्रीपुलकेशिवल्ल भमहाराजस्य प्रपौत्रः पराक्रमाक्रान्त वनवास्यादि परनृपतिमण्डल प्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभ महाराजस्यात्मजस्समरसं सक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपरा जयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्य प्रवरतुरंगमेनैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्वादनरसनायमान ज्वलदमलनिशितनिस्त्रिंशधारयावधृतधरणीभरभुजगभोगसदृशनिज

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भुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारस्स्वगुरोश्श्रियमवनि पतित्रितयान्तरितमात्मसात्कृत्य कृतैकाधिष्ठिताशेषराज्यभारस्तस्मिन् राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान् ॥

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीम् ।
प्राप्तः परमेश्वरतामनिवारित विक्रमादित्यः ॥२॥ अपि च ।

मृदितनरसिंहयशसा विहितमहेन्द्रप्रतापविलयेन ।
नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेण जितम् ॥३॥

कृतपल्लवावमर्द्दः दक्षिणदिग्युवतीमात्तकाञ्चीकः ।
यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभेन जितम् ॥४॥

वहति स्वमर्थवन्तं रणरसिकः श्रीमदुरुबलस्कन्धः ।
यो राजमल्लशब्दम् विहितमहामल्लकुलनाशः ॥५॥

दुर्लंध्यदुष्करविभेदविशालशाला
दुर्गाधदुस्तरबृहत्परिखापरीता ।
अग्राहि येन जयतेश्वरपोतराज्यं
काञ्चीव दक्षिणदिशःक्षितिपेन काञ्ची॥६॥

स विक्रमाक्रान्तसकलमहीमण्डलाधिराज्यो विक्रमादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानाज्ञापयति ॥ विदितमस्तु वोस्माभिः चतुर्नवत्युत्तरपंचशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानेविजयसंवत्सरे सप्तदशे वर्त्तमाने चोळनाडुं प्रविश्योत्कटविराजमंगलपूर्वदिग्भागे वस्थितदशणूकग्रा ममधिवसति विजयस्कंधावारे आषाढस्युत्तरायनसमाप्तौ तैक्षिरीयस्य शांडिल्यसगोत्रस्य शंकरस्वामिनः पौत्रायपाण्डुस्वामि पुत्राय कुरुमयिविषये करकिंच नगरस्योत्तरपार्श्वेवस्थितः विष्णुशर्म्मणे श्रीविनयादित्य विज्ञापनयां परियण्डनामग्रामो दत्तः । तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुश्वर्यादीनां विलसितमचिरांशुचंचलं अवगच्छद्भिराचन्द्रार्क धरार्ण्णवस्थितिसमकालं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥७॥

स्वंदातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥८॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥९॥

चालुक्यवंशजातस्य पल्लवान्वयनाशिनः ।
सर्व्वानिवारिताज्ञस्य शासनं शासनं द्विषाम् ॥१०॥

महासान्धिविग्रहिकश्रीजयसेनेन लिखितमिदं शासनम् ।

Summary

In this charter while the format is almost identical with 'A' dealt with above,[1] only the date and grant portion are different. This charter was issued in the same year as in 'A' but in the month of Āshāḍha on the occasion of the (Sun's) transit from *Uttarāyaṇa*[2] (to Dakshiṇāyana). It records the grant of the village named Pariyaṇḍa situated to the north to Karakiṁchạ--nagara in Kuṛumayi-vishaya[3] to Vishṇuśarmman, son of Pāṇḍusvāmin and grandson of Śaṁkarasvāmin of Śāṇḍilya-sagōtra belonging to Taittirīya-[śākhā][4] on the supplication of Vinayāditya-yuvāraja.[5]

Notes

1. In this charter, Thosar read the name of the village where the king Vikramāditya had camped as Daśaṇūke. As per this charter this village was situated to the east of Adhirājamaṅgalam (read as Virājamaṅgalam by Thosar and corrected to Adhirājama-ṅgalam by the editor of the *JESI*, X, p.14 n.6). Assuming that Thosar could read the corresponding text in charter 'A' from the original plate (on the facsimile given, the text is indistinct and unreadable), it is intriguing why therein the said village is stated to have been situated to the north of Adhirājamaṅgalam (Virājamaṅgalam as per Thosar) (See *Ibid.*, n.7 ed.). The emendation of the readings of the names of the villages and their identities have been dealt with in extenso in n.6 under 'A'.

2. The moment of the apparent change of the course of the Sun on reaching the tropic of Cancer towards the tropic of Capricorn in the south (i.e. the ending of *Uttarāyaṇa* and the start of *Dakshiṇāyana*) is observed as a very holy occasion. This transition of the sun occurs in the lunar month of Āshāḍha. As no more details of the date have been given, the date is not verifiable.

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3. The grant village Pariyaṇḍa has been identified with the modern Paranda, a taluk headquarters in the Osmanabad district of Maharashtra (See note 8 under 'A'). Karakiṁcha-nagara has been doubtfully identified with the village Karañja, a few miles south of Paranda. Kuṛumayi-vishaya was probably the ancient territorial division around the village Kallam, another taluk headquarters in Osmanabad District. It must have consisted of a part or whole of the modern Paranda taluk and possibly with some additional area around in the modern Osmanabad District (See *JESI,* IX, p.2). The text *kuṛumayi-vishayē Karakiṁcha nagarasy=ōttara-pārśv-āvasthitaḥ* as given here is to be construed as referring to the situation of Pariyaṇḍa-grāma rather than referring to the place where the king was stationed.

4. Apparently the grantee-brahmin of this charter, Vishṇu-śarmman, was the same as the Vishṇu-śarmman, the associate of Durgga-śarmmna, both of whom together received the village, Pippariga-khēṭa, as per 'A'. He seems to have been especially favoured through this charter by the grant of a whole village Pariyaṇḍa, in addition, through this charter. Taittirīya-śākhā is a version of Yajur-vēda distinct from Vājasanēya-śākhā (See above).

5. It is noteworthy that whereas in 'A', Vinayāditya is mentioned without the title *yuvarāja,* here in 'B' he is invested with that title which fact clarifies that this Vinayāditya was the heir-apparent of Vikramāditya I. Apparently, he had accompanied his father in his southern campign.

No.50

SHAHPUR STONE IMAGE INSCRIPTION OF ADITYASENA

Location	:	Shāhpur (Shāhpur-Tētarāwāṁ), Bihar subdivision, Patna District, Bihar.
Date	:	(Harsha ?)[1] Samvat 66=672-673 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Ādityasēna
Dynasty	:	Guptas of Magadha[2]
Reference	:	Fleet, J.F., *CII,* III, p.208-10

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Text

. . . . . ख . .। ध् . ग्. . . . चन्द्रक्षितिकालम् यावत्प्रतिपादितम् ॥ ॐ संवत् 606 मार्ग्ग शु दि 7 अस्यान् दिवसमाससंवत्सरानुपूर्व्व्यां तिथौ श्रीआदित्यसेनदेवराज्ये नालन्दमहाग्रहारे साधुना बलाधिकृतसालपक्षेण देयधर्म्मोयं प्रतिष्ठितः मातापित्रोरात्मनश्च पुण्याभिवृद्धये ।

Translation

[4](This) has been granted (to last) till the time moon and earth (last)

Ōṁ (!*) Samvat 66 Māgha śu di 7. On this day, month and year (set out in order as above) in the reign of Śrī Ādiyasēna-dēva, this proper religious gift[5] has been installed by the pious *(sādhu) balādhikṛita*[6] Sālapaksha in the Nālanda-mahāgrahāra[7] for the increase of merit of (his) parents and self.

Notes

1. "Shāpur, also known as Shāhpur-Tētrāwā" is a village on the right bank of the Sakarī river, about nine miles to the south-east of Bihar, the chief town of the Bihar sub-division of the Patna District." The inscription dealt with here "is on the pedestal of a standing image of the Sun, represented as a man, 2' 10" high, holding a water-lily in each hand; and with, on each side, a small standing figure, that on the right being armed with a club." (*CII, III* (Fleet), p.209).

2. This ascription of the date to Harsha era is according to Fleet (*CII*, III, p.210).

3. This assignment of Ādityasēna to the dynasty of the Guptas of Magadha is also in accordance with Fleet (*Ibid.*, p.209).

4. The beginning of the inscription is damaged. The first line of the inscription as available, is the epilogue of "some grant the details of which are illegible" (*CII*, III (Fleet), p.210).

5. Apparently the gift was of the image of the Sun on the pedestal of which the inscription is found.

6. *Balādhikṛita* is stated to refer to the individual's military status (*Ibid.*, p.210 n.2).

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7. The reading of "the name of Nālanda is rather doubtful in this inscription" (*Ibid.*)

No.51
SANJAN PLATES OF BUDDHAVARASA

Location	:	Sanjān Umbargaon-pēṭha, Dāhānu Taluk, Thana District, Maharashtra.
Date	:	C. 673 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Buddhavarasa[2]
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Konow, Sten, *EI*, XIV, p.144-152

Text

Metre: V. 2-5 *Anushṭubh*

ॐ ॥

भ्रमरसंकाशकायं भीषणरक्तांतलोच. . . .

द. शिखण्डानतं जयतु सदा वाराहरूपं ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारिति पुत्राणां सप्तमाताराभिषिकतानां श्रीमहासेनस्य पादानुध्यातानां कार्त्तिकियसं रक्षणप्राप्तकल्याणपरंपराणां भगवता प्रत्यक्षहरिणा तुष्टेन वरो दत्तः समासादितः प्रत्ययो वराहलाञ्छनं च चलुक्यानां कृताश्चाश्वमेधराजसूय पौण्डरीकयागो यत्किञ्चित्कुलदुरितं तद्विनष्टं अवभृथस्नानैः शुचिपवित्रीकृतं शिरशरीरं नृगनहुषधुंधुमारदशरथरामदेवतत्प्रतिमानमिव धनुष्मतोत्तरापथपतिश्रीहर्ष देवपराजयोपलब्धोग्रप्रतापः परमेश्वरः परममाहेश्वरः सत्याश्रयः श्रीपुलकेशिपृथिवीवल्लभमहाराजः तस्य सुतस्तत्पा दानुध्यातो दक्षिणमिव बाहुदण्डः पृथिवीपालनक्षमो व्यपगतसजलजल धरपटलव्योमतलगतशरदिन्दु किरणधवलविमलयशा महीपतिसमरवारण वारणनिःशेषकर्क्कशाभोगभीषण आतुरोपनीतोषधीमिव तुष्टिकरोमर्ज्जुनमि वाशेषसंग्रामविजयी पृथिवीवल्लभः

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राजाधिराजपरमेश्वरजयश्रीकोक्कुल्लिविक्र मादित्यमहाराजः तस्य पितृत्यः सत्याश्रयस्यानुजो देवद्विजशुश्रूषाभिरतो नत्यनगणपतिभयानकचातुर्दन्तगज घटाटोपलब्धविजयश्चलुक्यकुलनरपतीनां गगनचन्द्रमामिव महीपालन सितविपुलप्रख्यातयशा मातापितृपादानुध्याता परममाहेश्वरः श्रीमदनंगाश्रयः श्रीबुद्धवरसराजः कुशली सर्व्वानेव विषयपति राष्ट्रग्रामकूटकुलमह त्तराधिकारिणः समनुबोधयत्यस्तु सर्व्वविदितं यथा मया सागरतटे द्वादशग्राम्या अवरन्तविषयान्तःपातिमातृदिन्नग्रामे उत्तरदिशा दशनिवर्त्तनानि प्रमाणेन महिन्दारामो स्थावरं अंबारामेण विभूषितं दत्तं सगुलदीक्षितस्यारामस्य दक्षिणदिशा सेडिवक्षेत्रं मल्लक्षेत्रं च सह लवनिवौण्डेन वरसिगिलेन सहितं सीमस्यापि क्रमप्रमाणं द्वादशभोगिकैरने ककुलप्रधानैर्मातृदिन्नग्रामकूटेन च कञ्चडिप्रतिहारेण सहितं अंकु ३० वियडि उद्ववालिकनकोचरातटायिकपूर्व्वेण बाणान्तरेण गता यावत् तालवृक्षं ५ षा पूर्व्वेण सन्धिर्व्याघ्रतटाकं तस्य च परिवाहो ३० षा दक्षिणदिशा सीमसन्धिः पश्चिमदिशा उत्तरदिशा च महोदधिमर्य्यादा ३० षः स सीमपरिकरश्चतुराघाटविशुद्धः सेडिववापकः सर्व्वादानंदत्तो विष्टिप्रातिभेदिकापरिहीनोभ्यन्तरसिद्ध्या भूमिच्छिद्रन्यायेन अचाटभटप्रवेश्यः आचन्द्रार्क्कसमकालीनः पुत्रपौत्रप्रपौत्रान्वयः क्रमोपभोग्यः श्रीकल्वीवनवास्तव्यहारीतिसगोत्रतैत्तिरीयशाखाहिरण्यके श्यनेकशास्त्र पारांगतप्रधानप्रथमोत्तमनगरविलच्छे निवासिनो रेवचतुर्व्वेदस्य पुत्राय सगुलस्वामिदीक्षितस्य बलिचरुवैश्वदेवाग्निहोत्रादिक्रियोत्सर्प्पणार्त्थं मातापि त्रोरात्मानश्च पुण्ययशोभिवृद्धये पौषमासस्यामावास्या मादित्य ग्रहणे पिनुकनगरस्थितेन श्रीबुद्धवरसेन स्वहस्तेनोद कातिसर्ग्गेण सगुलदीक्षितस्य तत् सेडिवक्षेत्रं ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३॥

तटाकानां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुद्ध्यति ॥४॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥५॥

लिखितं रेवगणेन ॥

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Translation

Ōṁ (expressed by a symbol)

Verse 1 May that boar form, with a body similar to (with the complexion like that of) the beetle, the corners of whose eyes are blood-red, with. . . . bowed down by plumes or tuft of hair. . . . . be ever victorious.[3]

Of the Chalukyas, belonging to Mānavya-sagōtra, extolled by all the worlds, who are the sons (descendants) of Hāriti, who have been anointed (to kingship) by the seven mothers, who meditate on the feet of Mahāsēna, who have been having a series of auspicious attainments by the grace of Kārttikēya, to whom the venerable Hari, being pleased, had appeared before and had given the boon, due to which they gained confidence as also the boar-nsignia,

there was Satyāśraya-Śrī-Pūlakēśi-pṛithivīvallabha - mahārāja, by whom were performed the *Aśvamēdha, Rājasūya-Pauṇḍarīka* sacrifices,[3a] (through which performance) whatever little sin was attached to the family was warded off and through the ceremonial bath *(avabhṛitha-snāna)* (at the end of these sacrifices) his head and body had got purified, who was a counterpart of Nṛiga, Nahusha, Dhuṁdhumāra,[4] Daśaratha and Rāmadēva in his skill in archery;[5] who attained formidable glory on his defeat of Śrī - Harshadēva, the supreme lord of Uttarāpatha, who was *paramēśvara* (the supreme lord), and supreme (in every way)[6] and also a *parama-māhēśvara* (a great devotee of God Īśvara)[6].

His son, is Pṛithivīvallabha-rājādhirāja-paramēśvara-Śrī-KokkulliVikramāditya-mahārāja,[7] who meditates on the feet of his (father), who is like (his) strong right arm, who is capable of protecting the (whole) world, whose pure fame is comparable to the white rays of the moon of the autumnal sky from which

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the rain-bearing clouds and dust have been freed, who, like the medicinal herb assuages and relieves the pain of the persons gravely wounded while thwarting the war-elephants of his antagonist kings, who has been victorious in all the battles like Arjuna.

His paternal uncle, Madanaṅgāśraya[8] Śrī-Buddhavarasa-rāja, the younger brother of Satyāśraya, who is engrossed in serving Gods and *brāhmaṇas*, who has secured victory over the multitude of cloud-like formidable elephants with four tusks[9] (brought to war by) . . . . whose admirable manner of affording protection to the earth has earned for him the fame of being the moon in the sky that is the succession of kings of the Chālukya family, who meditates on the feet of his parents and is a devout worshipper of Īśvara,[9] is well and instructs all the officials *vishayapati* (heads of Districts), *rāshṭrakūṭa, grāmakūṭa* and *kula-mahattaras*[10] - Let it be known to you, thus:

By me on the sea-shore in the village Mātṛidinna, falling within Avaranta-vishaya[11] (consisting of) twelve villages,[12] in the northern quarter, land, ten *nivarttanas* in extent along with Mahindārāma (the well-defined field) as adorned by Ambārāma (mango-grove) has been given.

Further, in the southern direction of the *ārāma* of Sagula-dīkshita, (the) Sēḍiva-kshētraṁ, Malla-kshētram along with Lavanivauṇḍa and Varasigila (have also been given).

The marking of the boundaries (as done in due order) by those enjoying or administering the group of the twelve (villages in the Avaranta-vishaya) viz., the headmen of the several *kulas*, the *grāmakūṭa* of Mātṛidinna village as well as by the *pratihāra* of Kāñchaḍi, Aṅku-30 is as follows :

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On the east Viyaḍi-Uddhavāli-vana-kōcharā-taṭāyikā, upto the distance of a bowshot till the (palmyra) tree (5) *shā*[13]

On the east, the sandhi-vyāghra-tank and *parivāha* (inundation channel) 30 *shā*[13]

On the south, the junction of the boundaries

On the west and north, the limit is upto the ocean -30 *shā*[13]

This is the definition of the boundaries, these boundaries on the four sides are clear. This (land) is sowable with Sēḍiva[14]

This has been given inclusive of all incomes with eligibility to all internal *siddhis* along with all privileges including freedom from *vishṭi (vishṭi* - free labour)[15] and *pratibhēdikā* (freedom from the annoyance by officials)

In accordance with *bhūmi-chchhidra-nyāya* (the rule of cutting the ground for the first time for cultivation with attendant concessions)[16]

With the entry of *chāṭas* and *bhaṭas* therein having been barred

With the guarantee that the gift would last till the Moon and Sun exits

and that it could be enjoyed hereditarily in the family in the succession of son, grandson and great grandson.

to Sagula-svāmi-dīkshita, son of Rēva-chaturvvēda, who hails from Kalvīvana[17] and is a resident of the *nagara* Vilachchha which is the foremost and best[18] and belongs to Hārīti-sagōtra and Taittirīya-śākhā, who has thoroughly studied many *śāstras* like that of Hirraṇyakēśi, is foremost among those who have (another qualification mentioned is obscure)[19]

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for his due performance of the routine, *bali-charu vaiśvadēva-agnihōtra* austerities

for the increase of the merit of parents and self

on the occasion of the solar eclipse on the day of new moon in the month, Pausha[1]

by (me) Buddhavarasa stationed at Pinuka-nagara,[20] pouring water with my own hand, that Sēḍiva field (has been granted) to Sagula-dīkshita.

(This is followed by four of the usual verses cautioning against disturbing the land-grants).

Written by Rēva-gaṇa

Notes

1. This approximate date, late in the reign of Vikramāditya I has been assigned to this undated charter for the following reasons: Though the addition of this epithet Kokkulli (See below n.7) to the name of Vikramāditya and generally the description of Vikramāditya "in the fullness of his power" indicate that this charter is assignable to a late date in the reign period of Vikramāditya, especially after his return to the capital of his empire from his southern expedition (Ramesh, K.V., *op.cit.*, p.124-125). The mention of the solar eclipse in the month of Pausha (the year is not specified) as the occasion of the grant as per the charter presents some difficulty. Mirashi was positive that during the reign period of Vikramāditya I (i.e.), 655 A.D. to 680 A.D.) a solar eclipse in the month of Pausha occurred only in the year 660 A.D. in the *amānta* month Pausha (*CII*, IV, p.LXVI n.2). However according to Ramesh (*op.cit.*, p.125) a solar eclipse in the month of Pausha occurred also in the years 671, 672, 673 and 681 A.D. Of these latter years 681 A.D. is ruled out as Vikramāditya was probably dead by then. Though as per the reading of the text of the Tembhurni plates by H.S. Thosar, Vikramāditya had entered Chōḷa-maṇḍalam even by 672 A.D., the Gadvāl and Sāvnur plates definitely say that Vikramāditya was in Chōḷa-nāḍu in 674 A.D. which could have enthused him to add the title kokkulli to his name. Hence, it appears that even in 672 A.D. or 673 A.D. only in which years apart from 671 and 681 A.D. there was a solar eclipse in the month Pausha, even when Vikramāditya was still in Chōḷa-nāḍu in the south, the feudatory, Buddhavarasa (Vikramāditya's paternal

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uncle) chose to add Kokkuḻḻi to Vikramāditya's name in this charter.

2. Buddhavarasa was obviously a subordinate ruler under his nephew Vikramāditya I. But as the record reflects an independent action by Buddhavarasa in making this grant after citing the name of Vikramāditya in passing, here Buddhavarasa's name has been given.

3. It is noteworthy that here, this verse in praise of Varāha is different in form from that given at the beginning of the charters of the Chāḷukyas. Apart from this, it is stated that there is a copper-seal binding the two plates of the charter 'with the figure of a lion walking to left' (*EI*, XIV, p.144 - no facsimile of the seal is given), whereas the Chālukyan crest, which was also imprinted on their seals was the boar, the *varāha* their *lāñchhana*, they had been blessed with by God Nārāyaṇa. Further there are numerous grammatical mistakes, Prakrit forms of words having been used in many cases as also unintelligible words and pharases in the text of the charters. In consideration of all these features Sten Konow had doubts about the genuineness of the charter (*Ibid.*, p.145-146).

3a. Whereas on the one hand, the credit for the performance of these sacrifices by Pulikēśin II is recorded only in the records issued by this branch of the Chālukya family stationed in the north west of the Chālukyan empire, (the significance of the other sacrifices has been dealth with above), *rājasūya* is special to this charter. The speciality of this sacrifice, which marked the performer-king as a great emperor, has been extensively dealt with by Sankaranarayanan, S, *op.cit.*, p.219-220; Also *EI*, IV, p.197; *Ibid.*, XXXVI, p.9. Significantly, *prādhirājya* is not seen coupled with *rājasūya* here.

4. Dhuṁdhumāra was a title earned by the Ikshvāku king Kuvalayāśva on his killing the *asura* Dhuṁdhu at the instance of the great sage Uttaṅka (*"Dhundhumārōpākhyānam"* in the *Vanaparvam of Mahābhāratam*, also see MW, *SED*, p.517, col.2 CI, Edu.)

5. Of the five ancient kings mentioned, only Rāma was well-known for his skill in archery. The others were famed for their valour and strength.

6. Here it is seen that the title *paramēśvara* of Satyāśraya Pulakēśin II is given separately and is not stated to have been earned by him as a secondary name on his defeat of Harshavarddhana as he is found glorified in the charters issued

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by his son Vikramāditya I and other successors and thus follows the account given in Pulakēśin II's own charters (Cf. Lohaner plates dealt with above). This feature may be tempting to assign this record to the early period of Vikramāditya. But see n.1 above and n.7 below. It may be mentioned that while eulogising Satyāśraya Śrī-Pulakēśi, just before the mention of his name there are three letters *paramā-* Konow expanded it and read *parama-mahēavaraḥ* (*EI*, XIV, p.149 n.12).

7. The epithet *Kokkulli* is seen to be prefixed to the name of Vikramāditya (I) only in this charter and in the charter issued by a subordinate Maṅgalarasa of the Navsāri branch of the Chālukya family of Vikramāditya I's son Vinayāditya (Manor Plates of Vinayāditya Maṅgalarasa, Śaka 613 - *EI*, XXVIII, p.17 f), among the copper plates and in two inscriptions from Chikkanandihalli (Byadgi Taluk, Dharwar District (*A.R.Ep.*, 1960-61, B.Nos. 606-607). This epithet is very reminiscent of the title Kō-Kiḻḻi borne by the Chōḷa rulers of the ancient period (Subrahmanian, N, *Pre-Pallavan Index*, p.275. Also *Tamil Lexicon*, p.938). It is tempting to say that the epithet kokkulli was assumed by Vikramāditya I to announce his conquest of the territory of the *Kiḻḻis* (Chōḷas) which seems to have been the southern-most point reached during his victorious campaign. (It is not ascertainable how and why some of the Eastern Chālukya kings of Vēṅgī assumed the title Kokkuli or Kokili etc. See *A.R.Ep.*, 1909, paras 55-56).

8. Madanaṅgāśraya is apparently a corrupt rendering. As Buddhavarsa was a *parama-māhēśvara* (worshipper of Iśvara - God Śiva), the above epithet can be appropriately amended to *Mathit-ānaṅg-āśraya* (one who had taken refuge in Mathit-ānaṅga (i.e. the God who destroyed Anaṅga - cupid). This phrase had been amended to *śrīmad-Anaṅg-āśrayaḥ* by Sten Konow - *EI*, XIV, p.150 n.5). This can be compared with the epithets Dharāśraya and Śryāśraya assumed respectively by Jayasiṁha and Śīlāditya of the Navsārī-branch of the Chāḷukya family at Bādāmi (Also see *tribhuvanāśraya* assumed by Nāgavardhana - *IA*, IX, p.124; and *Avanijanāśraya* assumed by Pulakēśin - *CII*, IV, p.138. Both these rulers also belonged to the Navasāri branch). It appears that these titles with the suffix *āśraya* were adopted by the members of the Chāḷukya family allotted with the north western portion of their empire by the imperial Chāḷukya rulers, as a mark of their subordination to their cousins at Bādāmi. This fashion of taking a title with a suffix, *āśraya* by these rulers, might have been inspired by the title Satyāśraya assumed by the rulers in the main branch of the Chālukya family.

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9. This description of the qualities and achievements of Buddhavarasa bears close resemblance to the description of Pulakēśin II's own in the Lohaner Plates (dealt with above), though differently worded here.

10. *Vishayapati, rāshṭrakūṭa and grāmakūṭa* were apparently the administrative heads of *vishaya, rāshrṭa and grāma* (i.e. the district, subdistrict or taluk and village) respectively (Cf. Sircar, D.C., *IEG.*, p.378, 277, 120-21 respectively).

Kula-mahattara probably referred to the elders (Chief landholders ?) of the villages or divisions or elder representives of family groups. Cf. Sircar, D.C., *Ibid.,* p.191.

11. Avaranta-vishaya was evidently the *aparānta* or northern Konkan (*EI,*, XIV, p.149).

12. This statement seems to indicate the composition and size of a *vishaya* in this region during the relevant period.

13. The *aṁku* and *shā* mentioned here are unintelligible. Actually even the description of the land granted and its boundaries as given here are difficult to interpret (See *EI,* XIV, p.150 n.12).

14. Sēḍiva with which the land granted was sowable was probably the same as *śēṭu,* which is said to be a kind of water melon or cucumber (MW. *SED.* 1246, col.1). Konow seems to have understood that the terms, Sēḍiva, Malla, Lavaṇi-vauṇḍa and Varasigila referred to the names of the persons to whom the said lands belonged (*EI,* XIV, p. 148).

15. The relevant text as written in the charter runs: *sarvv - ādānaṁ dattō vishṭi - [prā]tibhēdikā-parihīn - ōbhyyantarasiddhih.* This is obviously the corrupt rendering of the passage *'sarvv-ādāna-vishṭi-pratibhēdikā-parihīṇ - ōbhyantara - siddhih, (CII,* IV, p.151) which has been interpreted as 'exempt from all taxes, forced labour and special rights-privileges' (*Ibid.,* p.708, col. 1). The special rights referred to must have been such as might be held or claimed by others with regard to the same land and thus might cause impediment to the enjoyment of the land granted by the donee.

Vishṭi was compulsory, free labour the villagers had to provide for common causes in the village.

Prātibhēdikā has been interpreted as "an obligation or impost of uncertain meaning" by Sircar (*op.cit.,* p.258). *Pratibhēdana* is stated to mean "piercing, cutting, dividing" (MW, *SED,* p.6681,

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col.3). Hence, it is likely that it meant some official arbitrary interference to cut away a portion of the land in villages for bestowal to another or for utilisation for a general purpose. The grantee was given freedom from such interference.

16. *Bhūmi-chchhidra-nyāya* referred to "the principle or rule of the rent-free enjoyment of land by one who brings it under cultivation for the first time (Sircar, *op.cit.*, p.58). In recent modern period this system was known as *kaul* under which fallow land on being brought under cultivation enjoyed the concession of paying low or no taxes on it for a fixed number of years, after which the tax was escalated gradually. It is doubtful if the citing of this rule here was relevant. It was possibly a routine verbiage that was quoted without any relevance.

17. Kalvīvana has been identified with the modern Kelve, close to Mahim (Thana District) (*EI*; XIV, p.148-49).

18. Just before the mention of Rēvadēva, there is a phrase reading *pradhāna-pratham-ōttama-nagara, villachchhē nahāyiraḥ* which Sten Konow translated as, "who lives in the foremost excellent town Vilachchha" but also expressed his misgiving about the same interpretation (*EI*, XIV, p.152 n.4).

19. The relevant text as given in the inscription can better be amended to *Hiraṇya-kēśsy-ādy-ānēka-śāstra-pāraṁgata* (Cf. *EI*, XIV, p.151 n.1). It has been translated (p.152) as "proficient in the various *śastras* of the Hiraṇyakēśins". (Cf. MW. *SED*, p. 1299 col. 3 - Hiraṇyakēśin - Name of the author of certain *sūtras* See below - Mundakheḍe Plates, n.12).

20. Pinuka-nagara has been identified with the modern Pen in the taluka of the same name in Kolaba District (*EI*,, XIV, p.148).

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No.52
GADVAL PLATES OF VIKRAMADITYA - I

Location	:	Gadval, Andhra Pradesh
Date	:	Śaka 596; R. Year 20=674 A.D.[1]
Script	:	Early Kannaḍa
Language	:	Sanskrit
King	:	Vikramāditya I
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Hultzsch, E., *EI*, X, p.100-106; Ramesan, N, *APGAS*, 6, p.46-53.

Text

Metres : *V. 1 Anushṭubh;* V. 2-5 *Āryā;* V. 6 *Vasantatilakā*

ॐ स्वस्ति ॥ जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारयणप्रसादसमासादितवराह लाञ्छनेक्षणक्षणवशीकृ ताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधानभृ थस्नान पवित्रीकृतगात्रस्य श्रीपुलकेशिवल्ल भमहाराजस्यप्रपौत्रः पराक्रमाक्रान्त वनवास्यादिपरनृपति मण्डलप्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्म पृथिवीवल्लभमहाराजस्य पौत्रस्स मरंसंसक्तसकलोत्तरापथेश्वरश्रीहर्ष वर्द्धनपराजयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहारा जाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्य प्रवरतुरंगमेणैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्वादनरसनायमान - ज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृशनिज भुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः श्रियमवनिपति त्रितयान्तरि तामात्मसात्कृत्वा कृतैकाधिष्ठिताशेष राज्यभरस्त स्मिन्राज्यत्रये

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विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान् ॥

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं।
प्राप्तः परमेश्वरतामनिवारि तविक्रमादित्यः ॥ २ ॥ अपि च॥

मृदितनरसिंहयशसा विहितमहेन्द्रप्रतापविलयेन ।
नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेन जितं ॥ ३ ॥

कृतपल्लवावमर्द्दं दक्षिणदिग्युवतिमात्तकाञ्चीकः ।
यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभत्वमितः ॥ ४ ॥

वहति स्वमर्थवन्तं रणरसिकः श्रीमदुरुबलस्कन्धः ।
यो राजमल्लशब्दं विहितमहामल्लकुलनाशः ॥ ५ ॥

दुर्ल्लंघदुष्करविभेदविशालसाला
दुर्गाधदुस्तरबृहत्परिखापरीता ।
अग्राहि येन जयतेश्वरपोतराजं
काञ्चीव दक्षिणदिशः क्षितिपेन काञ्ची॥६॥

स विक्रमाक्रान्तसकलमहीमण्डलाधिराज्यो विक्रमादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानिवमाज्ञापयति ॥ विदितमस्तु वोस्माभिः षण्णवत्युत्तरपञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविज यराज्यसंवत्सरे विंशतितमे वर्त्तमाने चोळिकविषयं प्रविश्य कावेरीदक्षिणतटा वस्थितोरगपुरमधिवसाति विजयस्कन्धावारे वैशाखपौर्ण्णमास्यां वर्तमाने काप्यसगोत्रस्येश्वरषडंगविदः पौत्राय स्वामिचन्दशर्म्मणः पुत्राय कन्हशर्म्मणे वेळ्नल्लिग्रामे गंगमहादेवीविज्ञापनया राजमानेन पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं खण्डुगवड्ळसहितं दत्तं । तद्ग्रामे च वत्ससगोत्रस्य महीसरस्वामिनः पौत्राय तातम्मस्वामिनः पुत्राय पादम्मस्वामिने राजमानेन पञ्चाशन्निवर्त्तन परिमाणं क्षेत्रं दत्तं । तद्गामे कोन्नशर्म्मणे च पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं दत्तं *तदागामिभिर स्मद्वंश्यैरन्यैश्च राजभिरायुरै श्वर्य्यादीनां विलसितम चिरांशुचंचल मवगच्छद्भिराचन्द्रार्कधरार्णवस्थितिसमकालं यशश्चिचीषुभि स्स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ७ ॥

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स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ८ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ९ ॥

चालुक्यवंशजातस्य पल्लवान्वयनाशिनः ।
सर्व्वानिवारिताज्ञस्य शासनं शासनं द्विषां ॥ १० ॥

महासान्धिविग्रहिकश्रीजयसेनेन लिखितमिदं शासनं । कुन्दस्वामिन एवास्य शासनस्य स्वामिनाज्ञप्तिः ॥

ॐ नमो नमः नमस्सकलविदे ॥

*On the plates the word *salage - sahitam* is written. But Hultzsch concluded that this was a subsequent addition over an erasure of a word of which the first letter is *'ta'*. Hence he concluded that the original reading was *tad-āgāmibhir-asmad-vaṁśyai*⁰ *etc. (EI,* X, p. 104 n.1).

Translation

(The opening portion of this record detailing the ancestry and achievements of the king is very similar to the corresponding portion in the Tembhurṇi Plates dealt with above.)

That Vikaramāditya-Satyāśraya, Śrī-Pṛithivī-vallabha Māhārājādhirāja-Paramēśvara orders all. Let it be known to you all.

By us, when five hundred ninety-four Śaka years have elapsed, coinciding with the currency of the twentieth year of (our) ever-growing victorious reign, after entering the Chōḷika-vishaya (district),[2] being resident in the victorious camp at Uragapura,[3] situated on the southern bank of (the river) Kāvērī, on the day of the full moon in the month of Vaiśākha, on the supplication of Gaṅga-mahādēvī,[4] in the village Vēḷnalli[5]

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50 *nivarttanas* of land measured by the royal (standard) measure along with a *khaṇḍuga* of *vaḍḷa* (paddy),[6] has been given to Kanha-śarmman, son of Svāmi-chanda-śarmman grandson of Īśvara-shaḍa-ṅgavaid of Kāpya-sagōtra.[7]

In the same village 50 *nivarttanas* of land by royal measure has been given to Pādamma-svāmin, son of Tātamma-svāmin and grandson of Mahīsara-svāmin of Vatsa-sagōtra.

In the same village, land, 50 *nivarttanas* in extent has been given to Konna-śarmman[8] (along with *salage*[9])

(The grant is followed by the usual exhortation to future kings followed by three of the usual verses in this regard attributed to Vyāsa, the coordinator of the *Vēdas*).

This is the charter of the one born in the Chālukya dynasty, who destroyed the Pallava family and whose writ/edict is unimpeded by anyone and is a decree to the enemies.

This charter has been written by *Mahāsāndhivigrahika* Śrī-Jayasēna[10]

This charter has been addressed by the king *(svāmin)* to Kunda-svāmin alone.[11]

Obeisance; obeisance; obeisance to the Omniscient. All knowing.

Notes

1. According to Fleet the equivalent for the date cited in the record might have been 25 April, 674 A.D. (*EI*, X, p.101).

2. It is noteworthy that the reference here is to the district or territorial division named Chōḷika (i.e.) Chōḷa and not to the kingdom of the Chōḷas. As during this period of Pallava ascendancy the Chōḷas were in eclipse, their original kingdom was treated only as a *nāḍu* or *vishaya* included in the Pallava empire.

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3. Uragapura referred to Uṛaiyūr, the reputed capital of the Chōḷas in the early days (cf.*EI*, X, p.101-102). The charter seems to have been issued by Vikramāditya in celebration of his having extended his conquest upto the Kāvērī region.

4. Gaṅga-mahādēvī was apparently a princess of Gaṅga extraction taken as his queen by Vikramāditya. She seems to have accompanied her lord in the campaign of conquest.

5. The name of the village was doubtfully read as Chēḍūlli by Hultzch. (*EI*, X, p.102-103). The statement by Ramesan that Vēḷnalli is said to be situated in Chōlika-vishaya is not warranted by the text of the record (cf. Ramēsan, N., *op.cit.* p.50). The Tembhurṇi charter also was issued while the king was camping in Chōḷa-nāḍu. But the village Pariyaṇḍa granted as per that charter belonged to the Mahārāshṭra region (See note 8 under that number).

The village Veḷnalli is not identifiable in the absence of the mention of its situation.

6. The *khaṇḍuga* of paddy seems to have been given in the form of seed to help the donee. If that was so it is puzzling as to why the other two donees were not so favoured.

7. Kāpya-sagōtra belonged to the Kēvala-Āṅgirasa group and has a three-ṛishi-*pravara* viz. Aṅgirasa, Amahīyu, Urukshaya (Brough, John, *op.cit.*, p.126, 132).

8. The *gōtra* to which Konna-śarmman belonged seems to have been left out of mention by inadvertency.

9. Here what is written as *salage-sahitam* on the plate was stated to be a subsequent addition after erasing what was already written therein and on the basis of this conclusion this phrase was substituted by *tad-āgāmibhir-asmad-vaṁśyai* etc. (*EI*, X, 104 n. 1). If however *salage* was actually intended to be added to the field granted to Konna-śarmman it can be stated that *salage* is probably the same as *salaka* which means "a small sack; one eighth of a *puṭṭi* being 2 1/2 *tūmu*" (Brown, C.D., *Telugu-English Dictionary*, p.1040 col.1) and that it referred to the quantity of paddy given as seed given along with the land as was granted to Kanha-śarmman, the first donee. However it cannot be explained why the second donee Pādammasvāmin was not similarly favoured.

10. This minister who figures in the same capacity in other charters of this king seems to have accompanied the king during his campaign (cf. Ramesh, K.V., *op.cit.*, p.122).

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11. This clause reads on the plate. *Kunda-svāminēvāsya śāsanasya svāmin-ānyēsti*' Hultzsch emended the first phrase definitely and the last phrase doubtfully as *Kunda-svāmina* and *svaminājñaptiḥ* and translated the clause as, "To Kunda-svāmin alone the conveyance *(ājñapti)* of this edict (was entrusted) by the king" (i.e.) *svāminā* occurring in the clause has been understood as meaning "by the king" (See *EI*, X, p.104 and n.4 and 5 and translation on p.106). It is also possible to understand the phrase as meaning "to Kundasvāmin alone this charter has been addressed by the king." This seems to have conveyed the information that only Kundasvāmin was authorised to give due effect to the order of the king as contained in the charter. Possibly this Kunda-svāmin was the same as the first donee named in the charter as his name Kanha-śarmman, as read by Hultzsch in the relevant place is capable of being read as Kundaśarmman also. (See the reading of Ramesan in p.53 line 27 in *APGAS*, 6). Though Ramesan read the relevent phrase in the clause as *svāmitā nyasti (Ibid.*, line 38 and n.12), he said that "the grant further records in the last line an interesting fact that Kundaswamy himself is the executor of this grant and no one else" (*Ibid.*, p.47). From all these interpretations, one can conclude that Kanha-śarmman or Kundaśarmman, the first donee, though named as Kundaśvāmi in the above-mentioned clause was the principal grantee of the charter and that Pādammasvāmin and Konna-śarmman, to whom also plots of land in the same village, Vēḷnalli, are stated to have been granted were meant to be subordiante to that first donee. It is also noteworthy that only with reference to the grant made to the first donee, the supplication made by Gaṅga-mahādēvī is mentioned (See text lines 27-28 on p.103 and translation of the relevant passage on p.105 of *EI*, X).

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No.53
REYURU GRANT OF VISHNUVARDDHANA II

Location : Unknown

Date : Year 2 = 674 A.D. (?)[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Vishṇuvarddhana II

Dynasty : Eastern Chāḷukya

Reference : Fleet, J.F., *IA,* VII, p.185 f.

Text

Metre : V. 1 and 2 *Anushṭubh,*

स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिर्मातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्रा प्तराज्यविभवानां भगवन्नरायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृताशेषमहीभृतां महीभृतामिवाचलस्थितीनां अश्वमेधावभृ थस्नानापनीतकलिमलानां चलुक्यानां कुलमलंकरिष्णोः अनेकसमरसां घट्टोपलब्धविजयपताकावभासिताशेष दिग्मण्डलस्य विष्णुवर्द्धनमहाराजस्य पौत्रः सकलावनिपतिमकुटघटितमणि मयूखपुञ्जमञ्जरितचरणसरोरुहस्य समाधिक्रियासमासादितसर्व्वसिद्धेः जयसिंह वल्लभमहाराजस्य प्रियानुजस्येन्द्रसमविक्रमस्येन्द्रभट्टारकस्य प्रियतनयः शक्तित्रयानमिताने कराजन्यमुखकमलसभाभ्यर्च्चितचरणयुगळः चतुरुदधिवे लावलय पर्य्यन्तप्राप्तकीर्त्तिः मन्वादिप्रणीतधर्म्मशास्त्रप्रचरितसर्व्वलोकाश्रयः चक्रधर इव चक्रवर्त्तितालक्षणालंकृतशरीरः परममाहेश्वरो मातापितृपा दानुध्यातः श्रीविष्णुवर्द्धनमहाराजः सर्व्वानिवमाज्ञापयति । विदितमस्तु सर्व्वेषां । कर्म्मराष्ट्रविषये पसिण्डिपंऋनिळुम्रानुमिदेल्कोन्थराविनूयु इत्येतस्य ग्राममध्यमस्य रेयूरुनामग्रामः भारद्वाजगोत्राय नागशर्म्मणः पौत्राय अग्निशर्म्मणः पुत्राय कुण्डिशर्म्मणे द्वादशांशः ॥ भारद्वाजगोत्राय नागशर्म्मणः पौत्राय शंकरशर्म्मणः पुत्राय मण्डशर्म्मणे दशांशः ॥ पुन भारद्वाजगोत्राय नागशर्म्मणः पुत्राय कुमारशर्म्मणे अष्टंशः ॥ कौण्डिल्यगोत्राय शंकरशर्म्मणे द्वयंशः ॥

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कौण्डिल्यगोत्राय कुमारशर्म्मणे द्व्यंशः ॥ तस्यानुज अग्निशर्म्मणे द्व्यंशः ॥ आलबोयस्य कौण्डिल्यगोत्रस्य कत्तिशर्म्मण पुत्र कन्दशर्म्मण पुत्र कप्पशर्म्मण चतारि अंशः ॥ पुन कप्पशर्म्मण एक अंशः ॥ पुन रेवशर्म्मण द्वे अंशः ॥ पुन कन्दशर्म्मण द्वे अंशः ॥ पुन कन्दशर्म्मण अर्द्धांशः ॥ कोयिलबोयस्य भारद्वाजगोत्र बादिशर्म्मण मुय्यर्द्धंशः ॥ उत्पितोरुबोयस्य कण्वगोत्र पालशर्म्मण एकांशः ॥ कविलबोयस्य गौतमगोत्र कुण्डिशर्म्मण एकंशः ॥ अलबुम्नबोयस्य काश्यपगोत्र बादिशर्म्मण एकंशः ॥ चिंतूर्बोयस्य भारद्वाजगोत्र सर्व्वशर्म्मण एकंशः ॥

मुदुबंबोयस्य कौण्डिल्यगोत्र
सर्व्वशर्म्मण पुत्र जोट्टिशर्म्मण
एक्कंशः ॥ पुन कुण्डिशर्म्मण
एक्कंशः ॥ पुन शंकरशर्म्मण
एक्कंशः पुन सर्व्वशर्म्मण एक्कंशः ॥

पुन ळुद्दशर्म्मण एकंशः ॥ कत्तिशर्म्मण पौत्र अंजशर्म्मण पुत्र समुद्रशर्म्मण एकंशः ॥ पुन सर्व्वशर्म्मण तिण्णि अंशः ॥ देवशर्म्मण पुत्र समुद्रशर्म्मण एकंशः ॥ पुन जेट्टिशर्म्मण एकंशः ॥ अनन्तशर्म्मण पुत्र अंजशर्म्मण एकंशः ॥ पालशर्म्मण पुत्र रेवशर्म्मण तिंम्णि अंशः ॥ पुळोलूर्बोयस्य पुत्र वसुशर्म्मण एकंशः ॥ बेन्बिदिबोयस्य पुत्र आरुवशर्म्मण एकंशः ॥ पुन वेदशर्म्मण एकंशः ॥ पेन्बिदिबोयस्य कौण्डिल्यगोत्र जक्किशर्म्मण एकंशः ॥ केशवबोयस्य वेबशर्म्मण एकंशः ॥ भारद्वाजगोत्र अग्निशर्म्मण पौत्रविनयशर्म्मण पुत्राय सर्व्वशर्म्मणे द्व्यंशः । कौण्डिल्यगोत्र वेंणिशर्म्मण पौत्र नन्दिशर्म्मण पुत्र वासुदेवशर्म्मणे द्व्यंशः ॥ कौण्डिल्यगोत्र विनायशर्म्मण पौत्र नन्दिशर्म्मण पुत्र नागशर्म्मणे द्व्यंशः ॥ पौम्मुद्दिबोयस्य कौण्डिल्यगोत्र देवशर्म्मण द्व्यंशः ॥ पुन बादिशर्म्मण एकंशः ॥ दूदिबोयस्य कौण्डिल्यगोत्र गबोतशर्म्मण एकंशः ॥ तोण्डदूर्बोयस्य कौशिकगोत्र रेवशर्म्मण एकंशः ॥ चेयूर्बोयस्य कौण्डिल्यगोत्र रेवशर्म्मण मुय्यर्द्धंशः ॥ मिरिबोयस्य काश्यपगोत्र अनन्तशर्म्मण द्व्यंशः ॥ मुदुगोन्थबोयस्य भारद्वाजगोत्र दुग्गशर्म्मण एकंशः ॥ चन्थ्रूर्बोयस्य काश्यपगोत्र पालशर्म्मण चतारि अंशः ॥ मारटबोयस्य कौण्डिल्यगोत्र वेण्णिशर्म्मण एकंशः ॥ मुद्दमूर्बोयस्य काश्यपगोत्र रेवशर्म्मण एकंशः ॥ पुन रेवशर्म्मण एकंशः ॥ बोप्पिबोयस्य काश्यपगोत्र कुमारशर्म्मण एकंशः ॥ पोन्नकूर्बोयस्य काश्यपगोत्र सर्व्वशर्म्मण द्व्यंशः ॥ वेगिंबोयस्य

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काश्यपगोत्र कुण्डिशर्म्मण एकंशः ॥ कुत्मुर्बोयस्य भारद्वाजगोत्र कुद्दशर्म्मण एकांशः ॥ कोन्दाकिबोयस्य काश्यपगोत्र कुण्डिशर्म्मण एकंशः ॥ मुत्तिन्थिबोयस्य कौण्डिल्यगोत्र वेण्णिशर्म्मण एकंशः ॥ अलबुंनबोयस्य कौण्डिल्यगोत्र भट्टिशर्म्मण अर्द्धंशः ॥ केशवबोयस्य भारद्वाजगोत्र विनायशर्म्मण एकंशः ॥ पुन विनायशर्म्मण एकंशः ॥ राम्पुर्बोयस्य कौण्डिल्यगोत्र जेट्टिशर्म्मण एकंशः ॥ पुल्कोन्थबोयस्य काश्यपगोत्र रेवशर्म्मण एकंशः ॥ पन्दिरिबोयस्य भारद्वाजगोत्र पव्वशर्म्मण एकंशः ॥ केशवबोयस्य बिनायशर्म्मण एकंशः ॥ पुन विनायशर्म्मण एकंशः ॥ मारटबोयस्य कोण्डिल्यगोत्र चामुण्डिशर्म्मण एकंशः॥ पुन शिवशर्म्मण एकंशः ॥ रेकादिबोयस्य काश्यपगोत्र दोणशर्म्मण एकंशः ॥ पुन रेकादिबोयस्य रेवशर्म्मण एकंशः ॥ मुनिकोल्बोयस्य भारद्वाजगोत्र कन्दशर्म्मण एकंशः ॥ चेबुंदोथिबोयस्य काश्यपगोत्र वीरशर्म्मण एकंशः ॥ एद्वोण्डिबोयस्य काश्यपगोत्र नागशर्म्मण एकंशः ॥ ळुत्तळूर्बोयस्य काश्यपगोत्र नागशर्म्मण एकंशः ॥ चिचकुदिबोयस्य काश्यपगोत्र नन्दिशर्म्मण एकंशः ॥ समतिबोयस्य वेण्णिशर्म्मण एकंशः ॥ मंदुबोयस्य भारद्वाजगोत्र कत्तिशर्म्मण द्वयंशः ॥ बलविजयारोग्यनिमित्तमस्माभिः संप्राप्तः ॥ गम्या राजवल्लभाः सर्व्वपरिहारैः परिहरन्तु परिहारयन्तु ॥ अपि च तेषां श्लोकाः ॥

भूमिदानात्परन्दानं न भूतन्न भविष्यति ।
तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥१॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

वर्द्धमानराज्यद्वितीयसंवत्सरे चैत्रमासे शुक्लपक्षे ॥ दशम्यां माध . . . . नक्षत्रे बुधवारेषु स्वमुखाज्ञप्ताद दीर्गोचायि . . . . वेळयिल्कन्मरकुण्डि एरस्य पुत्र विनायकस्य लिखितं शासदनमिदम्।

Translation

In the dynasty of the Chālukyas, who belong to Mānavya - sagōtra, praised by the whole world, who are the descendants of Hāritī, who have been nurtured by the mothers (i.e.) the Sapta-lōka-mātṛis, who gained the fortune of the kingship through the grace and protection of Kārttikēya to whom all the rulers without

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exception gravitate immediately on seeing their insignia of the boar, secured by them as a favour from the worshipful Nārāyaṇa, who are unshakable like the mountains holding up the earth, whose impurities that had got attached to them due to the currency of the Kali age had been cleansed by their bath at the conclusion of *aśvamēdha* sacrifice,

There was Vishṇuvarddhana-mahārāja, who illumined the regions upto the quarters with his banners of victory gained by him in many battles

His son was Jayasiṁha-vallabha-mahārāja, whose pair of lotus-like feet had become tawny-coloured due to the shaft of the rays radiating from the gems studded into the crowns of all the kings of the earth, who became a *sarva-siddhi* (the king's title which reflected, his all-round accomplishment), an achievement made possible by his practising mediation,

His dear younger brother was Indra-bhaṭṭāraka of valour, comparable to that of Indra.

His son, Śrī-Vishṇuvarddhana-mahārāja whose pair of feet are being worshipped with the bunch of lotuses that are the faces of the many warrior -kings subdued by him with his three-fold power, whose fame has spread upto the shores of the four-oceans (encompassing the earth), who has given refuge to all those who strictly follow and practise the rules and regulations as laid down by Manu and other such law-givers, whose body is adorned with the marks (especially the spiral one-*chakra)* distinguishing him as an emperor just as God Chakradhara is (wielder of the chakra-discus- God Vishṇu), who is a devout worshipper of God Mahēśvara and one who meditates on the feet of his parents, orders all like this: May it be known to all

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The village named Rēyūru[2] in the midst of the villages, Pasiṇḍi,[2] Pamrunidu,[2] Mrānumi,[2] Delkontha[2], Rāvinūyu[2] in Karmma-rāshṭra-vishaya has been given by us, for the sake of (augmentation of our) strength, victory and good health, in parts (shares) as follows:

To,

1)	Kuṇḍi-śarmman, son of Agni-śa-rmman and grandson of Nāga-śa-rmman of Bhāradvāja-gōtra	12 parts
2)	Maṇḍa-śarmman, son of Śaṁkara--śarmman and grandson of Nāga-śa-rmman of Bhāradvāja-gōtra	10 parts
3)	Again, Kumāra-śarmman, son of Nāga-śarmman, of Bhāradvāja - gōtra	8 parts
4)	Śaṁkara-śarmmaṅ of Kauṇḍilya-gōtra[3]	2 parts
5)	Kumāra-śarmman of Kauṇḍilya-gōtra	2 parts
6)	To the brother of the above-named, Agni-śarmman	2 parts
7)	Kappa-śarmman, son of Kanda-śa-rmman, grandson of Katti-śarmman of Kauṇḍilya-gōtra and an Ālabōya[4]	4 parts[5]
8)	Again Kappa-śarmman	1 part
9)	Again Rēva-śarmman	2 parts
10)	Again Kanda-śarmman	2 parts
11)	Again Kanda-śarmman	half a part
12)	Bādi-śarmman of Bhāradvāja-gōtra and a Kōyila-bōya	3 and a half parts[5]

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13) Pāla-śarmman of Kāṇva-gōtra and a Utpitōṛu-bōya	1 part
14) Kuṇḍi-śarmman of Gautama-gōtra and a Kavila-bōya	1 part
15) Bādi-śarmman of Kāśyapa-gōtra and a Alabuṁna-bōya	1 part
16) Sarvva-śarmman of Bhāradvāja-gōtra and a Chimtūr-bōya	1 part
17) Jeṭṭi-śarmman, son of Sarvva-śa-rmman of Kauṇḍilya-gōtra and a Mudubaṁ-bōya	1 part
18) Again Kuṇḍi-śarmman	1 part
19) Again Śaṁkara-śarmman	1 part
20) Again Sarvva-śarmman	1 part
21) Again, Ḷudda-śarmman	1 part
22) Samudra-śarmman, son of Aṁja-śa-rmman, grandson of Katti-śarmman	1 part
23) Again, Sarvva-śarmman	3 parts[5]
24) Samudra-śarmman, son of Dēva-śa-rmman	1 part
25) Again, Jeṭṭi-śarmman	1 part
26) Aṁja-śarmman, son of Ananta-śa-rmman	1 part
27) Rēva-śarmman, son of Pāla-śa-rmman	3 parts[5]
28) Vasu-śarmman, son of Puḷolūr-bōya	1 part
29) Āruva-śarmman, son of Beṇbidi-bōya	1 part
30) Again, Vēda-śarmman	1 part

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31)	Jakki-śarmman of Kauṇḍilya-gōtra and a Penbidi-bōya	1 part
32)	Vēba-śarmman of Kēśava-bōya	1 part
33)	Sarvva-sarmman, son of Vināya[ka[6]] - śarmman, grandson of Agni-śa-rmman of Bhāradvāja-gōtra	2 parts
34)	Vāsudēva-śarmman, son of Nandi - śarmman, grandson of Vināya[ka[6]] - śarmman of Kauṇḍilya-gōtra	2 parts
35)	Nāga-śarmman, son of Nandi-śa-rmman and grandson of Vināyaka śarman of Kauṇḍilya-gōtra	2 parts
36)	Dēva-śarmman of Kauṇḍilya-gōtra and a Paummuddi-bōya	2 parts
37)	Again, Bādi-śarmman	1 part
38)	Gabōta-śarmman of Kauṇḍilya-gōtra and a Dūdi-bōya	1 part
39)	Rēva-śarmman of Kauśika-gōtra and a Toṇḍadūr-bōya	1 part.
40)	Rēva-śarmman of Kauṇḍilya-gōtra and a Chēyūr-bōya	3 1/2 parts
41)	Ananta-śarmman of Kāśyapa-gōtra and Mairi-bōya	2 parts
42)	Dugga-śarmman of Bhāradvāja-gōtra and a Mūdugontha-bōya	1 part
43)	Pālaśarmman of Kāśyapa-gōtra and a Chanthrūr-bōya	4 parts
44)	Veṇṇi-śarmman of Kauṇḍilya-gōtra and a Māraṭa-bōya	1 part
45)	Rēva-śarmman of Kāśyapa-gōtra a Muddamūr-bōya	1 part

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46) Again, Rēva-śarmman	1 part
47) Kumāra-śarmman of Kāśyapa-gōtra and a Boppi-boya	1 part
48) Sarvva-śarmman, of Kāśyapa-gōtra and a Ponnaḷūr-bōya	2 part
49) Kuṇḍi-śarmman of Kāśyapa-gōtra and a Vēgiṁ-bōya	1 part
50) Ḷudda-śarmman of Bhāradvāja-gōtra and a Kutmur-bōya	1 part
51) Kuṇḍi-śarmman of Kāsyapa-gōtra and a Kondāḷi-bōya	1 part
52) Veṇṇi-śarmman of Kauṇḍilya-gōtra and a Muttinthi-bōya	1 part
53) Bhaṭṭi-śarmman of Kauṇḍilya-gōtra and a Alabumna-bōya	Half a part
54) Vināya[ka][6]-śarmman of Bhāradvāja--gōtra and a Kēśava-bōya	1 part
55) Again Vināya[ka*]-śarmman	1 part
56) Jeṭṭi-śarmman of Kaunḍilya-gōtra and a Rāmpūr-bōya	1 part
57) Rēva-śarmman of Kāśyapa-gōtra and a Pulkontha-bōya	1 part
58) Pavva-śarmman of Bhāradvāja-gōtra and a Pandiri-bōya	1 part
59) Vināya[ka*][6]-śarmman the Kēśava-bōya	1 part
60) Again, Vināya[ka*][6]-śarmman	1 part
61) Chāmuṇḍi-śarmman of Kauṇḍilya - gōtra and a Māraṭa-bōya	1 part
62) Again, Śiva-śarmman	1 part

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63) Dōṇa-śarmman of Kāśyapa-gōtra and a Rēkādi-bōya	1 part
64) Again, Rēva-śarmman, a Rēkādi-bōya	1 part
65) Kanda-śarmman of Bhāradvāja-gōtra and a Munikol-bōya	1 part
66) Vīra-śarmman, of Kāśyapa-gōtra and a Chebuṁdōthi-bōya	1 part
67) Nāga-śarmman of Kāśyapa-gōtra and a Eddoṇḍi-bōya	1 part
68) Nāga-śarmman of Kāśyapa-gōtra and a Ḷuttaḷūr-bōya	1 part
69) Nandi-śarmman of Kāśyapa-gōtra and a Chichchakudi-bōya	1 part
70) Veṇṇi-śarmman, a Samati-bōya	1 part
71) Katti-śarmman of Bhāradvāja-gōtra and a Maṁdu-bōya	2 parts

Let the itinerant *(gamya) rāja-vallabhas* (royal officials)[7] exempt and cause to exempt (the village granted) from all taxes. There are also these verses - two of the usual verses follow (for which the authorship is not specified).

In the second year of (our) ever-growing kingship in the month of Chaitra, in the bright fortnight on the day of the tenth (phase of the moon) coinciding with the asterism Maghā, on Wednesday,[1] this (our) order in our own words *(ājñapta)* (has been issued). This charter was written by Vināyaka, son of Dīrgōchāyi . . . Veḷayilkanmara Kuṇḍi eṛa[8].

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Notes

1. Fleet, J.F. concluded that the details of date as given here can be equated to 664 A.D., March 13 (*IA*, XX, p.8). Venkataramanayya, N. equated them to 674 A.D., March 22 (*op.cit.*, p.54). Somaśēkhara Śarma, M, ('The Chronology of the Eastern Cāḷukyas', *JOR*, IX, p.38) after a long discussion assigned A.D. 682-690 for the reign of Vishṇuvarddhana II without giving his opinion on the date of the Rēyūru grant.

2. Ramachandra Murthy S.S., (*A Study of Telugu Place Names*, p.71-76) identified the ancient geographical division Karmma-rāshṭra-vishaya with the area of the whole or portions of the modern taluks of Bapatla, Narasaraopet and Ongole of the Guntur district in Andhra Pradesh. He identified Pasiṇḍi with Paiḍipāḍu, Delkontha doubtfully with Dhenukoṇḍa and Rāvinūyu with Rāvinūtala, all in the modern Ongole taluk. The other villages have not been identified by him. It may be pointed out that there are two villages in the modern Bapatla taluk, Ravurupēṭa and Rēṭūru, which are very near in sound to Rēyūru. If Rēyūru is identified with either of them, then the other villages have to be sought in the neighbourhood of either of them. This Rēyūru may have been different from the Rēyūru in Melmuṇḍa-rāshṭra figuring in a grant of the Pallava king Narasiṁhavarman II (*EI*, XXIX, p.93-94).

3. In this record a good many of the brahmin recipients of the granted village are stated to have belonged to Kauṇḍilya-gōtra. It is obviously a mistake for Kauṇḍinya-gōtra.

4. Many of the brahmin donees in this grant are stated to have been *bōyas*, with a prefix to that word distinguishing each. Some of these prefixes, like Utpitōṛu, Chiṁthūr, Puḷolūr etc. indicate that the concerned brahmin was or continued to be a *bōya or bhōjaka* (one who was enjoying) in the village cited in a prefix i.e. he was a landholder or a member of the *brahmadēyam* in the said village. However some of the prefixes are difficult to interpret. One was also a Kēśava-bōya, where the prefix is a mere personal name. It appears that these brahmins with these epithets who were allotted shares in the village Rēyūru as per this charter already had something in their enjoyment in other villages or were enjoying some privileges even otherwise (cf. *IA*, VII, p.189 n.10; *EI*, VIII, p.238). It may be noted that in some cases more than one member of the family was favoured.

5. What is given in the record as *muyyarddha* has been interpreted as a combination of Kanarese and Sanskrit words indicating 'three

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and a half' (*IA*, VII, p.189, n.11). Though legtha dndtfrawn attention to the other instances of the use of the colloquial forms, it is interesting to note that, *trīṇi* (three) has been written as *tiṇṇi* and *chatvāri* (four) has been written as *chatāri* while specifying the number of shares allotted to the brahmins at the serial numbers 23, 27 and 43 respectively.

6. What is written invariably as Vināya-śarmman seems to have been a mistake for Vināyaka-śarmman.

7. *Rāja-vallabhas* must have been accredited royal officals (Cf. Mahalingam, T.V. *Inscriptions of the Pallavas,* p.CXXIV, 47), *Vallabha* is stated to mean 'supreme, superintending' apart from 'favourite' (MW, *SED,* p.928 col.3)

8. It is stated (*IA*, p.189, n.7,8) that two or three letters at the end of the lines, 66, 67, (the two lines before the last of the record) are broken away in the plate. However the available portion in line 66 ends with *Māghā* and the next line 67 begins with *nakshatra*, which feature clarifies that there could not have been any letters missing between these two words. In the light of this, it seems that there were no letters missing after Dīrgōchāyi at the end of line 67 and that the text runs on to *Veḷayil - kanmarakuṇḍi* at the beginning of line 68. The meaning of *Dīrgōchāyi-veḷayilkanmara kuṇḍi* is however not clear. Possibly the whole phrase was meant to indicate that *kuṇḍi Eṛa* was an artisan *(kanmara)* of Veḷayil belonging to the family known as Dīrgōchāyi.

No.54
SAVNUR PLATES OF VIKRAMADITYA

Location	:	Savṇūr, Dharwad District, Karnataka
Date	:	Śaka 597; R.year 20=674A.D.[1]
Scripv		
Language	:	Sanskrit
King	:	Vikramāditya (I)
Dynasty	:	Chāḷukyas of Bādāmi
Reference	:	Khare, G.H., *EI*, XXVII, p.115-119.

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Text

Metre : V. 1 *Anushṭubh;* V. 2-5 *Āryā;* V. 6 *Vasantatilakā;* V. 7-8 *Anushṭubh*

स्वस्ति ।

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्ण्णवं
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमान मानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृता शेषमहीभृतां चलिक्यानां कुलंमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्त वनवास्यादिपरनृपति मण्डलप्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृ थिवीवल्लभ महाराजस्य पौत्रस्समरसंसक्त सकलोत्तरापथेश्वर श्रीहर्षवर्द्धन पराजयोपलब्ध परमेश्वरापनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभ महाराजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवर तुरंगमेणैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरु धिरजलास्वाद नरसनायमानज्वलदमलनिशितनिस्त्रिंशधारयावधृत धरणीभर भुजगसदृश निजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः श्रियमवनिपतित्रितयान्तरितामात्मसात्कृत्य कृतैकाधिष्ठिताशेष राज्यभर स्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान् ।

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीं ।
प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥ अपि च ।

मृदितनरसिंहयशसा विहितमहेन्द्रप्रतापविलयेन ।
नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेन जितम् ॥३॥

कृतपल्लवावमर्द्द दक्षिणदिग्युवतिमात्तकाञ्चीकः ।
यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभेन जितम् ॥४॥ .

वहति स्वमर्थवन्तं रणरसिकः श्रीमदुरुबलापार्त्थः ।
यो राजमल्लशब्दं विहितमहामल्लकुलनाशः ॥५॥

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दुर्ल्लंध्यदुष्करविभेदविशालसाला
दुर्गाधदुस्तरबृहत्परिखापरीता ।
अग्राहि येन जयतेश्वरपोतराजम्
काञ्चीव दक्षिणदिशः क्षितिपेन काञ्ची ॥६॥

विदितमस्तु वोस्माभिः सप्तनवत्युत्तरपञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे विंशतितमे वर्त्तमाने चोळविषयं प्रविश्य कावेरीदक्षिणतटस्थमुरगपुरमधिवसति विजयस्कन्धावारे वैशाखपौर्णमास्यां कामकायनसगोत्रस्य चतुर्व्वेदपारगस्य विष्णुशर्म्मणः पौत्राय सपदसक्रमस्य वह्वृचवेदस्य पारंगतवतो मादिशर्म्मणः पुत्राय बह्वृचवेदपारगाय कूचियब्बाय कुकनूरुस्थानस्य पूर्व्वस्यान्दिशि द्विगव्यूतमात्रेवस्थित अंगिपोडिविज्ञापनया कुच्चळपाळुनामा ग्रामो दत्तः । तदागामिभिरायुरैश्वर्य्यादिनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्कधरार्ण्णवस्थि तिसमकालयशश्चिचीषुभिस्स्वदत्तिनिर्व्विशेषं परिपालनीयः उक्तञ्च भगवता वेदव्यासेन

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥७॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥८॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥९॥

चालुक्यवंशजातस्य पल्लवान्वयनाशिनः ।
सर्व्वानिवारिताज्ञस्य शासनं शासनं द्विषाम् ॥१०॥

महासान्धिविग्रहिकश्रीजयसेनेन लिखितमिदं।

यथाप्सु पतितः शक्र स्नेहबिन्दुर्विसर्प्पतिं ।
एवं भूमिकृतं दानं सस्ये सस्ये विसर्प्पति ॥११॥

नमो नारायणाय ।

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Translation

[The introductory portion of this charter, again corresponds to the corresponding portion in the Tembhūrṇi plates upto the verse which tells about the king's (the son of Satyāśraya Śrī-Pṛithivī-Vallabha mahārājādirāja-Paramēśvara i.e. Vikramāditya's) seizing Kāñchī as if he had dragged to himself the damsel in the shape of the city of Kāñchī by her girdle at her midrif].

[2]Let it be known to you all:

By us, when five hundred ninetyseven Śaka years have elapsed,[1] during the currency of the twentieth year of our ever-growing victorious reign, while being resident in the victorious camp at Uragapura situated on the southern bank of the (river) Kāvērī after entering Chōḷa-vishaya, on the day of the full-moon in the month of Vaiśākha,[1]

The village, Kuchchaḷapāḷu[3] two *gavyūta*[4] distant from Kūkkanūru[3] has been gifted to Kuchiya[bba][5], who is well versed in Baḥvṛicha-vēda, son of Mādiśarmman, who was an expert in *pada* and *krama*[6] modes of the recitation of Baḥvṛicha-vēda[7] and grandson of Vishṇu-śarmman, well-versed in all the four *Vēdas* and who belongs to Kāmakāyaṇa-sagōtra,[8]

on the supplication of Aṁgi-pōḍi[9]

[This is followed by the usual appeal to the future rulers of the territory including the grant-village to protect this gift and four of the usual verses attributed to the revered Vyāsa, the codifier of the Vēdas]

Written by *Mahāsāndhivigrahika* Śri-Jayasēna[10]

Verse O! Śakra! Just as the drop of oil that falls on water spreads (visibly), in the same way the merit accuring from a gift of land grows (yields

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more and more merit) with each crop-yield on that land.[11]

Obeisance to Nārāyaṇa.

Notes

1. The original editor had argued that the Śaka year quoted should have been the current year instead of the expired year as stated and on the basis of the details of date given, though insufficient for verification, has equated them to 674 A.D., April 25. (*EI,* XXVII, p.116)

2. The drafter of this charter has missed the portion *'savikram-ākrānta' sakala-mahī-maṇḍal-ādhirājyō Vikramāditya -satyāśraya-śrīpṛithivī-vallabha-mahārājādhirāja-paramēśvara -ssarvvānevam-'ājñapayati'* that is found immediately after the verse 6 of the genealogical account describing the achievements of Vikramāditya (Cf. Tembhurṇi plates of Vikramāditya I dealt with above) (i.e.) the portion referring to the issuer of the grant as found in other charters of this king. Obviously it was an inadvertency of the drafter.

3. The portion of the writing on the plates where the details of the village granted, and of the grantee have been given is somewhat effaced (See Khare, G.H., *EI,* XXVII, p.115). Here the readings of the crucial portions of the text as suggested by N.L.Rao (*EI,* XXVII, p.118 n.4, 5, 6) correcting the readings of G.H.Khare have been adopted. N.L. Rao suggested that the name of the village granted, should be read as Kuchchaḷapāḷu (the forms of *va and cha* on the plates are often indistinguishable) and to identify that village with the modern Koḷehāḷ, 'about 16 miles to the east by north-east of Kukkanūr (in the Raichur District of Karnataka) (See postscript on p.119 of *EI,* XXVII). The said modern Kukkanūr has been understood to be the same as the Kukkanūr mentioned in the present record (*Ibid.,* p.118 n.5). However as per the present record the distance between Kuvvaḷapāḷu and Kukkanūru was two *gavyutas* (i.e.) only about 8 miles (See note 4 below). Hence it seems possible that *gavyūta* referred to a distance of eight miles in this region.

4. *gavyūta* is stated to refer to the linear measure indicating a distance of four miles (Sircar, D.C., *op.cit.,* p.113; also see MW, *SED,* p.351 col.2).

5. This name of the donee as given here is doubtfully read by N.L.Rao (*EI,* XXVII, p.118, n.5).

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6. *pada and krama* are graduated methods in the recitation of the Vēdic text through which the words. in that text are analysed and rendered comprehensible.

7. *Bahvṛicha-vēda* is *Ṛig-vēda.*

8. The *ṛishi* Kāmạkāyana after whom this *gōtra* is named probably was the same as Śraumatakāmakāyana or Kāmakāyana belonging to the Viśvāmitra group. The three ṛishi-*pravara* for this *gōtra* are stated to be Vaiśvāmitra, Daivaśravasa, Daivatarasa for the *Hōtṛi* and Dēvatarasa, Dēvaśravasa, Viśvāmitra for the *Adhvaryu* (Brough, John, *op.cit.,* p.148, also p.151; cf. *Gōtrapravara-nibandha-kadambaḥ,* p.120-121; also see *ibid.,* p.116 and p.122). In this work, Kamakāyana and Kamakāyan are stated to have been placed in different groups by different authours. It is stated (p.116) that as per one unidentifiable author there was also a *ṛishi* named Kāmakāyana, in the Bhāradvāja group, whose *gōtrins* have a three *ṛishi pravara,* Āṅgirasa, Bārhaspatya, Bhāradvāja - Kāmakāyana's is stated to have a three *ṛishi-pravara,* Vaiśvāmitra, Aśmarathya, Vādhūla as per a different source (*Ibid.,* p.122).

9. Aṁgi-pōḍi has been surmised to have been a concubine of Vikramāditya I (Ramesh, K.V., *op.cit.,* p.122-23). Regarding the word *pōḍi* suffixed to this lady's name see notes under (Kochre plates).

10. This personage figures in the same capacity in the Tembhūrṇi and several other plates of Vikramāditya I.

11. This rare verse brings out how the merit accruing from a grant of land keeps expanding. In effect it says that the merit accruing therefrom keeps growing so long as the grantee is enabled to enjoy the fruits from that land continuously (For the source of this verse see Sircar, D.C. *Indian Epigraphy,* p.201, v.158 and note 1.).

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No.55
MANDAR HILL ROCK INSCRIPTIONS[1] OF ADITYASENA

Location	:	Mandar hill, Banka subdivision, Bhagalpur District, Bihar.
Date	:	C.675 A.D.[2]
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Ādityasēna
Dynasty	:	Guptas of Magadha
Reference	:	Fleet, J.F., *CII,* III, p.211-212

ॐ परमभट्टारकमहाराजाधिराजश्रीआदित्यसेनदेवदयिता परमभट्टारिकाराज्ञी महादेवीश्रीकोणदेवी पुष्करिणीकीर्त्तिमिमाङ्कारितवती ॥

Translation

Ōṁ! *Paramabhaṭṭarikā-rājñī* (queen) *mahādēvī*- Srī - Kōṇadēvī, the dear wife *(dayitā)* of *Paramabhaṭṭāraka - mahārājādhirāja* -Śrī-Ādityasēnadēva[2] had this fame-promoting *(kīrtti)* work of a lotus-tank *(pushkariṇī)*[3] done.

Notes

1. There are two inscriptions with identical texts one of which is stated to be inscribed "on the rock to the right of the steps rising from a corner of the lower tank now called Pāpahāriṇī and at the base of a flight leading to the upper tank". The position of the second inscription "seems to be not now known at all." (*CII,* III, (Fleet), p.211).

2. This approximate date has been assigned to this inscription in consideration of the date of the Shāhpur stone image inscription of Ādityasēna dealt with above. The ascription of regal titles to Ādityasēna in this inscription in contrast to the Shāhpur inscription is noteworthy.

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3. Regarding the interpretation of the word, *'kīrtti'* as 'any work, of public utility, calculated to render famous the name of the constructor of it', see *CII,* III, p.212 n.6; Sircar D.C., *IEG.* p.158. The work referred to is obviously the tank on the bank of which it is found inscribed.

It is possible that this *pushkariṇī* was the same as the tank also stated to have been constructed by the same Śrī-Kōṇadēvī as per the Aphsaḍ Inscription of the same king dealt with above.

No.56
CHINTAKUNTHA GRANT OF VIKRAMADITYA

Location : Hyderabad, Andhra Pradesh

Date : C. 675 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Vikramāditya I

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA,* VI, p.75-78

Text

Metre : V.1 *Anushṭubh* V.2-5 *Āryā* V.6 *Vasantatilakā*

(Plate I)

स्वस्ति [१]

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।

दक्षिणोन्नतदंष्ट्राग्र-विश्रान्तभुवनं वपुः ॥१॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिः सप्रमातृभिरभिवर्द्धितानां कार्त्तिकेयपररिक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृताशेष महीभृतां चलुक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथ स्नानपवित्रीकृतगात्रस्य

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श्रीपुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति मण्डलप्रणिबद्धविशुद्ध कीर्त्तिश्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्रः समरसंसक्तसकलो त्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्धपरमेश्वरापरनाम धेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयः चित्रकण्ठाख्यप्रवरतुरंगमेणैकेनैवप्रेरितो नेकसमरमुखेषु रिपुनृपतिरुधि रजलास्वादनरसनायमानज्वलदमलनिशितनिस्त्रिंशधारयावधृत धरणिभरभुजग भोगसदृशनिजभुजविजितविजिगीषुरात्मकवचावमग्रानेक प्रहारस्स्वगुरोः श्रियमवनिपतित्रियान्तरितामात्मसात्कृत्य कृतैकाधिष्ठि ताशेषराज्य भरस्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वमुखेन स्थापितवान् ।

रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंशजां लक्ष्मीम् ।
प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः ॥२॥

अपि च

मृदितनरसिंहयशासा विहितमहेन्द्रप्रतापविलयेन ।
नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेन जितम् ॥३॥

कृतपल्लवावमर्द्दंदक्षिणदिग्युवतीमात्तकाञ्चीकः ।
यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभेन जितम् ॥८॥

वहति स्वमर्थवन्तं रणरसिकः श्रीमदुरुबलस्कन्धः ।
यो राजमल्लशब्दं विहितमहामल्लकुलनाशः ॥७॥

दुर्ल्लंध्यदुष्करविभेदविशालशाला दुर्गाधदुस्तरबृहत्परिखापरीता ।
अग्राहि येन जयतेश्वरपोतराज्यं काञ्चीव दक्षिणदिशाक्षितिपेन काञ्ची ॥६॥

स विक्रमाक्रान्तसकलमहीमण्डलाधिराज्यो विक्रमादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरः सर्व्वानेवमाज्ञापयति । विदितमस्तु वोऽस्माभिः कौशिकसगोत्रस्य नन्दिस्वामिने कृच्छ्रातिकृच्छ्र चान्द्रायणादिकेन बहुविधेन तपसा सकलवेदान्तपरमार्त्थाधिगतसत्त्वय कण्णविषये कन्दुगुल्नामग्रामपूर्व्वस्यान्दिशि चिन्तुकुण्ठनामग्रामो दत्तः । काश्यपसगोत्रस्य शान्तिशर्म्मसोमयाजिने हारितसगोत्रस्य अधीततर्काय आदित्यशर्म्मणे सोमयाजिन एतयोर्द्वयोरपि ग्रामार्द्धन्दत्तम् ॥ भरद्वाजगोत्रस्य

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अगुन्धुभोयोपिट्टिशर्म्मणे द्वादशभागः दामशर्म्म एकभागः लोहस्वामि एकभागः माण्डव्यगोत्रस्य भल्लस्वामि एकभागः बादिशर्म्म एकभागः पिदिशर्म्म एकभागः काश्यपगोत्रस्य निजुभोयोदोणशर्म्म एकभागः रान्दभोयो एकभागः । ग्रामे सव्वे पन्नासभागम् ॥

Translation

[The introductory portion of this charter till the statement of the order of the king is generally similar to the corresponding portion of the Tembhurṇi plates dealt with above.]

That Vikramāditya-Satyāśraya - Śrī-Pṛithivī-vallabha-mahārājādirāja-Paramēśvara orders all. Let it be known to you that by us, the village Chintakuṇṭha to the east of the village named Kandugūḷ in Kaṇṇa-vishaya[2] has been given

to Nandi-svāmin of Kauśika-sagōtra, who has realised the highest knowledge of all the Vēdāntic philosphies through the observance of many kinds of austerities like *kṛichchhra, ati-kṛichchhra, chāndrāyaṇa,*[3] etc.,

To Śānti-śarmman-sōmayāji of Kāśyapa-sagōtra and to Āditya-śarmman, the *sōmyāji* of Hārita-sagōtra, who has studied the eighty-fold *tarka-śāstra*[4] - to these two, half of the village has been given.

(To) Agunṛū-bhōyō[5]-Piṭṭi-śarmman of Bhāradvāja - gōtra	12 parts
(To) Dāma-śarmman	One part
(To) Lōha-svāmi(n)	One part
(both of Bhāradvāja-gōtra ?)	
(To) Bhallasvāmi(n) - of Māṇḍavya-gōtra	One part
(To) Bādi-śarmma(n)	One part
(To) Pidi-śarmma(n)	One part
(Both also of Māṇḍavya - gōtra ?)	

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(To) Nijū-bhōyō[5] - Dōṇa-sarmman of Kāśyapa - gōtra	One part
(To) Ganda-bhōyō[5] (of Kāśyapa - gōtra ?)	One part

In the village, in all, (there are fifty parts).[5]

Notes

1. This approximate date later in the reign of the king is given to this undated record as the contents reflect just as in the Tembhurṇi plates that this was issued after the return of the king to his capital on the completion of his southern expedition (Ramesh, K.V., *op.cit.*, p.123).

2. It has not been found possible to identify these geographical names.

3. *Kṛichchhra, Ati-kṛichchhra* and *Chāndrāyaṇa* are stated to be special types of austerities and penances. *Kṛichchhra* has several inflexions of meaning all of which are based on the inflicting (on one's self) of pain and is said to be a particular kind of religious penance. (MW, *SED,* p.304, col.2). *Ati-kṛichchhra* must have been such a penance practised with utmost rigour. *Chāndrāyaṇa* is stated to be a system of fasting adjusted to the phases of the moon, the food-intake by the performer being reduced by one morsel for each *tithi* as the moon progresses towards new moon and correspondingly being increased on each *tithi* successively till the full moon. In the context, it is informed that Nandisvāmin had observed all those penances for comprehending the highest Vēdāntic truth and essence.

4. Regarding the *aśīti-tarka* or eighty-fold *tarka,* Sankaranarayanan, S, (*The Vishṇukuṇḍis and their times,* p.145) has stated that Nyāya and Vaiśēshika philosophies, together are well-known as Tarka-śāstra, of which *Nyāya-darśana* was subdivided into 45 categories by Gautama and *Vaiśēshika - darśana* was subdivided into 35 categories by Kaṇāda. As such, *aśīti-tārkika* may denote a scholar of the whole of Tarka-śāstra (i.e.) the 45 categories of *Nyāya-darśana* plus the 35 categories of *Vaiśēshika-darśana.*

5. What has been spelt here as *bhōyō* is seen to have been spelt as bōyo in the Rēyūru grant of Vishṇuvarddhana II (*IA,* VII, p.186-19, text lines 18, 21, 22 etc.) In the latter reference, Fleet surmised that *bōya* might have been some surname or clan name (*Ibid.,* p.189 n.10). He had pointed out how in some

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cases, this *bōya* is seen suffixed to place-names like Utpitoṛu-bōya (*Ibid.*, text line 22) Chinthūr-bōya (*Ibid.*, text line 24-etc.). In one case it is seen suffixed to the proper name of a person, in Kēśava-bōya (*Ibid.*, text line 32, 47, 50). Possibly the term *bhōya* had been misspelt in the above said Rēyūru grant. It is possible that *bhōya* was a colloquial rendering of the word *bhōja* which basically means 'one who enjoys'. If interpreted so, it would mean that the brahmin referred to had been enjoying the village, the name of which is seen prefixed to *bhōya*, even before getting an allotment of a portion in the village granted in these grants. This understanding seems to be vitiated when this term *bōya* is also suffixed to the personal name Ķēśava as pointed out above. Hence it appears that *bhōya* was a local modification of the term *bhōjaka*, which is stated to have referred to a priest or a title of a çlass of priests (MW, *SED*, (I), p.723 col.2; Sircar, D.C., *IEG.*, p.274, wherein there might have been a mis-interpretation. Chēlappaiyu-bhōjaka seems to have been a *vaṇik* or merchant). It may be seen that this latter interpretation seems to very well describe the background of the persons to whose names, the term, with a *bhōyo* suffix, is seen added.

6. Whereas at the outset the record says that the (whole of) village Chintakuṇṭha had been granted to Nandisvāmin, the subsequent statements that half of the village (the village which was thus apportioned was apparently the same Chintakuṇṭha granted to Nandisvāmin) was given to two persons and that further, a total of 19 parts were granted to eight more brahmins (12 parts to one and one part each to seven more brahmins) and that the village consisted of fifty parts are puzzling. Though such a feature is also witnessed in some other records dealt with here also, in the instant case Fleet had remarked that the writing on the plate from the mention of Agunṛu-bhōyō (Fleet had read this name as Agumdhu-bhōyō) of Bharadvāja-gōtra and down is in larger characters and inferior types and that the language of this portion of the charter is also inaccurate (*IA*, VI, p.77 n.11). He suggested that this portion might have been added at a later date. Even if it is admitted that the mention of the allotments to Agunṛu-bhōyō and seven other brahmins was a spurious later addition, the allotment of half the village to Śānti-śarmman and Āditya-śarmman which is thus certified as genuine will still remain inexplicable. Hence it would appear that this parcelling out of the village Chintaguṇṭha was done at the instance of Nandisvāmin himself. Possibly these ten brahmins who were allotted shares in the village were disciples or adherents

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of Nandisvamin himself. Possibly these ten, brahmins who were allotted shares in the village were disciples or adherents of Nandisvāmin whom he wanted to favour. The quantum of the shares each one got was possibly determined by his importance in that hierarchy of this disciples. As in this distribution only 44 parts out of the fifty into which the village had been parititioned had been accounted for (half of the village (i.e.) 25 parts plus 12 plus seven) it seems that the remaining six were earmarked for retention by Nandisvāmin. Incidentally it may be mentioned that the name of the last brahmin in the list, which Fleet had read as Gaunda-bhōyō can also be read as Śanda-bhōyō. As the term Śanda-bhōyō described only the background of that brahmin, it would appear that his name had escaped mention.

No.57

PRINCE OF WALES MUSEUM PLATES OF DADDA III, YEAR 427

Location	:	Mumbai,[1] Mahārashṭra
Date	:	[Kalachuri] year 427[2] = 675 A.D.
Script	:	Early Nāgarī
Language	:	Sanskrit
King	:	Dadda III[3]
Dynasty	:	Gujrara[3]
Reference	:	Chakravarti, S.N., *EI*, XXVII, p.197-201; Mirashi, V.V., *CII*, IV, p.617-622.

Text

Metre : V. 1, 2 and 4 *Anushṭubh;* V.3 *Indravajrā*

ॐ स्वस्ति । श्रीभरुकच्छात्सततलक्ष्मीनिवासभूते तृष्णासंतापहारिणि दीनानाथविस्तारितानुभावे द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्ण्णान्वये कमलाकर इव राजहंसः प्रबलकलिकालविलसिताकलितविमलस्वभावो गंभीरोदारचरितविस्मापितसकललोक पाल

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मानसः परमेश्वर श्रीहर्षदेवाभिभूतवलभीपतिपरित्राणोपजात भ्रमददभ्रशुभ्रा भ्रविभ्रमयशोवितानः श्रीदद्दस्तस्य सूनुरशंकितागत प्रणयिजनोपभुक्तविभवसंच योपचीयमानमनोनिर्वृत्तिरनेककण्टकवंश संदोहदाहदुर्ल्ललितप्रतापानलो निशित निस्त्रिंशधारादारितारातिकरिकुम्भ मुक्ताफलच्छलोल्लसितसितयशोंशुकावगुण्ठ तदिग्वधूवदनसरसिजः श्रीजयभटस्तस्यात्मजो महामुनिमनुप्रणीतप्रवचनाधिग मविवेकस्व धर्म्मानुष्ठानप्रवणो वर्ण्णाश्रमव्यवस्थोन्मूलितसकलकलिकालावलेपः प्रणयिजनमनोरथविषयव्यतीतविभवसंपादनापनीताशेषशेषपार्थिवदा नाभिमानो मदविवशांकुशातिवर्त्तिकुपितकरिनिवारणाप्रथितगुरुग जाधिरोहणप्रभावो । विपत्प्रपातपतितनरपतिशताभ्युद्धरणनिखिल लोकविश्रुतपरोपकारकरणव्यसनः प्राच्यप्रतीच्याधिराजविजृंभितमहासंग्रा मनरपतिसहस्रपरिवारितानेकगज घटावि घटनप्रकटितभुजवीर्य्याविख्यात बाहुसहायापरनामा परममाहेश्वरः समधिग तपञ्चमहाशब्दः श्रीदद्दः कुशली सर्व्वानेव राजसामन्तभोगिकविषयपतिराष्ट्रग्राम महत्तराधिकारिकादीन् समनुदर्शयत्यस्तु वः संविदितं ॥ यथा मया मातापित्रोरात्मनश्चैहि कामुष्मिकपुण्ययशोभिवृद्धये कोरेल्लचतुराशीतिमध्ये उवरिवद्रग्रामः सोद्रंगः सोपरिकरदण्डः सदशापराधस्सोत्पद्यमानविष्टिकः सधान्यहि रण्यादेयः आचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्व योपभोग्यः श्रीसावत्थीवास्तव्यतचातुर्व्विद्यसामान्यभरद्वाजसगोत्र बह्वृच सब्रह्मचारिदुंदुभिभट्टपुत्त्रगंगादित्यसुताय प्रदत्त उदकातिसर्गन्यायेन । यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतो वा कृषतः कर्षयतो वा न कैश्चित्परिपंथना कार्य्या । आगामिभद्रनृपतिभिरस्मद्वंशजै रन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्य्याणि तृणाग्रज लबिन्दुचंचलञ्च जीवितमाकलय्य अस्मद्दायोयमनुमन्तव्यः पालयितव्यश्च । यश्चाज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन।

षष्टिंवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायंते भूमिदायं हति ये ॥२॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः ।
लोकत्रयं तेनभवेद्धि दत्तं यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य-तदा फलम् ॥४॥

माघशुद्धरथसप्तम्यां हस्तिरथेन सह प्रदत्तः । संवत् ४०० २० ७ लिखितं महासन्धिविग्रहाधिपतिना दुर्गभटसूनुना संगुल्लेनेति ॥ स्वहस्तो मम श्रीदद्दस्य ॥

Translation

Ōṁ[4]! Well-being! From Śrī-Bharukachchha![5]

In the great dynasty of *mahārāja* Karṇṇa[6] which was like a lotus-pond in that it is the permanent residence of (Goddess) Lakshmī (wealth and prosperity which remain ensconced in the lotus-flower) and also quenches the agony of thirst of the people,[7] the glory of which has been enhanced by the Sun[7], where the wealth (that had poured into their city) is being utilised for their livelihood by birds/brahmins and their families[7] there was the royal swan,[7] the ruler Śrī-Dadda whose temperament was pure consequent on his having beaten the wanton intrigues of the powerful Kali age, who had astounded the minds of all *lōkapālas* (the guardians of the quarters/kings) by his grandeur and magnanimity (and capacity to protect the world),[8] who had for his canopy the pure fame which vied with the clear sky, earned by him by affording protection to the ruler of Valabhī, threatened by the great lord Śrī-Harsha[9]

His son was Śrī-Jayabhaṭa, who derived great mental satisfaction on (seeing) his accumulated wealth being shared and enjoyed by those who had been unhesitatingly drawn to him by love, whose fierce valour had at the same time scorched and devastated the thornlike hosts (enemy) with numerous troops, who as if with a veil had covered the lotus-like faces of the goddesses of the quarters with the upper cloth that was the white (pure) fame that was embodied in the pearls that had got scattered from the temples (of the

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elephants of his enemies) split open by the sharp edges of his sword.[10]

His son is Śrī-Dadda, who is scrupulous in practising his allotted function and duty as laid down (for a king) in the codes of conduct devised/decreed by the great sage Manu which he had dutifully studied, who has eradicated the haughtiness of the age (*Kali* age i.e. evil ways) by properly enforcing the observance of the duties prescribed for each stage of life and each strata of society (by his subjects), who has shattered the pride of the other kings by excelling them in distributing in charity his wealth to those favourable to him by just anticipating their needs, who has the reputation of having controlled and mounted the mighty elephant, after pacifying it even though it might have been enraged by the profuse use of the goad as also when it was beside itself due to rut, who is reputed in the whole world as one who is engaged in uplifting the hundreds of kings placed in dire circumstances, who has earned and is well-known with his secondary name 'Bāhu-sahāya' (one who depends solely on the strength of his arms) having exhibited the strength of his arms in breaking the temples of the many elephants confronted by him in the great battles with the thousands of rulers of the east and west, overgrown with pride,[11] who is a great devotee of Īśvara (God Śiva) and is one who has acquired the *pañcha-mahāśa-bda*[12] (the five great sounds), is well and directs (the concerned) *rāja-sāmanta, bhōgika, vishayapaṭi, rāshṭra-grāma-mahattara* (chief representatives, the elders and prominent citizens of the *rāshṭra* (the territorial division) and of the village) as also the official authorities *(ādhikārikādīn)* (thus)

Let it be known to you, that by me, for the augmentation of religious merit and fame in this and the other worlds (to be entered into on death) of my parents and self, the village Uvarivadra in the

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(territorial division) Kōrella-84,[13] has been granted through the due process of libation of water along with the rights to *udraṅga, uparikara, daṇḍa - daśaparādha* (the right to try and appropriate the fines leviable from those convicted of the ten types of crimes), the free service *(vishṭi)* (from the villagers) as due (on their becoming the lord of the village subsequent to this grant) and the eligibility to receive the due contributions in paddy and gold from the villagers, with the guarantee that this grant would last as long as the moon, Sun, Oceans, the earth, rivers and mountains last, and that it could be enjoyed hereditarily in the line of his family of sons and grandsons, to the son of Gaṅgāditya, who was himself the son of Dundubhi-bhaṭṭa,[14] a student-adherent of *(sa-brahmachāri)* of the Baḥvṛicha (school - the Ṛig-vēḍa), belonging to Bhāradvāja-sagōtra, hailing from Śrī- Sāvatthī,[15] and a *chātur-vvidya-sāmānya* of that place.

(Thus) (While the donee) enjoys, the (granted village) with the tenure of *brahmadēya* or has it enjoyed, cultivates it or has it cultivated, none should cause any obstruction.

[The grant is followed by the usual exhortation and appeal to future rulers of the area and four of the usual verses in this context here attributed to the revered Vēdavyāsa]

This grant has been given on the day of the Rathasaptamī (the day of the festival connected with the Sun's chariot turning towards the north) in the bright fortnight of the month Māgha[16] along with a chariot harnessed with an elephant[17] in the Saṁvat 427.[18]

This has been written by Saṅgulla, the *mahāsāndhi-vigrahādhipati*, son of Durgabhaṭa,

This is my own hand, of Śrī - Dadda.

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Notes

1. This set of plates is stated to have been purchased by Prince of Wales Museum of Western India, Mumbai. Its findspot could not be ascertained (See *EI,* XXVII, p.197-98).

2. The ascription of the year cited in the record to the Kalachuri era is based on historical reasons (See *CII,* IV, p.619).

3. It is seen that the introductory portion of this charter describing the lineage of Dadda (III), the issuer of this charter is analogous to that found in the Navasāri plates and Añjanēri plates of Jayabhaṭa (III) (*CII,* IV, p.82-96 whereas the Navasāri charter was issued from Kāyāvatāra, the Añjanēri plates were issued from Bharukachchha). Mirashi had stated that the names of kings as mentioned in these plates 'do not occur in any other dynasty', 'there is no doubt that they belonged to the Gūrjara lineage' (*Ibid.,* p.83). He also concluded that the Dadda, the issuer of this charter was the second Dadda in that family of Gurjaras (*Ibid.,* p.83-84; 618). However it must be noted that whereas the records of Dadda-Praśantarāga specifically refer to him as having descended in the dynasty of Gurjaras and do not mention Karṇa as the mythical progenitor of his dynasty, the present record of Dadda who is surmised to have been the grandson of that Dadda do not mention about Gurjar-ānvaya but states that he belonged to Karṇ-ānvaya. Dadda-Praśāntarāga's records were invariably issued from Nāndīpura whereas Dadda of the present charter and his son Jayabhaṭa issued their charters from Bharukachchha. The genealogical mention of Dadda Praśāntarāga is entirly different from the genealogical description of Dadda of the present charter. Whereas the grandfather Dadda of the present record is stated to have afforded protection to the ruler of Valabhī, when he was under threat from Śrī-Harsha, Dadda-Praśāntarāga's records do not refer to any such thing. Because of the above differences it appears that this family of Dadda-Bāhusahāya was different from that of Dadda-Praśāntarāga, though it might also have been of Gurjjar stock. Tentatively Mirāshi's contention has been accepted and Dadda of this present record has been marked as the third of that name.

4. It is noteworthy that here the symbol for *Ōṃ* is expressed by a symbol resembling that used in modern times rather than by a mere spiral as found in other inscriptions.

5. Bharukachchha of the ancient times is now known as Broach in Gujarat. (*EI,* XXVII, p.198).

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6. Though the statement here, 'that the king of the charter Dadda belonged to the lineage of *mahārāja* Karṇṇa' may suggest that his lineage traced its descent from Karṇṇa, the half brother of the Pāṇḍavas and right hand of Duryōdhana of the epic, *Mahābhārata (See EI,* XXVII, p.198), it can be seen that such a supposition is not sustainable, Karṇṇa of the epic is never seen described as a *mahārāja,* even though he had been installed as the ruler of Aṅga by Duryōdhana. That Aṅga is represented by the modern Bengal to the fareast of India. Hence it appears that the Gurjaras to get themselves assimilated in the Indian ethos, had chosen at random Karṇa as their progenitor (Cf. *CII,* IV, p.83).

7. The family of *mahārāja* Karṇṇa has been compared to a lotus-pond, as both are the abode of Lakshmī (Goddess Lakshmī is conceived as being stationed in a lotus and in the case of the dynasty of Karṇṇa it was the abode of wealth) both quench the thirst and distress (the pond with its water quenches the thirst of the people and the dynasty of Karṇṇa fulfilled the thirst or desires of the people), the glory of both are enhanced by the Sun (Dinanātha) whose rays kindle the blossoming of the lotuses in the pond and by the Sun, whom they seem to have worshipped) and the wealth of both is enjoyed by the flock of *dvijas* (*dvija* refers of the dynasty of Karṇṇa). Verily, *mahārāja* Karṇṇa is likened to a swan in that pond.

8. The *lōkapālas* have been conceived as the regents of the 'four cardinal and the four intermediate points of the world viz. according to Manu V.96, Indra of the East; Agni of the South-east; Yama of the South, Sūrya of the south west; Varuṇa of the west; Pavana or Vāyu of the North-west; Kubēra of the North; Sōma or Chandra of the North-east (MW, *SED,* p.906, col.3). They are supposed to be supporting and protecting the earth from their stations. The progenitor of this family of rulers, Dadda is stated to have astounded these *lōkapālas* by his nobility and charitable disposition. As comparison of kings to *lōkapāla* regents of the cardinal points is made on account of their ability and function as supporters of the world and not on account of their majesty, here the *lōkapālas* mentioned seem to have referred to (the other) kings who are also conceived as protectors of the earth.

9. Though there is no other reference of the ruler of Valabhī, a kingdom neighbouring that of Dadda, having been threatened by Harsha and of Dadda having given shelter to him, this reference at least helps to synchronise the chronological sequence of these rulers of Gujarat/Bharukachchha (cf. *IA,* XIII, p.73-75).

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10. The *Dig-vadhūs* are again conceived as those adorning the cardinal points of the earth. The picture presented here of Jayabhaṭa's fame having covered as if with a veil the face of those *dig-vadhūs* was only intended to indicate that his fame had spread to the ends of the quarters. Here it is noteworthy that the *dig-vadhūs* are referred to as, *vadhū* which means a bride. It is at betrothel, that she wears a veil while approaching her chosen bridegroom.

11. This statement enlightens as to how Dadda (III) earned the secondary name *'Bāhusahāya'*.

12. This epithet *samadhigata-pañcha-mahāśabda* is seen borne usually by feudatories (Sircar, D.C., *op.cit.*, p.231). It is not possible to say if Dadda was actually a feudatory of any of the superior powers in the neighbourhood of his kingdom (See *CII*, IV, p.lii-liii) or if he sported that epithet without giving much attention to its significance. That he claimed to have given protection to the ruler of Valabhī, might indicate that he was considered powerful enough by the ruler of Valabhī to seek his protection from the threat from such a reputed powerful ruler as Śrī-Harsha The Aṇastu plates of Maitraka Śīlāditya III (Gadre, *Imp.Ins. from the Baroda State,* I, p.23 f. cited by Mirashi - *CII,* IV, p.619) evidences that there was some active interaction between the ruler who issued the present charter - Dadda III and the Maitrakas of Valabhī.

13. Kōrella, the headquarters of the division, Kōrella-84 has been conjecturally identified with Kōral on the bank of Narmadā ten miles north-east of Broach. The 84 suffixed to the name of the division might have indicated either the number of villages in that territorial division or the number of the units of money or commodity assessed as the revenue dues from that division. Uvarivadra has been conjecturally identified with Umarwāra about eight miles south of Broach (*CII,* IV, p.85, 619-20).

14. It is possible to interpret that the name of the donee was Dundubhi-bhaṭṭaputra instead of assuming that the donee's name had been inadvertently omitted mention (cf. *EI,* XXVII, p.198; also see Sircar, D.C., p.52, *IEG.*,. He stated that *bhaṭṭaputra* is a title of *brāhmaṇas* especially of one whose father was famous for learning.

15. Śrī-Sāvatthī, the place from which the donee hailed might have been the famous Śrāvasti as conjectured by S.N. Chakravarti (*Ibid.* Also see Watters, Thomas, *On Yuon Chwang's Travels in India* C.AD., 629-645, p.377-401), as per which source Śrāvasti was called Sāvatthi in Buddhist texts. It is stated to have been situated in Kōsala near Sākēt (Sahēt-Mahēt in the modern Avadh

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No.58

CHUVVIURU GRANT OF PARAMESVARA VARMAN

Location : Bangalore?[1]

Date : Yr. 9 = 670 A.D (?)[2]

Script : Early Grantha

Language : Sanskrit

King : Paramēśvaravarmman I

Dynasty : Pallava

Reference : Visweswara, M.V. *JESI*.,XVI, pp.177-84

Text

Metre : V. 1-3: *Anushṭubh*

स्वस्ति । जितं भगवता लोकत्रयं महाविष्णुना । श्रीमत्विजय काञ्चीपुराधिष्ठानात्परमब्रह्मण्यस्य स्वबाहुबलोपार्ज्जितोपार्ज्जितक्षत्र तपोनिधेः विधिविहित सर्व्वमर्य्यादस्य स्थितिस्थितस्य महाराजस्य श्रीमहेन्द्रवर्म्मणः प्रपौत्रोभ्यर्च्चित शक्तिसिद्धिसम्पन्नस्य प्रतापोपनत राजमण्डलस्य वसुधातलैकवीरस्य नरसिंहसमानपराक्रमस्य महा राजस्य श्रीनरसिंहवर्म्मणः पौत्रो निजभुजविजयोदयेनैव समधिगत समस्तराजमण्डलस्य कलियुगदोषावसन्नधर्म्मोद्धरणनित्यसन्नद्धस्य लोकपालस्य श्रीमदुपेन्द्रतुल्यस्य महाराजस्य श्रीमहेन्द्रविक्रमवर्म्मणः पुत्रो भगवद्भक्तिसम्भावितसर्व्वकल्याणो मातापितृपादानुध्यातो बप्प भट्टारकपादभक्तः परममाहेश्वरो भारद्वाजसगोत्रः स्वविक्रमाक्रान्ता न्यनृपश्रीनिलयानां यथावदाहृतानेकाश्वमेधावभृथस्नानेनैव परम पवित्री कृतानां पल्लवानां वल्लभो महाराजश्री परमेश्वरवर्म्मा क्षीरनद्याः उत्तरतटे भूमिराष्ट्रे चुव्विऊरुनाम ग्रामेयकानेवमाज्ञापयति ॥ तद्यथा । तस्यैव ग्रामस्य पूर्व्वस्यान्दिशि चेकोडुमुडुतटाकस्य प्ळामुड्डु तटाकस्य कृष्णशिलानिचयस्य च दक्षिणतः चुव्विऊरुनामग्रामस्य वेणुरुनामग्रामस्य च सीमान्तस्य पश्चिमतः तस्मात्कारञ्चेडुतटाकस्य चुव्विऊरुनाम ग्रामात् पुलिकल्लु नाम ग्रामगामिनो महापथस्य च

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उत्तरतः तस्माद् चेदोडुभोज हलक्षेत्रस्य गोनितटाकस्य च पूर्व्वतः एतच्छ्तुरवधिपर्यन्तं सुक्षेत्रं रुपरुदण्डेन राजोत्तरमानेन अष्टोत्तरशत निवर्त्तनपरिमाणं षट्कर्मनिरताय वेदवेदाङ्गविदे स्वयम्पाकाय ब्रह्म चारिणे अस्मदायुर्ब्बलविजयाभिवृद्धये ब्रह्मदेयम् कृत्वा सर्व्वकर परिहारोपेतनिर्व्यूढम् कृत्वा उद्धृत्य सर्व्वोपायैश्च दत्तमिति एतदवगम्य राजवल्लभनैयोगिक सञ्चरन्तकादायस्सर्व्व परिहारैः परिहरन्तु। परि हारयन्तु च। योस्मच्छासनमतिक्रमेत् स पापश्शरीरदण्डमर्हति। अपि चात्रार्षाः श्लोकाः।

भूमिदानात्परं दानं न भूतन्नभविष्यति।
तस्यैव हरणात्पापं न भूतं न भविष्यति॥ १॥

बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ २॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
गवां शतसहस्रस्य हन्तुः पिबति किल्बिषं॥ ३॥

प्रवर्द्धमानविजयराज्यसंवत्सरे नवमे बुधदिवसे कार्तिकपौर्णमास्यां अस्याज्ञप्तिः। दिशि दिशि वशितारातिपक्षप्रतापी सोमादित्याभिधान श्रीनन्दकुर्रराजः कूलवर्म्मा उदितः सोमादित्यः पल्लवकुल गगन निर्म्मले नित्ये सपदिगुहामुब्रलिनारिषु नृपतिध्वान्तसंतृप्ताः त्यागि पल्लव संभूतिः नन्दकुर्नृपेश्वरः आज्ञप्तिः कूलवर्म्मास्य शासनस्य महायशाः॥ विजयमान्येन मालवक्षत्रियेण लोकाभिरामनाम्ना लिखितं शासनमिति॥ स्वस्त्यस्तु गोब्राह्मणेभ्यः। मर्य्यादसुवर्ण्णकारस्य पौत्रः भीमेनश्चोत्खातम्॥

Seal: Couchant Bull Legend: Śrī Ṇandī

Translation

Well-being! The three worlds had been conquered by the worshipful Mahävishṇu.[3]

From the capital at the affluent and victorious Kāñchīpuram:

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The great-grandson of Srī-Mahēndravarman, who was a *mahārāja*[4], who was very pious and was a *Brahmaṇya*, who was a royal sage belonging to the *kshatriya* caste, who got his sovereignty asserted by the strength of his arms, who (strictly) adhered to the rules (prescribed for men in general as well as for rulers) laid down by Vidhi (Brahmā), who had occupied an eminent station.[5]

The grandson of Śrī-Narasiṁhavarmman who was a *mahārāja* who was as valiant as (God) Narasiṁha, (whose name he bore), (who was an incarnation of God Vishṇu) who had gained the esteem of the people by demonstrating his strength and by his accomplishments; whose power had attracted to him the host of the other kings, who was the sole hero in the whole world (i.e.) who was the only one eligible to be termed hero.

And the son of Mahēndra-vikramavarmman, who was a great king (*mahārāja*), who had overcome the entire host of kings by the employment of the prowess ~~of his~~ arms, who was always prompt in uplifting *dharma* as it was getting tainted by the dirtiness of the Kali age, who was the protector of (all) people, who was comparable to Śrīmad-Upēndra (an incarnation of God Vishṇu when he was born as the younger brother of Indra, the lord of the celestials, in which incarnation He started His life, as a dwarf and at the moment chosen by Him assumed the form which pervaded the whole universe and thus He came to be known as Trivikrama).[3]

Is mahārāja-Śrī-Paramēśvaravarmman, an outstanding Pallava, who has been blessed with all auspicious things due to his great devotion to Bhagavān (God Vishṇu), who meditates at the feet of his parents,

who is a devotee attached to the feet of *Bappa-bhaṭṭāraka*,[6] who is (also) a great devotee of Mahēśvara, who belongs to Bhāradvāja-sagōtra and who is the beloved of the Pallava family, which is the abode for the

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wealth of other kings whom they had vanquished by their own superior strength and (whose members) had got themselves purified by the purificatory bath on the conclusion of many *aśvamēdha* sacrifices.

That Paramēśvaravarmman, orders the residents of the village Chuvviūr[7] in Bhūmi-rāshṭra[7] on the northern bank of Kshīranadī[7] thus:

The good plot of land 108 *nivarttanas* in extent as measured by the royally approved standard measure, called *rāparudaṇḍam*,[8] in the eastern direction of this village (Chuvviūru) bounded as follows: south of Chēkōḍu-muḍu-taṭāka, Pḷāmuḍudu-taṭāka and then heap of black boulders; west of the limit of the boundary of the Chuvvi-ūru village and the village named Vēṇūru; north of Kārañchēḍu-taṭāka and the highway leading to the village Pulikallu from the village Chuvviūru; and east of the plot of Chēdōḍu-bhōjahala, and the Gōni-taṭāka[7]

has been granted, after making it (that plot of land granted) a *brahmadēyam* as also a *nirvyūḍhaṁ*[9] entitling it to all exemptions (i.e. exemption from taxes and such liabilities to the king) and after extricating it from all encumbrances and hindrances[9] for securing increase in (our) life span, strength and conquests,

to *brahmachāri*,[10] who is (well-) versed in the *Vēdas* and *Vēdāṅgas* (the disciplines adjunct to the *Vēdas*) and who partakes of only such food cooked by himself[11] who is routinely engaged in performing the six-fold duties (prescribed for a Brahmin).[12]

Now, having been informed of this (grant), the *rāja-vallabha*,[13] *naiyōgika*[14] *sañcharantaka*[15] and such (officials) should exempt the (land) from all (taxes and impediments) and also have it so exempted. That sinner who violates our (above) order will be liable for corporal punishment. [Further there are the verses composed by

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sages: three of the usual verses follow].

In the ninth year of our ever-growing victorious reign, on Wednesday, the day of the full-moon in the month of *Kārttika*,[2]

The *ājñapti* for this is Kūlavarmmā (also named?) Sōmāditya,[16] and king of Nandakuṟṟu,[16] born like the Sun and Moon in the clear sky (i.e. the Pallava family descended from Sōmāditya?)[16] who has the reputation of having brought the enemies in all directions under his power, who feels gratified by throwing the enemy kings (into) oblivion'[17] and who is self denying[16]

the charter has been written by Lōkābhirāma, a nobleman (*kshatriya*) from Māḷava[18] who has got due recognition due to his victories.

May the cattle (cows and bulls) and *brāhmaṇas* be well and prosperous.

Inscribed by Bhīma, the grandson of Maryyāda-suvaṛṇṇakāra[19]

Seal: Legend: Śrī-Nandī [20]

Notes

1 The set of copper-plates containing this charter is stated to have been brought to the Superintending Archaeologist, Bangalore Circle, Bangalore, by a dealer in antiquities and that the "provenance of the plates, however, could not be ascertained." It is also stated that the plates without detaching them from the ring binding them together, as well as the face of the seal were photographed and the plates were returned to the above-said dealer. (*JESI*, XIV, p.77).

2 Visweswara equated the details of date given in the charter to 25th September 676 A.D.(*Ibid.*, XIV, p.80) or in the alternative to 25th October 676 A.D.(*Ibid.*, p.81). The former equivalent seems improbable as the lunar or even the solar month Kārttika can never coincide with September. (The initial year of the reign of Paramēśvaravarmma was calculated by D.C. Sircar to have corresponded to 669-70 A.D., he having ascended the throne between

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December 668 and December 669 A.D. (*EI*, XXXII, p.96) (But as per K.V.Ramesh Vikrāmāditya was in Kānēshpuram in 670 A.D. Ramesh, K.V. *Chālukyas of Vātapī*, p.113).

3 This phrase is an amplification of the phrase *jitaṁ bhagavatā* found at the beginning of the charters of the Pallavas pertaining to the Guntur-Nellore region (see *JESI*, XIV, p.84 n.11). Obviously, here the reference is to God Vishṇu who assumed His universal form to snatch back the three worlds, - the celestial, the earth and nether worlds, by taking three steps, from Mahābali the Asura king, who had appropriated them by the exercise of his excessive power and strength. It may be mentioned that the above phrase is very reminiscent of the phrase, "*Jitaṁ Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēnā*" (Victory has been achieved by Padmanābha, whose splendour is that of the sky devoid of clouds) given at the beginning of the charters of the Western Gaṅgas. This above phrase given at the beginning of this charter as well as the statement that Paramēśvaravarmman had secured all good auspicious things through the grace of Bhagavān (usually an appellation of God Vishṇu) as seen given while describing the achievements and personality of that king may suggest that he was a great devotee of God Vishṇu. However, Paramēśvaravarmman is also stated to have been a *parama-māhēaśvara* i.e. a great devotee of Īśvara (God Śiva). Hence it can be concluded that Paramēśvaravarmman did not have bigoted attachment either to God Vishṇu or to God Īśvara.

4 It is observable that the epithet *mahārāja* was separated from the names of the predecessors of Paramēśvaravarmman but in his case, however, this epithet has been made part of his name.

5 This description of Mahēndravarmman I Pallava, given here, strangely enough, is devoid of many known impressive achievements and attainments of that king,(i.e.) he was a scholar, connoisseur of art etc.

6 There has been much discussion on the significance of the term *bappa*. Often he is mentioned in the inscriptions as one to whom the ruler was devoted (See *Ind. Ant.*, XV,pp.272 and 277; Mahalingam,

T.V. *Ins. of the Pallavas*, p. LXXX and n.1). Here *bappa-bhaṭṭāraka-pada-bhaktaḥ* follows *mātā-pitṛi-pād-ānuddhyātō*, thus ruling out the identification of *bappa*, as mentioned here with the king's own father. It seems possible that here *bappa* referred to the founder of the dynasty, the most honoured forbear of the king (Mahalingam, T.V., *op.cit.*) On this analogy, it can be presumed that in the other cases also, it was the founder of a dynasty who was

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reverently referred to as Bappa without naming him (Cf. *EI*, XXXII, p.220).

7 Chuvviūru has not been identified. Bhūmī-rāshṭra referred to here was possibly the same as Pūmi-rāshṭra mentioned in the Vunna-Guru-vāyapālem plates of Paramēśvaravarman (being dealt with below).The ancient Pūmi-rāshṭra has been conjectured to have "comprised the northern and north-eastern parts of the modern Nellūr District in A.P." (*JESI*, XIV, p.80-81). Whereas as per the Vunna-Guruvāyapālem plates, Kubuṇūru was situated on the southern bank of Musaṇa-river in Pūmi-rāshṭra, Chuvvi-ūru is stated to have been situated on the northern bank of Kshīra-river. If Pūmi-rāshṭra and Bhūmi-rāshṭra were identical, it has to be conjectured that the rivers Musaṇa and Kshīra, were either two different small rivulets flowing in the same *rāshṭra* or were the name of one and the same river. As the situation of Bhūmi-rāshṭra has been surmised to have been as stated above, Kshīra-nadī mentioned here cannot be taken to be identical with Pālāṟu - (the milk-river) which flows through North Arcot and Chinglepūt districts in Tamilnāḍu. It cannot also be construed as another name of the Peṇṇār river (Cf. *Ibid.*, XIV, pp.80-81; *EI*, XXXII, p.96. Sircar identifies this river Musuṇa with the modern Musina river which flows along the boundary between the districts of Nellore and Guntur). Of the villages and localities mentioned as situated on the borders of the plot of land granted, only Pulikallu has been tentatively identified with the modern Pulikallu village in the Rapuru taluk of Nellur district (*JESI*, XIV, p.81).

8 *Rāparu-daṇḍēna rāj-ōttaramānēna* referred to the royal standard measuring rod (*daṇḍa-kōl* in Tamilnāḍu epigraphs) pertaining to the place Ṟāparu, which was used to measure the land granted. Possibly the modern village, Ṟāpāru in Rāpūru taluk of Nellore District was known as Rapuṟu in ancient days and was a prominent centre, to have had a standard linear measuring rod certified by it, which had also been approved by the king (*rāj-ōttara-mānēna*) (cf. *Ibid.*)

9 The phrase, *sarvva-kara-parihār-ōpēta-nirvyūḍham* (or as amended *nīrvyūḍham*) *kṛitvā uddhṛitya sarvv-ōpāyaiścha* grant seems to have had the same purport as *kōvum pōṟṟiyum tīrttu, mun-peṟ ṟārai māṟṟi* (after having the rights of the erstwhile feudal lord in respect of the land granted annulled and transferred in favour of the donee, and consequently having the seal (that was meant to be used for transactions in that village also changed to reflect the change in proprietorship of the said land) which occur in the same context in Tamilnāḍu charters. *Sarvv-ōpāyais =cha=uddhṛitya* seems to have meant that the land was freed from all hindrances.

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10 This word, *brahmachāri* might have been the name of a celebate or as seen used in several other charters, a student Brahmin who had just completed his studies in the Vaidic institution and was adhering strictly to the routine prescribed for a well-versed Vaidic Brahmin (See MW, *SED*.,p.689 col.31; Also see. *JESI*, XIV, p.79 and n.3)

11 *Svayam-pāka*, one who partakes of only such food cooked by himself, indicated the orthodoxy of the Brahmin-donee. The statement that the donee adhered to this rule need not necessarily indicate that he remained single and celebate. Such a qualification of the Brahmin is not met with in any other epigraphs. As *brahmachāri* might have also indicated, he was a student of the Vēdas who had just emerged from the period of studies.

12 The six-fold duties of the brahmin are *adhyayana*, *adhyāpana* (studying and imparting education), *yajana* (sacrificing), *yājana*, guiding/directing the performance of sacrifices by others), *dāna* (gifting), *pratigraha* (receiving gifts), (See Peddavoleṭi plates dealt with above; MW, *SED*, p.1032 col.3).

13 *Rājavallabha* has been understood as referring to "a court-favourite" "or courtier (Sircar, D.C., *I.E.G*, p.274).

14 *Naiyōgika* is stated to be an "office in charge of an administer-ative unit" (*Ibid*., pp.210, 221; also cf. MW, *SED*, p.552 col.3).

15 *Sañcharantaka* might have referred to a "spy" in some contexts (*Ibid*., p.294).

16 It appears Sōmāditya was another name of Kūḷavarmman. He might have been so named after a Sōmāditya who was probably the progenitor of the collateral line of Pallavas ruling at Nandikuṟṟu. Nandikuṟṟu has been tentatively identified with the modern Nanda-varam in Udayagiri taluk of Nellūr District (*EI*, XXXII, p.96). Here, just before the mention of *Pallava sambhūtiḥ* (one born in the family of Pallavas), there is the term *tyāgī*. This term can be understood as qualifying the phrase *Pallava-sambhūtiḥ* rather than as a separate term glorifying the *Nanda-kuṟṟa-nṛipēśvaraḥ* as a liberal patron. Possibly this phrase was meant to indicate that this branch of the Pallava family had given up claim to be the prime branch with entitlement to rule over the dominion of the Pallavas and had remained content with the rulership of a minor principality with Naṇḍikuṟṟu as its headquarters, with a feudatory status. It was possibly Sōmāditya, who is stated to have been the progenitor of this branch of the Paḷḷavas who was such a self-effacing member of that family. It may be seen that in the Vunna-gururayapalem plates of Paramēśvaravarmman also, the term of which the first letter has been doubtfully read as *ta* or

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na and the second letter has been read as *gi* is found as the first member of the phrase referring to the family of birth of Nanda-kuṟṟa-nṛipēśvaraḥ (i.e. *pallava-sambhūtō*).

17 The phrase *nṛipati-dhvānta-saṁtṛiptaḥ* given as an attribute of Kūḷavarmman is probably to be interpreted as done above.

18 The phrase *Māḷava-kshatriyēna* seems to indicate that the person referred to was a *kshatriya* - warrior, or nobleman who had migrated from Māḷava in Central India.

19 The grandfather of Bhīma, the inscriber of the record, seems to have been named as Maryyāda. He was possibly a *suvarṇṇakāra* (i.e.) a gold-smith. It is not known why the father of Bhīma is not mentioned. The construction of this sentence is possibly faculty.

20 On the seal of this charter "on the central part of the counter-sunk surface there is a representation of a couchant bull facing proper left with its face slightly turned towards front. There appear to be a crescent and a *liṅgam* above the head of the bull. The upper part of the surface above the back of the bull is occupied by a crude representation looking like a deity seated on a pedestal." (*JESI*, XIV, p.77). The legend is found below the bull and it appears to read *Śrī-Ṇadī*. This legend probably has to be read as Śrī-Nandi. It may be seen that in the Vunna-guruvayapālem plates of Paramēśvara-varmman, where also Nandīk-uṟṟa-nṛipēśvara Kūḷa-varmmā figures as the *ājñapti* (executor), the seal contains the legend which also seems to read Śrī-Ṇadi. The editors of that charter understood that this Śrī-Ṇadi "apparently" stood for Śrī-Nandī and surmised that Śrī-Nandi could have been a *biruda* of the Pallava king Paramēśvara-varmman (See *EI*, XXXII, p.91). However, it is also possible that this Śrī-Nandi was the distinguishing motto of the family to which Kūḷa-varmman belonged. The name Nandikuṟṟa of the capital of this family might have reflected this motto or *biruda*. It seems also possible that their seals and official documents also bore this motto. Though it was Paramēśvaravarmman of the main Pallava family who issued this charter, the *ājñapti* named for the charter, might have been important enough in the affairs of the Pallava officialdom to have been authorized to issue the document pertaining to this charter under his own seal. It is possible that this Pallava branch of Nandikuṟṟa with the family motto of Śrī-Nandi was connected with that family of Paramēśvaravarmman who got anointed to the Pallava kingship in about 733 A.D. under the title of Nandivarmman (also see note 16 above).

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No.59

JESAR PLATES OF SILADITYA-III

Location : Jesar, Bhavnagar, Gujarat.

Date : [Gupta] Saṁvat 357[1] = 676-77 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Śīlāditya III

Dynasty : Maitrakas of Valabhī

Reference : Benarji, R.D., *EI*, XXII, pp.114-120.

Text

Metre : V. 1-3 : *Anusthubh* ; V. 4 : *Indravajrā*

परममाहेश्वरः श्रीशीलादित्यः कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्सं विदितं यथा मया मातापित्रोः पुण्याप्यायनाय पुष्यसाम्बपुर विनिर्ग्गततच्चातुर्व्विद्यसामान्यकुशिकसगोत्रवाजसनेयिसब्रह्मचारिब्राह्मण साम्बदत्तपुत्र ब्राह्मणदीक्षिताय सुराष्ट्रेषु मडसरस्थल्या मडसरग्रामे पूर्व्वोत्तरसीम्नि राजकीयात्पञ्चविंशतिभूपादावर्त्तपरिसरावापी यस्या घाटनानि पूर्व्वतः पाण्डवखण्डः दक्षिणतः दत्तसत्कम्पिलिक्क खुण्डकसंज्ञितप्रचीहा अपरतः क्षेत्र सीसगरः उत्तरतः कुटुम्बि संगिलकप्रकृष्टपत्तियेणकक्षेत्रं तथा उत्तरसीम्नि पञ्चखण्डावस्थितां चतुरुत्तरभूपादावर्त्तशतपरिमाणक्षेत्रं ॥ यत्रैकखण्डं उत्सन्नकुटुम्बिक षोडशभूपादावर्त्तपरिमाणं यस्य पूर्व्वतः ब्राह्मण अणहक सत्कब्रह्मदेय क्षेत्रंदक्षिणतः चच्चमात्रिलयोस्सत्ककोटुम्बक्षेत्रं अपरतः मढवानकक्षेत्रं कोरटपद्रकग्रामयायी सागरश्च ॥ उत्तरतः पत्तियाणक दुर्ग्गक्षेत्रसंज्ञित क्षेत्रं ॥ द्वितीयखण्डं उत्सन्न कुटुम्बिकमेव त्रिंशद्भूपादावर्त्तपरिमाणं यस्य पूर्व्वतः ब्राह्मणशंकर सत्कब्रह्मदेयक्षेत्रं । दक्षिणतः ब्राह्मण अणहकसत्कब्रह्मदेयक्षेत्रं । अपरतः कुटुम्बिभोटुक सत्कक्षेत्रं उत्तरतः ब्राह्मणअणहकस्यैव सत्कक्षेत्रं ॥ तथा तृतीय खण्डं किककप्रकृष्ट त्रिचत्वारिंशद्भूपादावर्त्त परिमाणं यस्यपूर्व्वतः सुप्तावसधी ग्रामयायी पन्थाः दक्षिणतः ब्राह्मण सङ्गकसत्कब्रह्मदेय क्षेत्रं अपरतः पत्तिअणक

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क्षेत्रं मातृस्थानक्षेत्रं च उत्तरतः सुप्तावसथीग्रामसीमा ॥ चतुर्थखण्डं किककप्रकृष्टमेव दशभूपादावर्त्तपरिमाणञ्च पूर्व्वतः राजवर्त्मा दक्षिणतः ग्रामशिखरं अपरतः कुलपुत्रक वरुणसत्कप्रच्छीहा उत्तरतः कर्क्ककसत्क्षेत्रं ॥ तथा पञ्चमखण्डं किक्ककप्रकृष्टमेव पञ्चभूपादा वर्त्तपरिमाणं यस्य पूर्व्वतः ब्राह्मणचमससत्कब्रह्मदेयक्षेत्रं दक्षिणतः दासनक संज्ञित ब्रह्मदेयक्षेत्रं ॥ अपरतः राजवर्त्मा उत्तरतः ब्राह्मण शंकरसत्क ब्रह्मदेय क्षेत्रं ॥ एवमिदं चतुराघाटनविशुद्धं वापीक्षेत्रं सोद्रंगं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयाना महस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेव ब्रह्मदेयरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षिति सरित्पर्व्वतसम कालीनः पुत्रपौत्रान्वयभोग्यः उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः । यतोस्यो चितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्य स्थिरं मानुष्यं सामान्यञ्च भूमिदानफल मवगच्छद्भिरयमस्मद्दायोनुमनतव्यः परिपालयितव्यश्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

यानीह दारिद्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ २ ॥

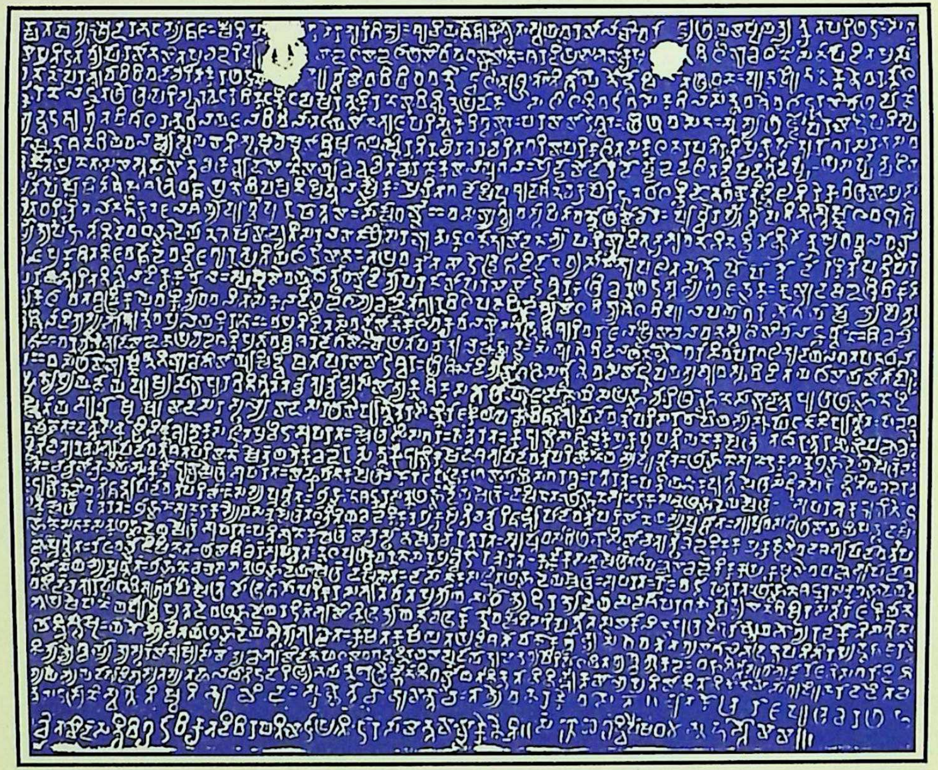
षष्टिंवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

दूतकोत्र राजपुत्रखरग्रहः । लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति महाप्रतीहारसामन्तमम्मकेनेति ॥ सं ३०० ५० ७ द्वि पौष ब ४ ॥ स्वहस्तो मम ॥

Translation

Ōm! Well-being! From the residence of Mēghavana,[2] the victorious camp. (Upto line 45 of Part 'A')
[The genealogical account delineating the background of

Inscription No. 59



Jesar Plates of Siladitya III, Samvat 357 (676-77 A.D.)

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the king as given here is almost identical with that found in the Lunsāḍī plates of this same king dealt with above.]

That *parama-māhēśvara* Śilāditya is well; orders all: Let it be known to you:

I have granted with due oblation of water as *dharma-dāya*, for the sake of securing increase in the religious merit of my parents, to *brāhmaṇa* Dīkshita, son of *brāhmaṇa* Sāmbadatta, a *chāturvidya-sāmānya* of the same[3] Pushya-sāmbapura,[4] wherefrom he has emigrated, who is a *vājasa-nēya-sa-brahmachārī*, belonging to Kauśika-sagōtra, the following:

a) the *vāpī*[5] occupying an area of land twentyfive *pādā-varttas* in extent of the royal possessions, in the north eastern quarter of the village, Maḍasara,[4] in Maḍasara-sthalī[3] in the Surāshṭras,

of which *vāpī*[5] the boundaries are:

on the east, Pāṇḍava-khaṇḍa; on the south, the *pra-chīhā*[6] called dattasampillikā, on the west, kshētra-sīsa-garaḥ, on the north the pattiyāṇaka[7] field, the *prakṛishṭa*[8] of kuṭumbi Saṅgilaka ; in the same way out of the fields[9] one hundred four *bhū-pādāvartta* in extent as divided into five parts (*khaṇḍa*)

i) one part, sixteen *bhū-pādāvarttas* in extent of extinct *kuṭumbika*, of which the boundaries are: on the east, the brahmadēya-field, the *satka*[10] of *brāhmaṇa* Aṇahaka, on the south the koṭumba-field, the *satka* of Chachcha and Mātrila, on the west, the field of Maḍhavānaka and the *sāgara*[11] leading to Kōraṭadraka[4]; on the north the field called pattiyāṇa-durgga-kshētraṁ

ii) the second part of the area thirty *bhū-pādāvarttas* which is again that of extinct *kuṭumbika*, for which on the east, the *brahmadēya* field, the *satka* of brāhmaṇa Śaṅkara, in the south, the *brahmadēya* -field, the *satka* of

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brāhmaṇa Aṇahaka, on the west of the field, the *satka* of *brāhmaṇa* Aṇahaka

iii) in the same way, the third part, forty-three *bhū-pādāvartta* of extent, the *prakṛishṭa* of Kikaka, of which on the east, the road leading to Suptāvadhī[4] village, on the south, the *brahmadēyam*-field the *satka* of *brāhmaṇa* Saṅgaka on the west, the *paṭṭiāṇaka*-field as also the field of Mātṛisthāna, on the north the boundary of the village Suptāvadhī

iv) the fourth part, again the *prakṛishṭa* of Kīkaka, ten *bhū-pādāvarttas* in extent, of which on the east, the royal road (*vartmā*),on the śouth, the *grāma-śikharam* on the west, the *prachchīhā*, the *satka* of *kulaputraka* Varuṇa, on the north, the field, the *satka* of Karkkaka

v) In the same way the fifth part again the *prakṛishṭa* of Kikaka, five *bhū-pādāvarttas* in extent, of which on the east, the *brahmadēya* field, the *satka* of *brāhmaṇa* Chamasa, on the south, the *brahmadēya* called Dāsānaka, on the west the royal road (*vartmā*), on the north, the *brahmadēya* field, the *satka* of *brāhmaṇa* Śaṅkara

thus, this *vāpī-kshētram*,[12] duly demarcated on the foursides, with *udraṅgam*, *uparikaram*, *bhūtavātapratyā-yam*, *dhānya- hiraṇy-ādēyam*, *dasāparādham*, with the *vish-ṭikam* as due (to the extent of land field), with (the guarantee of) non-interference by all those connected with the royal (household and administration) with the exception of such (land) already granted as *dēva* [*dāna*] and *brahma-dēyam*, in accordance with the rule of *bhūmi-chchhidra*,[13] with the guarantee of the gift enduring so long as Moon, Sun, ocean, earth and streams last, and with the author-ization to enjoy (the land granted), hereditarily in the line of sons and grandsons

Thus, while (the grantee) enjoys the land (granted) as befitting its status as *brahmadēyam* by tilling (it him-self) or getting it tilled or gives it away, none should

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cause any obstruction.

[Then follow the usual appeal to future rulers of the area not to disrupt this grant and three of the usual verses in this context without attribution]

Here the *dūtaka* is *rājaputra* Kharagraha[14]

This has been written (drafted) by *sandhivigrahādhikṛita-divirapati-mahāpratihāra-sāmanta* Mammaka.[15]

Saṁ 300 50 7 dvi-Pausha ba.4 This is my own hand

Notes

1 Banerji, R.D. had originally read the date of the inscription as 300 80 7 dvī-Pausha ba.10. However, the editor, N.P.Chakravarti, of *EI*, XXII, corrected the reading of the date to 300 50 7 dvi-Pausha ba.4 (note within brackets in paragraph 4 on pp.114-15 of *EI*, XXII).

2 Regarding the town Mēghavṇa, Virjee K.K. (*op. cit.*, p.306) says 'It was near Lusē and Madasa. It may be Mēghavēdar, three miles south west of Sihōr".

3 In the Jesar plates of the same king dated [Gupta] samvat 347 (*EI*, XXI, pp.208-11, dealt with above) apparently the same Brahmin grantee, bearing the two names, Saggaḷa and Prakāśa-dīkshita instead of being referred to only as Dīkshita as done in the present charter, figures. Therein he is stated to have hailed from Valabhī to which the phrase *chātur-vvidya-sāmānya* is attributed instead of to Pushyasāmbapura, wherefrom according to both these charters he had emigrated.

4 Neither the village Pushyasāmbapura, nor Maḍasara-village nor Maḍasara-sthalī (the territorial division with its headquarters at Maḍasara-village), nor the village Kōrāṭa-padraka, nor the village Suptāvadhī have been identified.

5 *Vāpī* is usually understood as referring to a step-well or an irrigation-well (Sircar,D.C.,*IEG*, p.362). But the *vāpī* occupying an area of twentyfive *bhū-pādavarttas* must have been a large reservoir of water facilitating irrigation.

6 *Prachīhā* or *prachchiha* as spelt subsequently seems to have referred to some special kind of land or locality. Apparently the word is in local dialect. It has not been interpreted.

7 The term *paṭṭiyāṇaka* has not been elucidated. Possibly it is in local dialect.

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8 From the context, it is clear that *prakṛishṭa* referred to land brought under the plough (*mayakkal* of Tamilnāḍu records). In one case it has been originally done by *kuṭumbi* Saṅgilala and in the case of three other plots they had been brought under the plough by Kikaka or Kikkaka.

9 These 104 *bhū-pādāvarttas* do not seem to have formed one bloc as each of the five parts (*khaṇḍa*).

10 The term *satka*, though loosely translated as "belonging to" seems to have had a special significance denoting the special kind of land-holding with reference to the person mentioned.

11 What is stated here as *sāgara* must have been a road and not a reservoir.

12 The mention of *vāpī-kshētraṁ* here clarifies that the *vāpī* and the lands irrigated with the help of that *vāpī*, as detailed in sequence had been granted.

13 Again it will be seen that in the context of the land granted as per this charter, these clauses could not have had any significance.

14 The *rājaputra* Kharagraha was obviously a prince of the Maitraka family (See Virjee, K.K., *op. cit.* p.89).

15 It is significant that one person, Mammaka had been honoured with so many offices.

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No.60
ANASTU PLATES OF SILADITYA-III

Location	: Aṇastu,[1] Karjan Taluk , Baroda District
Date	: [Gupta] year 357 = 677 A.D
Script	: Western variety of Southern Brāhmī
Language	: Sanskrit
King	: Śilāditya III
Dynasty	: Maitrakas of Valabhī
Reference	: Gadre, A.S., *Imp. Inscriptions from the Baroda State*, I, p. 16 f.

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Text

Metre : V.1,3: *Anushṭubh* ; V. 2: *Indravajrā*

ॐ स्वस्ति जयस्कन्धावाराद्भानन्दावासकाधिष्ठानवासकात् प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहार शतलब्ध प्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौल भृतश्रेणीबलावाप्तराज्यश्रियः परमभट्टारक श्रीभट्टार्क्कादव्यवच्छिन्नराज वंशान्मातापितृचरणारविन्दप्रणति प्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशितसत्वनिकषः सकल स्मृतिप्रणीत मार्ग्गसम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्थराजशब्दो रूप कान्तिस्थैर्य्यगाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरु धनेशानतिशयानः शरणागताभयप्रदानपरतया तृणवदापास्ताशेष स्वकार्यफलः प्रार्थनाधिकार्थप्रदानानन्दित विद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेन स्त्यस्य सुतस्तत्पादनखमयूख सन्तानविसृतजलौघप्रक्षालिताशेष कल्मषः प्रणयिशतसहस्रोपजीव्यमान संपद्रूपलोभादिवाश्रितस्सरभ समाभिगामिकैर्ग्गुणस्सहजशक्तिशिक्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिताधर्म्मदायानामपकर्त्ता प्रजोपघात कारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहताराति पक्षलक्ष्मीपरिभोगदक्षविक्रमोपसंप्राप्तविमल पार्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकल जगदानन्दनात्यद्भुतगुण समुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजय शोभासनाथ मण्डलाग्रद्युतिभासुरतरांसपीठोदूढगुरुमनोरथमहाभारस्सर्व्वविद्यापरापर विभागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोप पादनीयपरितोषो धर्म्मानुरोधोज्ज्वलतरीकृतार्थसुखसंपदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु ध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवतासमभिलषणीयामपि राज लक्ष्मीं स्कन्धावसक्तां परमभद्र इव धुर्य्यस्तदाज्ञासम्पादनैकरसत यैवोद्वहनखेदसुखरतिभ्यामनायासितसत्वसंपत्तिः प्रभावसंपद्वशीकृत नृपति शतशिरोरत्नच्छायोपगूढपादपीठोपि परावज्ञाभिमानरसानालिङ्गित

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मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषास्त्रकौशलाभि मानैरप्यरातिभिरनासादित प्रतिक्रियोपायो गणतिथविपक्षक्षितिपति लक्ष्मीस्वयंग्राहप्रकाशितप्रवीरप्रथमपुरुषसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातस्सकल विद्याधिगमविहित निखिलविद्वज्जनमनः परितोषातिशयसत्वसम्पदात्यागौदार्य्येण च सम्यगुपलक्षितानेकशास्त्र कलालोकचरितगह्वरविभागोपि परमभद्र प्रकृतिकृत्रिमप्रश्रयविनयशोभाविभूषणः स्वधनुः प्रभावपरिभूतास्त्र काशलाभिमानः सकलनृपतिमण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानुजस्तत्पादानुध्यातः सच्चरितातिशयितपूर्व्वनरपतिरति दुस्साधनामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्ध गुणानुरागनिर्भरचित्तवृत्तिभिः मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगत कलाकलापः कान्तिमान् निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रता पस्थगितदिगन्तराल प्रध्वंसितध्वान्तराशिसततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहसमास निश्चयनिपुणः स्थाने निरूपमादेशं दद्गुणवृद्धि विधानजनित संस्कारस्साधूनां राज्यशालातुरीययोस्तन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी उदयसमुदयसमयसमुपजनितजनतानुरागं परिपिहित समर्त्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पादकमल प्रणामधरणिकषणजनितकिणलाञ्छनललाटतट शकलः शिशुभावलवश्रवणनिहितमौक्तिकालङ्कारविभ्रमामालश्रुत विशेषः प्रदानसलिलक्षालिताग्र हस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्व्वसुन्धरायाः कार्म्मुके धनुर्व्वेद इव संभाविताशेषलक्षकलापः प्रणतसामन्तमण्डलोत्तमाङ्गधृतचूडारत्नाय मानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमेश्वरचक्रवर्त्ति श्रीधरसेनस्तत्पितामह भ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजन्मनो भक्तिबन्धुरावयवकल्पितप्रणतेरति धवलया दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यमलिनोत्तमाङ्गदेशस्यागस्त्यस्यैव राजर्षे र्दाक्षिण्यमातन्वानस्य प्रबलधवलिम्ना यशसां बलयेन मण्डितककुभा

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नभसि यामिनीपतेर्व्विडम्बिता खण्डपरिवेशमण्डलस्य पयोदश्याम शिखरचुचूकरुचिरसह्यविन्ध्यस्तनायाः क्षितेः पत्युः श्रीडेरभटस्याङ्गजः क्षितिपसंहतेरनुरागिण्या अपि यशोंशुकभृतस्स्वयंवरमालामिव राज्य श्रियमर्प्पयन्त्या कृतपरिग्रहः शौर्य्यमप्रतिहतव्यापारमानमित प्रचण्ड रिपुमण्डलमण्डलाग्रमिवावलम्बमानः शरदिप्रसभमाकृष्टशिलीमुख बाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्व्वमेव विविध वर्ण्णोज्ज्वलेन शुभातिशयेनोद्भासितश्रवणः पुनः पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृतश्रोत्रः परिस्फुरत्कटकविकटकीटपक्षरत्नकिरण मविच्छिन्नप्रदान सलिलनिवहावसेकविलसन्निवशैवलाङ्कुरमिवाग्रपाणि मुद्वहन् धृतविशालरत्नजलधिवेलातटायमानभुजपरिष्वक्तविश्वंभरः परम माहेश्वरः श्रीध्रुवसेनस्तस्याग्रजः परमहीपति स्पर्शदोषनाशनधियेव स्वयमतिस्पष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल नरपतिरतिप्रकृष्टानुरागसरभसवशीकृतप्रणतसमस्तसामन्तचक्रचूडामणि मयूखखचितचरणकमलयुगलः प्रोद्दामोदार दोर्द्दण्डदलितद्विषद्वर्ग्गः प्रसर्प्पत्पटीयः प्रतापप्लोषिताशेषशत्रुवंशः प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदोत्क्षिप्तसुदर्शनचक्रः परिहृतबालकीडोनधः कृतद्विजातिरेक विक्रमप्रसाधनधरित्रीतलोनङ्गीकृतजलशय्यापूर्व्वपुरुषोत्तमः साक्षाद्धर्म्म इव सम्यग्व्यवस्थापितवर्ण्णाश्रमाचारः पूर्वैरप्युर्व्वीपतिभिस्तृणाल वलुब्धैर्यान्यपहृतानि देवब्रह्मदेयानितेषामप्यतिसरलमनः प्रसरमुत्सङ्कल नानुमोदनाभ्यां परिमुदितत्रिभुवनाभिनन्दितो च्छ्रितोत्कृष्टधवलधर्म्मध्वज प्रकाशितनिजवंशो देवद्विजगुरून्प्रति यथार्हमनवरतप्रवर्त्तितमहोद्रङ्गादि दानव्यसनानुपजातसन्तोषोपात्तोदारकीर्त्तिपंक्तिपरं परादन्तुरितनिखिल दिक्चक्रवालः स्पष्टमेव यथार्थं धर्म्मादित्यापरनामा परममाहेश्वरः श्रीखरग्रहस्तस्याग्रजन्मनः कुमुदषण्ड श्रीविकासिन्या कलावतश्चन्द्रिक येव कीर्त्या धवलितसकलदिङ्मण्डलस्य खण्डितागुरुविलेपनपिण्ड श्यामलविन्ध्यशैलविपुलपयोधराभोगायाः क्षोण्याः पत्युः श्री शीलादित्यस्य सूनुर्न्नवप्रालेयकिरण इव प्रतिदिनसंवर्द्धमानकला चक्रवालः केसरीन्द्रशिशुरिव राजलक्ष्मीमचलवनस्थलीमिवालंकु र्व्वाणः शिखण्डिकेतन इव रुचिमच्चूडामण्डनः प्रचण्डशक्ति

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प्रभावश्च शरदागम इव प्रतापवानुल्लसत्पद्मः संयुगे विदलयन्नंभोधरानिव परगजानुदयतपनबालातप इव संग्रामे मुष्णन्नभिमुखागतानामायूंषि द्विषतां परमभट्टारक महाराजाधिराज परमेश्वरश्रीशीलादित्यः सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय गिरिनगरविनिर्ग्गतश्रद्धिकानिवासित च्चातुर्व्विद्यसामान्य उपमन्युसगोत्राध्वर्यु सब्रह्मचारिणे आदित्य शर्मपुत्राय ब्राह्मणबलशर्म्मणे श्रीभरुकच्छविषये अन्तिकाग्रामे द्विखण्डावस्थितं व्रीहिपिटकवापक्षेत्रं यत्र पूर्व्वसीम्निखण्डं यस्य पूर्व्वतः श्रद्धिकासीमा दक्षिणतः अमलकटकग्रामगामिपथः अपरतः तगरः तथा भारुकच्छ ब्राह्मणकर्क्कसत्कक्षेत्र मुत्तरतस्तडागिका लम्बस्वामिसत्क केदारश्च द्वितीय खण्डं दक्षिणसीम्नि यस्य पूर्व्वतो ब्राह्मणतोण्डकसत्कब्रह्मदेयक्षेत्रं दक्षिणतोपि तदेव अपरतो भद्रारकग्रामसीमा सन्धिबलापल्लिका ग्रामसीमा उत्तरतः क्षैमस्वामि सत्कब्रह्मदेयकेदाराः । तथैतत् प्राप्या भृष्टीग्रामस्योत्तरतो यस्याः पूर्व्वतः श्रद्धिका सीमा दक्षिणतो राजवर्तनी अपरतो बलापल्लिका सीमा उत्तरतो बलापल्लिकाग्राम उत्तरतः आदित्यदाससत्क भृष्टिलवमिदमाघाटनविशुद्ध सोद्रङ्गं सोपरिकरं सभूतवात प्रत्यायं सधान्यहिरण्यादानं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीया नामहस्तप्रक्षेपणीयं पूर्व्वदत्तदेवब्रह्मदेयब्राह्मणविंशतिरहितं भूमिच्छिद्र न्यायेनाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनं पुत्र पौत्रान्वयभोग्य मुदकातिसर्ग्गेण धर्म्मदायोतिसृष्टो यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः प्रदिशतोवा न कैश्चिद्व्यासेधे वर्तितव्यमागामिभद्र नृपतिभिरप्यस्मद्वंशैरन्यैर्व्वा अनित्यान्यैश्वर्य्याणि अस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनुमनतव्यः पालयित व्यश्चेत्युक्तं च ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम् ॥ १ ॥

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यानीह दत्तानि पुरा नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भ्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

दूतकोत्र राजपुत्रश्रीध्रुवसेनः । संवत्सरशतत्रये सप्तपञ्चाशदधिके माघशुद्धसप्तम्यां लिखितमिदं दिविरपति श्रीमदनहिलेनेति सं ३०० ५० ७ माघ शु ७ स्वहस्तो मम ॥

Translation

Ōṁ! Well-being! From the capital residence and the victorious camp, Dhānandā (Hānandā ?).[2]

[The genealogical account tracing the background of Śīlāditya III is identical with that found in the Lunsāḍi (Bhāvnagar) plates and the Jesar plates of this king dealt with above except that in those other records mentioned above and even in the Jēsar plates dated again in [G.S.] 357, dvi-Pausha, Śīlāditya (III) is seen credited with only the attribute, *parama-māhēśvara* (a great devotee of God Mahēśvara-Śiva). In this charter dated one month after the Jesar plates he is seen credited with the sovereign titles *parama-bhaṭṭāraka, mahārājādhirāja, paramēśvara*[3]]

That Śīlāditya orders all. Let it be known to you that for the increase in the religious merit of my parents,

To brāhmaṇa Bala-śarmman, son of Āditya-śarmman, who had emigrated from Girinagara[4] and is the resident of Śraddhikā,[5] a *chātur-vvidya-sāmānya* of that place, who belongs to Upamanyu-sagōtra[6] and is an Adhvaryu-sabrahmachāri,[7]

I have granted as *dharmmadāya*[8], with due oblation of water two plots of paddy-fields, sowable with a *piṭaka* of paddy in the village Antikā[9] in Bharukachchha-vishaya[10] (as defined below)

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a) the first plot in the eastern quarter (of the village) of which in the eastern boundary there is Śraddhikā (village), in the south, the pathway leading to the village Amalakaṭaka;[11] in the west, Tagara[12] as also the plot the *satka* of *brāhmaṇa* Karkka of Bharukachcha, and in the north, the tank as also the *satka kēdāra*.[13] The *satka* of Lambasvāmi.

b) The second plot in the southern quarter, of which in the east as well as in the south, the *brahmadēyam*-land, the *satka* of brāhmaṇa Tōṇḍaka; on the west the boundary of the village Bhadrāraka[14] (and) the boundary of the village Sandhi-Balāpallikā;[15] on the north, the *brahmadēya-kēdāra*, the *satka* of Kshaimasvāmi,

and the *bhṛishṭi*[16] on the north of the village, which goes with the above, (for which the boundaries are): on the east, the boundary of Śraddhikā, on the south, the *rājavartanī*;[17] on the west, the boundary of Balāpallikā,[15] on the north the village Balāpallika[15] on the north, the minor *bhṛishṭi*, the *satka* of Ādityadāsa, all these (as above), with well demarcated boundaries,

with *udraṅga, uparikara, bhūta-vāta-pratyāya, dhānya-hiraṇy-ādāna, daśāparādha* and entitlement to -

vishṭika (free labour) as due (in proportion to the plots granted and held).

with a prohibition on the interference by all connected with the king (*rājakīyānām*),

with the exception of *dēva-brahmadēya* and *brāhmaṇa-viṁśati* already granted in accordance with the rule of *bhūmi-chchhidra*

(with the guarantee that the gift will endure) as long as the Moon, Sun, oceans and earth exist, with the authorisation that the gift can be enjoyed hereditarily in the line of sons and grandsons.

[The above is followed by the usual entreaties and ad-

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monitions with a view to get the grant safeguarded in future and three of the usual verses without attribution]

The *dūtaka* here is *rājaputra* Śrī-Dhruvasēna[18]

In the year three hundred increased by fiftyseven, and on the seventh in the bright fortnight of the month Māgha, this has been written by *divirapati* Śrī-Madanahila.

Saṁ 300 50 7 Māgha śu.7 This is my own hand.[19]

Notes

1 This is stated to be one of the two copper-plate grants accidentally unearthed outside the front wall of a house in the village of Aṇastu which is situated about 2 1/2 miles to the north-west of Kārjan (*Imp. Ins. From the Baroda State*, I, p.16).

2 As the relevant portion of the text reads *jaya-skandhāvārā-ddhānandā-vāsak-ādhishṭhāna-vāsakāt,* due to the conjunction, the place-name can be understood to have been Dhānandā or Hānandā. Virjee K.K. (*op. cit.*, p.299) has identified Dhānandā with Dhanōdā, situated about four miles northeast of Kārjan.

3 This attribution of the titles of a sovereign ruler to Śilāditya here (when compared to the Jesar plates of the same king (*EI,* XXII, p.114 f) dated just one month earlier in *dvi-pausha* ba.4 in the year 357, suggests that within this one month), the status of Śilāditya III had undergone a radical change for the better.

4 Girinagara has been identified with the ancient township now known as Junagaḍh, near the hill known as Girnār (Virjee, K.K., *op. cit.*, p.300).

5 The village Śraddhikā might have been the same as the modern Sādhi, about one mile east of Āmti and seven and a half miles away from Aṇastu, the findspot of the plates dealt with here (*Ibid.*, p.310).

6 Upamanyu-gōtrins, belonging to the Vasishṭha group, have a three *ṛishi-pravara*, Vāsishṭha, Aindrapramada, Ābharad-vasavya (Brough, John, *op.cit.*, p.174).

7 *Adhvaryu* literally referred to one preparing for the performance of a sacrifice, chanting the hymns of Yajurvēda at the same time (MW, *SED* (I), p.24 col.2).

8 *Dharmmadāya* was a general term, denoting a religious gift, *brahmadēyam* being one such.

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9 The village Antikā, as mentioned here might has been the same as the modern Āmtī in the Pādrā taluk of the Baroda District. Āmtī is situated two miles south east of Bhōj between Baroda and Jambūsara (Virjee, K.K., *op. cit.*, p.294).

10 The village Bharukachchha after which the *vishaya* or district-like territorial division was named, and which was known to literature as Bhṛigupura, Bhṛigupura, Bhṛigu-kachchha or Bhṛigu-kshētra, is the modern Broach (*Imp. Ins. from Baroda*, p.20).

11 Amala-kaṭaka was possibly the same as Āmod, which is about twelve miles to the south-west of Āmtī (*Ibid.*,) Virjee says that it is "identified with Amol near Jambhūsara"(*op. cit.*, p.293).

12 The term *tagara* was doubtfully identified to be a plant by Gadre (*Imp. Ins. from Baroda*, p.24). However, it appears to have been the name of a local rivulet or even a village (not identified).

13 *Kēdāra* was understood as referring to a field, by Gadre (*op.cit.*, p.24). It is also stated to refer to a corn-field and low-land (Sircar, D.C., *IEG*, p.152). Monier Williams (*SED*, I, p.252 col.1) says it is a field especially under water.

14 The village Bhadrāraka was sought to be identified with Bhadara, about two miles to the south west of Āṁtī, by Gadre (*op.cit.*, p.20).

15 The village Sandhi-Balāpallikā or Balāpallikā (the *sandhi* prefixed to the former name possibly referred to its situation at a junction of some highways) could not be identified (Virjee seems to have understood the name of the village as Baṭapallikā and stated that it lay to the west of Antikā (*op.cit.*, p.295)

16 The term, *bhṛishṭī* has been understood as referring to a deserted orchard, by Gadre (*op. cit.*, p.25; Sircar (*IEG*, p.57) stated that it referred to a "raised ground near tank for planting piper-betel". However it must be noted that as per the record it was a facility that was attached to or was the entitlement of the plots of land granted.

17 *Rāja-vartanī* was the royal highway.

18 *Rājaputra* Dhruvasēna appears to have been the son and heir-apparent of Śīlāditya II. He seems to have assumed the title Śīlāditya on his accession to the throne (Virjee, K.K., *op. cit.*, p.90).

19 The seal must have been there but it is not found.

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No.61
MUDGAPADRA GRANT OF YUVARAJA SRYASRYA SILADITYA [1]

Location : Karchela, Mahuwa Tahsil,
Surat District, Gujarat

Date : [Kalachuri] Year 420 = 668-69 A.D[2]

Script : Early Kannaḍa

Language : Sanskrit

King : Vikramāditya (I); Śryāśraya Śīlāditya

Dynasty : Chālukyas of Bādāmi

Reference : Sircar, D.C., *EI*, XXXIV, pp.117-122.

Text

Metre : V. 1-3 *Anushṭubh*

सिद्धं स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

स्वस्ति मानव्यसगोत्राणां हारीतिपुत्राणां मातृगणाभिषिक्तानां स्वामिमहा सेनपादानुध्यातानां चलिक्यानामान्वये बहुसुवर्ण्णकाश्वमेधपौण्डरीक वाजपेयादि यागावभृथस्नानपवित्रीकृतशरीरः श्रीपुलकेशिवल्लभः तस्य पुत्रः परममाहेश्वरो मातापितृश्रीनागवर्म्मपादानुध्यातः श्री विक्रमादित्यसत्याश्रयपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकः । तस्य भ्राता धराश्रयश्रीजयसिंहवर्म्मा तस्य पुत्रः स मदनयुवतीजन मनोहररूप सौभाग्यविजितविद्याधरचक्रवर्त्तिगुणः श्र्याश्रयश्रीशीलादित्य युवराजः नवसारिकां गिरिनगरविनिर्गतौपमन्वयसगोत्र ब्रह्मस्वामि पुत्रकाभ्यां रेवादित्यच्छन्दोगब्रह्मचारिणे तन्मातृस्वसृपुत्राश्वलायन सगोत्रवरस्यकाय च विचिहारान्तर्ग्गतमुद्गपद्रग्रामं दत्तवान् माता पित्रोरात्मनश्च पुण्ययशोभिवृद्धये अखण्डितबलिचरुवैश्वानरप्रियातिथि सन्तर्प्पणाय शरदभ्रसंहतिवज्जीवलोकानित्यतामनुस्मृत्य धार्म्मिकै रागामिनृपतिभिः अस्मद्दायोनुमन्तव्यः परिपालयितव्यश्च । यो वाज्ञान

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तिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महा पातकैः संयुक्तः स्यादित्युक्तं भगवता वेदव्यासेन व्यासेन ॥

षष्टिर्वषसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३ ॥

संवत्सरशतचतुष्टये विंशत्युत्तरे ॥ ज्येष्ठशुद्धसप्तम्यां श्रीसन्धिविग्रहिक धनञ्जयेन लिखितं ॥

Translation

Siddham (expressed by symbol). Well-being.

[The usual opening verse praising the Varāha incarnation of God Vishṇu]. Well-being.

In the family of Chalikyas who belong to Mānavya-sagōtra, who are the sons descendants of Hārīti, who were anointed (to the kingship) by the Mātṛigaṇas, who meditate upon the feet of Svāmi-Mahāsēna, (came) Śrī-Pulakēsi-vallabha, whose body had been purified by the ceremonial bath (*avabhṛita-snāna*) (culminating in the) sacrifices(*yāga) bahusuvarṇṇaka, aśvamēdha, pauṇḍa rīka, vājapēya* etc.[3]

His son (was) Vikramāditya-Satyāśraya-Śrī-Pṛithivī-vallabha - maharājādhirāja - paramēśvara - bhaṭṭāraka, a devout worshipper of Mahēśvara and one who meditated on the feet of his parents as well as those of Śrī-Nāgavarddhana[4]

His brother (was) Dhārāśraya-Śrī-Jayasiṁhavarmmā;[5]

His son, Śryāśraya Śrī-Śilāadiya-yuvarāja, who has the qualities, which have defeated (excelled) those of Vidyādhara-chakravartti by having such a personality that captivates the impassioned (*sa-madana*) young damsels,[6] [being stationed] at Navasārikā[7] has given.

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The village Mudgapadra[8] included in Vichihāra[8] to Rēvā-ditya, son[9] of Bramha-svāmin of Aupamanyava-sagōtra,[10] a *chhandōga-brahmachārī*,[11] who had emigrated from Girinagara,[8] as also to Varasyaka of Āśvalāyana-sagōtra,[12] a son of the sister of the mother of Rēvāditya

For the (observance) without break of *bali, charu, vaiśvānara* rituals and for gratifying the dear guests[13]

For the augmentation of the merit and glory of (his) parents as well as of self

Bearing in mind the evanescence of the living world just like the appearance of clouds in the autumnal sky,[14] our grant should be honoured by the benevolent future rulers. [Whoever violates this grant] will incur all the five great sins. So it is said by the revered Vyāsa, the Coordinator of the Vēdas [This is followed by two of the usual verses with the same import]

In the year increased by twenty over four hundred, on the *saptamī* (7th segment)[15] of the bright fortnight in the month, Jyēshṭha

[This is] written by *sandhivigrahika*[16] Dhanañjaya

Notes

1 It is stated that this charter is written on a set of two copper-plates and was sent to Dr.D.C. Sircar by an individual belonging to Karchelia. No information on its findspot etc. was made available to him, (*EI*, XXXIV, p.117).

2 The text containing the date of the charter given at the end, runs: *saṁvatsara-śata-chayēshṭa-viṅsōttar-ādhikē*. The set of letters, "*chayē-shṭa*" occurring in the middle of this phrase, is palpably wrong and Sircar initially corrected it to "*chatushṭaye*" and understood the whole phrase to have indicated that 420 was the year in which the grant was issued. Consequently, ascribing the year cited to the Kalachuri era he equated the date given in the charter to 23rd May 668 A.D., in spite of the fact that the details of date as given are insufficient for verification (*Ibid.*) Subsequently he thought that the said group of letters could also be emended to cha[tushṭa*]y-eshṭa° (*Ibid.*, p.122

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n.3) (i.e.) the whole phrase could be understood as indicating 428 (of the Kalachuri era) as the intended year. The letter seems to be the more appropriate emendation and hence the same is entered here. As for the assignment of this year cited to Kalachuri era, apart from the fact that only by such assignment this record gets fitted into the historical scheme, this also accords with the practice in this area. As for the date of commencement of this Kalachuri era, F. Kielhorn had calculated at first that it should have been counted from 13th August, 249 A.D. (*IA*, XVII, p.215). But later he corrected himself and showed that this era should have started on 5th September (Aśvina Śu.1), 240 A.D. (as quoted in *CII*, IV, p. VII). As per this calculation, the date of the issue of the present charter must have been around May-June 679 A.D.

3 It may be observed that such crediting of the performance of these several sacrifices to Pulikēśin II is found only in these charters issued by the members of that branch of the Chālukya family which had been stationed in the Northern Konkan region. The significance of these sacrifices has already been dealt with above.

4 Sircar read this name as Nāgavarmma. But on a closer scrutiny of the facsimile it is seen that the scribe of the record who seems to have first written Nāgavarmma by mistake, corrected himself and had over-written °rddhana, on top of *rmma.* (See *EI*, XXXIV, p.121 n.4; Ramesh, K.V. *op. cit.*, pp.116, 119-20). Regarding the identity of this personage, see discussion above.

5 Such spelling of the name of this brother of Vikramāditya is also seen as Dhārāśraya in some other charters (*EI*, XXXIV, p.121 n.5). The epithet, *yuvarāja* is seen to have been added to the names of the princes of the Chāḷukya family, who were given the charge of different regions by Pulakēśin II (See the name Pṛithivī-yuvarāja which is understood to refer to Vishṇuvarddhana, who was installed in the Vēngī region as a subordinate ruler by Pulakēśin II Kopparam plates dealt with above; also see Ramesh, K.V., *op.cit.*, p.81). However, it is intriguing why Dharāśraya-Jayasiṁhavarmman, father of Śryāśraya-Śilā-ditya who issued the Nāsik Charter (*CII*, IV, p.187) was not invested with this title. The title, *yuvarāja* added to the name of Śryāśraya-Śilāditya must however, be taken to have indicated only his heir-apparent as his father Dharāśraya-Jayasiṁhavarmman. However he is known to have been ruling even long after the date of this charter (See *EI*, XXXIV, p.118 etc.)

6 This Vidyādhara-chakravartti has been identified with Naravāh-anadatta, the son of Udayaṇa, king of Vatsa, whose life is graphically

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described in *Kathāsaritsāgara* (*CII*, IV, p.126 n.9). It is stated there that he became the Vidyādhara-chakravartti due to his manliness, valour and readiness to do justice. (*Kathāsaritsāgara,* VI, 27 ff, XIV, 107, verse 130 etc.)

7 Navasarikā is obviously the modern Nausārī. This has been understood to have been the headquarters of Śryāśraya Śilāditya i.e. the branch of the Chāḷukya family administering the north-western corner of his empire (*Ibid.*, p.120. Sircar, D.C. had amended *Navasārikāṁ* as written on the plates to "*Navasārikāṁ-adhivasaṁ*" as in Nausāri plates (*EI*, XXXIV, p.121, n.6) and had stated that "the charter was issued by the ruler mentioned from Navsārikā."

8 The village Mudgapadra and the geographical division Vichihāra in which it was situated have not been identified. This name of the geographical division Vichihāra might have been a mistake for Vichi-āhāra (See *Ibid.*, p.120). However Girinagara has been identified with Girnar near Junagarh in Kathiawad (Gujarat) (*EI*, XXXIV, p.120). Regarding this identification of Girinagara with Girnar, see above (Lohaner pl. n.14.)

9 The text on the plates reads "*putrakakābhyā*". It was corrected to "*putrakābhyaṁ*" by Sircar (*EI*, XXXIV, p.121, n.9). It must have been corrected to *putrāya* as the reference was to only one son of Bambhasvāmi or Brahmasvāmin Rēvāditya (cf. *EI*, XXXIV, p.120).

10 The relevant text in the record actually reads 'Aupapanna-sagōtra'. As, such a *gōtra* is not known. Probably it has been corrected to "Aupamanyava-sagōtra"(*Ibid.*,p.121,n.7). Belonging to the Vasishṭha group, the Aupamanyavas are stated to have the three *ṛishi-pravara* Vāsishṭha, Ābharadvasava, Aindrapramada (*Ibid.*, Brough, John, *op. cit.*, p.179). According to *Matsyapurāṇa*, the order of the three *ṛishi-pravara* is: Ābharadvasu, Vasishṭha and Indra-pramada (*Ibid.*, p.184).

11 Chhandōga-brahmachārī means "student of or one who studies the "*chchandōga*" 'the chanter of Sāma-vēda' or 'student of Sāmavēda' (*Chhandōgaḥ Sāmavēd-ādhyāyī* - the commentary "Manubhāshya of Mēdhātithi" on verse 135 of chapter III of *Manusmṛiti,* Gangānāth Jhā's edition Cf. *EI,* XXXIV, p.120). The suffix *brahmachārī* indicated that he had just emerged from the period of Sāmavēdic studies and was ripe to enter the life of a householder. Possibly the prince made the grant to equip him for that life.

12 Āśvalāyana-sagōtra means born in the lineage of Āśvalāyana. There was a sage Āśvalāyana in the group of Vāsishṭhas.

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The Aśvalāyaṇas have one *ṛishi-pravara*, Vāsishṭha (Brough, John, *op.cit.*, pp.177-178). There was also another sage Āsvalāyanạ in the group of Bhādradvājas (*Ibid.*, p.115). These Āśvalayanis have the three *ṛishi-pravara*, Āṅgirasa, Bārhaspatya, Bhāradvāja (*Ibid.*, pp.115, 117). It is not known which of these sages was the originator of the *gōtra* referred to here.

13 *Bali, charu*, *Vaiśvadēva* (the text actually reads *Vaiśvānara* and it has been corrected to Vaiśvadeva to accord with the proper term in the context (*EI*, XXXIV, p. 121 n.11) and *atithi-santarpaṇa* are four of the five *mahāyajñas* prescribed as the daily routine for *brāhmaṇas* (*CII*, 3, p.116 n.3); MW, *SED*, p.799, col.2). The fifth, *agnihōtra*, is not mentioned in the list, here. *Manusmṛiti* (III, V.60) gives the list of the *mahāyajñas* as follows:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणं ।
होमो दैवो बलिर्भौतो नृयज्ञो अतिथिपूजनम् ॥ [*Manu*]

In a subsequent verse (No.71) in the same chapter *Manusmṛiti* gives a slightly different version of these *pañcha-mahāyajñas* :

स्वाध्यायेनार्चयेतर्षीन्होमदैवान्यथाविधि ।
पितृन्श्राद्धैश्च नृनन्नैर्भूतानि बलिकर्मणा ॥

Thus it is seen that these five *mahāyajñas* where designed to propitiate *Brahmā* or *ṛishis*, the former by imparting Vēdic knowledge and the latter by the study of the Vēdas, Dēvas by *hōma* (oblations in fire), *Pitṛis* by *tarpaṇa* or oblations of water or by *śrāddha* ceremony, *bhūtās* (spirits) by *bali* (food offerings), human beings (*nṛis*) by entertaining them as guests (offering them food). It is not known as to wherefrom this sequence, with the nomenclature, *bali*, *charu* etc. as found in inscriptions was copied. The text in the record reads: *akhaṇdita-bali-charu-Vaiśvānara Vais(vadēva) - priyaatithi-santarpaṇam.* It is note-worthy that the phrase occurs after the mention of *mātā-pitrōr-ātmanaś-cha puṇya-yaś-ōbhivṛiddhaye* and not after the mention of the names of the donees. Though the final term *santarppaṇāya*, meaning propitiation might have applied only in regard to *atithi* - guest mentioned just before, it is not known if it was meant to apply to *bali*, *charu*, *Vaiśvānara* also. It may be mentioned that ordinarily in other charters this reference to *atithi* as the fifth component of *pañchamahā-yajñaṁ* is seen omitted mention. Here it was *agnihōtra* which was omitted mention in the list. In this regard attention may be drawn to the statement that the *mahāyajñas* are also

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to be performed by the members of the castes other than *brāhmaṇa* but without incantations (*mantras*). (Dikshitar, V.R.R., *Purāṇa Index,* II, p.661-62). However, it is seen that usually when the rulers made grants to Brahmins, they specified that the same was done to enable them to perform these five *mahāyajñas* routinely and without break or fail.

14 *Śarad-abhra-saṁghati* means "the collection of clouds during the autumnal season". The reference in the context is to the nature of the autumnal cloud, the appearance of which is fleeting and unproductive.

15 The *tithis* in the reckoning of the Indian calendar are to be taken as the segments of the time of the phases of the moon, from either new moon to full moon or vice versa. As the span of each segment varies it may not correspond with the 'day' (the combination of one day-time and night-time) of the popular conception. For instance, the currency of the *Saptamī*, the seventh phase of the moon may start at any time on the sixth day after full or new moon and spread to the seventh day or it may start on the seventh day and spread to the eighth day. So *Śuddha saptamī* as mentioned here as the day of the grant might actually have been the sixth or seventh or even the eighth dayafter the New moon. (Cf. *EI*, XXIV, p.117).

16 *Sandhivigrahika* is stated to have been the minister in charge of the affairs of peace and war. (Sircar, D.C., *I.E.G*, p.295). It is not known why this minister was invariably cited as one concerned with the issue of charters.

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No. 62
PADDIVADA GRANT OF VISHNUVARDHANA-II

Location : British Museum[1]

Date : Year 5 = C. 678 – 79 A.D.[2]

Script : Early Telugu

Language : Sanskrit

King : Vishṇuvarddhana II

Dynasty : Eastern Chāḷukya

Reference : Fleet, JF, *IA*, VII, pp. 191- 92.

Text

स्वस्ति श्रीसकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्त लोकमातृभिर्म्मातृभिरभिवर्द्धितानाम् कार्त्तिकेयानुग्रहावाप्तकल्याण परम्पराणां भगवन्नारायणप्रसादासादित वराहलाञ्च्छनात्मीकृताशेष भूभृतां भूभृतमिवाचलस्थितीनां अश्वमेधावभृथस्नानापनीतकलिमलानां चलुक्या नां कुलमलंकरिष्णोः श्रीकीर्त्तिवर्म्मणः प्रनप्ता सकलावनी पतिमकुटतटघटितमणिमयूखपुंजपिंजरितचरणयुगळस्य श्रीविष्णुवर्द्धन महाराजस्य नप्ताशक्तित्रयसमासादिताशेष भूमण्डलाधिपतेः स्व गुणानुरक्तप्रकृति संपादितसर्व्वसंपदः श्रीजयसिंहवल्लभमहाराजस्य प्रियभ्रातुरनेकयुद्धलब्धविजयालंकृतशरीरस्येन्द्रभट्टारकस्य प्रियतनयः समधिगतपञ्चमहाशब्दः सकलेन्दुरिव सकलकलाधिष्ठानो विष्णुरिव श्रीनिवासः श्रीमान्विष्णुवर्द्धनमहाराजः गुद्रहारविषये अक्रतंकूरविषये पड्डिवाडग्राममधिवसतः सर्व्वानेवमाज्ञापयति यथा । असनपुर वास्तव्यस्य काश्यपगोत्रस्य नूवुचूट्टित्रिवेदस्य तैत्तिरीयसब्रह्मचारिणः वेदवेदांगेतिहासपुराणन्यायानेक धर्म्मशास्त्रविदः अग्निष्टोमादि पौण्डरीकपर्य्यन्तानेकक्रतु यष्टुः ध्रुवशर्मणः पौत्राय वेदवेदांगविदः दोचिशर्मणः पुत्राय अधीतवेदद्वयाय ध्रुवशर्म्मणे अस्मिन्ग्रामे अस्मत्पुण्याभिवृद्धये आत्मनो विजयपञ्चमे संवत्सरे फाल्गुणमासे अमावास्यायां सूर्य्यग्रहणनिमि . .

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Legend: श्रीविषमसिद्धिः ॥

Translation

[The preliminary portion of this grant, describing the back-ground of the dynasty of Chāḷukyas is very similar to the corresponding portion in the other Chāḷukyan grants.]

Embellishing that dynasty of Chāḷukyas, there was Śrī-Kīrttivarman, his great-grandson,

of Śrī-Vishṇuvarddhana-mahārāja, whose pair of feet had been rendered tawny by the sparkle of the gems studded in the crowns of all (other) rulers of the earth.

who was the dear brother of Śrī-Jayasimha-vallabha-mahārāja, who had gained overlordship over the whole circle of the earth by the exercise of his strength due to his possession of the three-fold capabilities, and who had acquired as a matter of course, (huge) wealth which had gravitated to him due to his (excellent) qualities, whose wealth had been earned from his subjects, devoted to him because of his (excellent) qualities,

and the son of Indra-bhaṭṭāraka whose personality had been embellished by the victories secured in many battles,

is Śrīmān-Vishṇuvarddhana-mahārāja, the abode of Śrī (the goddess of wealth) like (God) Vishṇu, i.e. Śrīnivāsa the coalescence of all the *kalās* (arts /phases) like the moon, (in whom all the phases (*kalā*) which he exhibits in parts successively are imminent) and who has acceded to the five great sounds (*pañcha-mahāśabda*)[3]

(and he) orders all those who are residents in Paḍḍivāḍa,[4] a hamlet (*āśraya*) of Aṟutankūra-vishaye[4] in Gudrahāra-vishaya,[4] thus: In this village, for the increase of our own merit, on the day of new moon in the month of Phālguṇa in our fifth victorious year, in view of the solar eclipse,[5]

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to Dhruva-śarmman, who has studied two *Vēdas*, and is the son of Dōchi-śarmman, who was a master of the *Vēdas* and their auxiliaries (*Vēdāṅgas*) and grandson of Dhruva-śarmman, who was well versed in the Vēdas and their auxiliaries, the epics, the *purāṇas*, *nyāya* (the discipline pertaining to logic and philosophy) and the various treatises on the law-codes (*dharmmaśāstras*) who had performed the many sacrifices beginning with *agnishṭōma*[6] and ending with *pauṇḍarīka*[7] a student /adherent (*sa-brahmachārī*) of Taittirīya school (the so-called Black Yajurvēda of Kāśyapa-gōtra) a nūvuchūṭṭi-[8] trivēdi who hailed from Asanapura.[9]

Legend: Śrī-Vishamasiddhi[10]

Notes

1 Refer Rangacharya, V, *Ins. of Madras Presy*, III, p.1721, *BM* No.3; F. Kielhorn's *List of Ins. of Southern India*, *EI*, VII, No.551. They refer to the set as Maṭṭēvāḍā; plates (i.e.) indicating that the plates were found at Maṭṭēvāḍā. They have not revealed the basis for this statement. The details about the location of Maṭṭēvāḍā are also unavailable. Fleet himself, though originally (*IA*, VII, p.191) expressed his ignorance about the findspot of this set of plates, later (*Ibid*, XXI, pp.8-9) while discussing the date of this inscription stated that this charter had been obtained apparently from Maṭṭēvāḍā in the Krishna District, Madras Presidency, no such village is found under Kistna (Krishna) district. It is stated to be deposited in the British Museum, London (Rangachārya, *op.cit.*)

2 This equation of the fifth year of reign of Vishṇuvardhana II to C.678-79 A.D. is in accordance with the chronology of the Eastern Chāḷukyas worked out by N. Venkataramanayya (*The Eastern Chāḷukyas of Vēṅgī*, p.68). Fleet had tried to equate the date as given in the record to a date in the Julian Calendar, solely on the basis of the solar eclipse, in the month of Phālguna given in the charter as the occasion for the grant and on the basis, according to his calculations, that Vishṇuvarddhana II had succeeded to the throne on some day between 14th February and 24th March, 663 A.D. After discussing the suitability of many equivalents, he concluded that the charter was issued on February 17, 668 A.D. even though according to his own statement, the solar eclipse that occurred on that day could not have

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been visible anywhere in India. But as per LDS Pillai's *Indian Ephemeris* (I, pt.I, p.225; also see Venkataramanayya, N, *op. cit.,* p.58) there was a solar eclipse on January 28, 678A.D. Asper Venkataramanayya's calcula-tions Vishṇuvarddhana must have succeeded to the rulership of Vēṅgī in the year 673 A.D. (Venkataramanayya, N, *op.cit.*, p.58) and hence this date in 678 A.D. as pointed out above, must have been the date of the issue of this grant.

3 As *samadhigata-pancha-mahāśabda* is stated to indicate the subordinate feudatory status of the ruler to whom this qualification is applied (Sircar, D.C., *IEG*, pp.230-231). It appears that the eastern Chālukyas continued to acknowledge their subordination to the Chāḷukyas of Vātāpi. However it is also likely that, though they had become independent, the addition of this phrase to their qualifications had become a meaningless formality (cf. *IA*., VII, p.191)

4 The village, Gudrāhāra after which the *vishaya* was named has been identified with Guḍivāḍa, the headquarters of the taluk of the same name in Krishna District by some and with Gūḍūru in the adjacent Bandar taluk of the same district by some others (S.S.Ramachandra-murtti, *A Study of Telugu place Names*, p.96). But it is seen that there is no village in that taluk, which has the name or somewhat resembling that name Paḍḍivāḍa in either of these taluks. Ramachandramurtti, S.S., identifies Paḍḍivāḍa with Pillipaḍu in the Kaikalur taluk of the Krishna district (*Ibid.*, p.94, n.4.) However he identifies Aṟutaṅkūru, of which Paḍḍivāḍa was part (*āśraya*) with Artamūru, in Bandar Taluk of the same district (*Ibid.*, n.5). There is also one Paḍḍapāḍu in the neighbouring Bapatla Taluk of Guntur District. Hence the identifications of the places mentioned in the charter have been rendered difficult.

5 Regarding the probable equivalent of the date as cited here, see note 2 above. The continuation of the text specifying the extent of land in the village Paḍḍivāḍa that was granted to the donee, the rights and privileges that were part of the grant etc. must have been contained in a third plate of the charter which is however missing.

6 *agnishṭōma* - meaning praise of Agni is a protracted ceremony or sacrifice (forming one of the chief modifications - *Saṁsthas* of the *jyōtishṭōma* offered by one who is desirous of obtaining heaven. The performer is a Brahmin, who maintains the sacred fire, the offering is the *sōma*, the deities to whom the offerings are made are Indra etc. The number of priests required is 16, the ceremonies continue for five

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days' (MW, *SED*, p.5, col.3). Sankaranarayan, S., deals with it in extenso (*op.cit.*, p.214).

7 *Pauṇḍarīka* is a kind of Sōma sacrifice lasting eleven days (MW, *SED*, p.650 col.3). Sankaranarayan's exposition on this sacrifice makes one doubt if a single Brahmin had the means to perform this sacrifice (See *op.cit.*, p.215). However it may be seen that Dhruva-śarmman, the grandfather of the donee is stated to have performed many sacrifices, *agnishṭōma* etc. (*ādi*) uptil the *Pauṇḍarīka* meaning that he increased the scale of the performance as he proceeded performing these sacrifices.

8 The significance of this term is not clear. (the reading of this word by Fleet is itself not beyond doubt). It cannot be stated with certainty if *nūvuchūṭṭi* qualified the term *trivēdi* which follows. Fleet has translated the phrase as "who was a fellow-student of *Nūvuchūṭṭi*, the knower of the three Vedas". But the phrase, *nūvuchūṭṭi-trivēdasya* does not lend itself to such interpretation. Possibly it indicated that the donee's grandfather belonged to the group of Brahmins, who possibly severally were scholars in the three Vēdas (*Ṛig*, *Yajus*, *Sāma*) who were the *alumni* of the Vedic institution located in Nūvuchūṭṭi.

9 Asanapura has not been identified (Venkataramanayya, N, *op.cit.*, p.68)

10 The round seal has a crescent moon at the top and a lotus at the bottom. In between them, in the middle is found the legend '*Śrī-Vishama-siddhi*, which is known to have been one of the titles, borne by Vishṇuvarddhana II. The seal and the ring binding together the plates of the charter, possibly three in number being available, it is intriguing as to at what stage the third plate of the charter was lost. Fleet stated that when the plates were received by him he found only two plates and the ring already cut (*IA*, VII p. 191).

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No.63

CHICACOLE (SRIKAKULAM) PLATES OF DEVENDRAVARMAN

Location : Śrīkākuḷam[1]

Date : [Gaṅga] year 183[2] = 679 A.D

Script : Early Nāgarī

Language : Sanskrit

King : Dēvēndravarmman

Dynasty : Early Gaṅgas

Reference : Hultzsch, E., *EI*, III, pp. 130-134

Text

Metre : V. 1-4: *Anushṭubh.*

ॐ स्वस्ति सकलवसुमतीतलतिलकायमानात् सर्व्वर्तुसुखरमणीया द्विजयवतः कलिङ्गनगरान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचर गुरोस्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामिनश्चरण कमलयुगलप्रणामाद्विगलितकलिकलङ्को गाङ्गामलकुलतिलको निज निस्त्रिंशधारोपार्ज्जितसकलकलिङ्गाधिराज्यः चतुरुदधितरङ्गमेखलावनि तलप्रविततामलयशाः अनेकाहवसङ्क्षोभजनितजयशब्दः प्रतापावनत समस्तसामन्तचक्रचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणःपरममाहेश्वरो मातापितृपादानुध्यातो नयविनयशौर्यौदार्यसत्यत्यागसम्पदामाधारभूतः श्रीगुणार्ण्णवसूनुर्महाराजः श्रीमान्देवेन्द्रवर्म्मा क्रोष्टुकवर्तन्यां सरु उमटम्बे पोप्पङ्गिकग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति ॥ विदितमस्तु भवतां यथास्माभिरयं ग्रामः सर्व्वकरभरैः परिहृत्याचन्द्रार्क्क प्रतिष्ठमग्रहारं कृत्वोदकपूर्व्वं मातापित्रोरात्मनश्च पुण्याभिवृद्धये माघ मास्युदगयने शुद्धाष्टम्यां कलिङ्गानगरवास्तव्येभ्यश्छन्दोगसब्रह्म चारिभ्यः कृष्णात्रेयसगोत्रेभ्यः वेदवेदाङ्गपारगेभ्यो च्छरम्पशर्म्म भवशर्म्मशिवशर्म्म विष्णुशर्म्मसोमशर्म्मकुमारशर्म्मभ्यो भ्रातृभ्यः संप्रत्तः । तदेवंविदित्य यथोचितभागभोगमुपनयन्तः सुखंप्रतिवसतेति अस्य ग्रामस्य सीमावधयो भवन्ति । पूर्व्वस्यां दिशि विषयगर्त्ता गता ।

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दक्षिणस्यन्दिश्यपि गर्त्तैव । पश्चिमस्यन्दिश्यपि पोप्पङ्किक पर्व्वतोदकं सायदकपर्व्वतोदकञ्च यत्रैकीभूय वहति यावद्दक्षिण दिक्स्था गर्त्तैति। उत्तरस्यान्दिशि कोसम्बवृक्षगिणिगिणिकवृक्षौ ततः कुरुडुम्बिग्रामस्य च सीमा ततस्तिन्दकवृक्षः पुनरपि तिन्दुकः कुजाम्बूवृक्षवेणुगुल्म सहितः कदम्बवृक्षोतः अतः पुरुषच्छायया यावत्पूर्व्वदिक्स्था विषय गर्त्तेति ॥ भविष्यतश्च राज्ञः प्रज्ञापयति धर्म्मक्क्रमविक्रमाणामन्यतम योगादवाप्य महीमनुशासद्भिरयन्दानधर्म्मोनुपालनीयो व्यासगीताश्चात्र श्लोका भवन्ति ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥ इति

अपूर्व्वनटवंश्येन मातृचन्द्रस्य सूनुना ।
लिखितं पल्लवचन्द्रेण शासनं स्वमुखाज्ञया ॥ ४ ॥

महत्तरशवरनन्दिशर्म्मप्रत्यक्षमिति । प्रवर्द्धमानविजयराज्यसंवत्सरशतं त्र्यशीतिः ३०० ८० ३ श्रावणेमासि दिने विंशे २० । उत्कीर्ण्णं खण्डिचन्द्रभोगिक तनयेन सर्व्वचन्द्रेणेति ॥

Translation

Ōṁ! well-being! From the victorious Kaliṅgana-gara,[3] which is the forehead mark on the face of the entire earth, which is quite pleasant in all seasons.

Mahārāja Śrīmān-Dēvēndravarmman, the blemishes caused by the Kali age in whom have been effaced by his prostrating at the lotus-like pair of feet of the venerable Gōkarṇṇasvāmin, (who is the sole architect for the creation of all the worlds and who is installed and conse-

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crated on the summit of the Mahēndra mountain),[4] who is the forehead mark of the taintless Gaṅga family, who has earned the overlordship of all Kaliṅgas through the point of his sword, whose stainless fame has spread throughout the world girdled by the waves of the four oceans (of the quarters), who has been hailed as the victor in many battles, whose feet have been made crimson by the cluster of the brilliant rays radiating from the jewels adorning the heads of the circle of all his feudatories brought low by his valour, who is a great devotee of Mahēśvara, who meditates at the feet of his parents, who is the fountain-head of the wealth of the (great) qualities like statesmanship, modesty, bravery, magnanimity, truthfulness and liberality, and who is the son of Śrī-Guṇārṇṇava[5], orders the *kuṭumbins*, assembled together, of the village Poppangika in Saraümaṭamba as in Krōshṭuka-varttani,[6] thus: you take note of this that :

by us, this village, relieved of the burden of all taxes, and after making it into an *agrahāra*,[7] to last till the Moon and Sun are there, has been granted through due libation of water, for the enhancement of the religious merit of my parents and self, to the brothers, Uchchharampa-śarmman, Bhava-śarmman, Śiva-śarmman, Vishṇu-śarmman, Sōma-śarmman and Kumāra-śarmman, who have thoroughly studied the Vēdas and Vēdāṅgas, who belong to Kṛishṇātrēya-gōtra,[8] who are *sabrahmachāris*[9] of the Chhandōga (Sāma branch of the Vēdas), who hail from Kaliṅgānagara,

on the day of the eighth phase of the bright fortnight in the month of Māgha, in view of the occasion of Udagayana.[10]

Now, having come to know this, you live in comfort and amity, (regularly) remitting (to the above-noted donees), the *bhāga* and *bhōga* as duly assessed.

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[For this village] the boundary-limits are as follows: In the eastern direction goes the *garttā* of the *vishaya*, on the south; again, the same *garttā*; on the west the *garttā* of the south wherein flows the combined waters of the rivulets flowing from the Poppaṅgika mountain and Sāyadaka mountain; on the northern direction, the *kōsamba* and *giṇigiṇi* then the boundary-limit of the Kuruḍumbi-village[6]; then, *tinduka* tree, then again (another?) *tinduka* (tree), the stunted *jāmbū* tree, bamboo grove and *kadamba* tree; then the *vishaya-garttā* of the eastern direction, of the extent of the shadow of a man.

[The king] reminds also the future kings (thus): Having obtained the earth to rule whether by virtue of the (adherence to) injunctions of the law codes, or by regular succession or by conquest, (you) should honour and protect this grant. Here there are also three verses composed by Vyāsa- Then follow four of the usual customary verses.

On this order being dictated by our own mouth, it was written down by Pallava-chandra, son of Mātṛi-chandra belonging to the lineage of Apūrvvanaṭa; the witness is *mahattara* Śavara-Nandiśarman.[11]

In the one hundred and eightythird year of the ever-prospering victorious reign, on the twentieth day in the month of Śrāvaṇa.[10]

Inscribed by Sarvvachandra, son of Khannḍi-chandra *bhōgika.*[12]

Notes

1 Originally the headquarters of a taluk bearing the same name of the Ganjām District in the Presidency of Madras, Śrikākuḷam is now the headquarters of the district of the same name in Āndhra Pradesh.

2 In all these charters issued by the rulers in the taintless Gaṅga family it is seen that a year in some era is often cited as that of the ever-growing victorious kingship (*pravarddhamāna - vijaya - rājya -*

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saṁvatsara). The years 128, 146,149, 183 as cited in them could not have referred to the regnal years of the issuer of the concerned charter. Hence these years cited have been ascribed to the Gaṅga era by the scholars. There has been some discussion on the year of the commencement of this era. The latest view places the starting year of the Gaṅga era in the period between 496 and 498 A.D. (Sircar, D.C., *I.E.*, p.291). Here 496 A.D. has been adopted as the starting year of this era.

3 Kaliṅganagara [also spelt as Kaliṅgā-nagara while referring to it as the original home] *vāstavya* of the donees – (See *EI*, III,p.131n.1)] has been identified with the modern Mukha-liṅgam near Śrīkākuḷam (Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p. 169).

4 The name Mahēndra is in some references applied to the whole series of Eastern Ghats (*Ibid.*, p.61 n.6). (There is also one Mahēndragiri in Tirunelvēli District of Tamilnāḍu (*Ibid*, p.10. This Mahēndragiri is not an extension of Eastern Ghats but is an extension of the Western Ghats - *Imperial Gazetteer of India*, Vol.XXIII, p.362). The Mahēndrāchala, the summit of which is stated to have been the abode of Gōkarṇṇasvāmin, the patron deity of the Early Gaṅgas, is the mountain on the borders of the Gaṅjam District (Sircar, D.C., *op.cit.*, pp.161, 167; also see The *Gazetteer of India - Indian Union*, I - Publication Division, GOI, 1965, pp.53-54).

5 Dēvēndravarmman, who issued the present charter from Kaliṅganagara in [Gaṅga] Year 183 is stated to have been the son of Guṇārṇṇava. One Indravarmman, who issued the Purle Plates from Dantapura in [Gaṅga] year 149 and the Tekkali plates from Kaliṅganagara in the [Gaṅga] year 154, is stated to have been the son of Dānārṇava. (In the [Gaṅga] year 128 and 146,one Indravarmman issued two charters from Kaliṅga-nagara. His father's name is not cited in these charters and hence it is not possible to definitely identify this Indravarmman with Indravarmman, son of Dānārṇava referred to above). All of them (except Indravarmman of the [Gaṅga] year 146) claim to have brought the whole of the empire (*adhirājya*) of Kaliṅga under their rule by the might of their swords. This might have been an achievement by a predecessor of these kings and his successors might have adopted this achievement as part of their own for self-glorification. How and why the Kaliṅga kingdom passed on from Indravarmman, son of Dānārṇava to Dēvēndravarman, son of Guṇārṇṇavạ and how these two were connected are only open to speculation.

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6 The village, Poppaṅgika was probably a hamlet of Saraūmaṭamba. They have been respectively identified with the modern villages, Poppaṅgi and Sarvakōṭa, in Śrīkākuḷam District (Rajaguru, S.N., *Ins.of Orissa*, II, p.63) The village Kurudumbi has been identified with the modern village, Kurudingi in the same district (*Ibid.*) As per the charter, Krōshṭuka-varttanī, was a territorial division. It appears the suffix *varttanī* itself was the designation of that territorial division. (See Sircar, D.C., *IEG.*, p.365). In view of the identification of the village granted with a modern village in the Śrīkākuḷam District it can be deduced that Krōshṭuka-varttanī was the ancient designation of some area around the modern village Poppeṅgi in Srikakulam District.

7 Regarding the definition of the *agrahāra*, see above. If the term referred to a rent-free land or village given to *brāhmaṇas* (Sircar, D.C., *IEG.*, pp.10-11; also see *USVAE*, I, p.161). The mention in the record that the village was freed from the burden of all taxes must have been superfluous.

8 It is interesting that in the Atri group apart from Kṛishn-.ātrēya there were the *ṛishis* Gaurātrēya, Aruṇātrēya, Nīlātrēya, Śvētātrēya, Śyāmātrēya, Mahātrēya and Dattātrēya, who were promulgators of their own *gōtras*. For all of them, the three *ṛishi-pravara* for the *hōtṛis* is Āttrēya, Ārchanānana, Śyāvāśva, and for the Adhvaryus, Śyāvāśva, Archanānasa, Atri. The Vādbhutakas have Ātrēya, Ārchanāna, Vādbhutaka for the *hōtṛis* etc. The Gavishṭhiras have Ātrēya, Ārchanānassa, Gavishṭhira etc. (See Brough, John, *op.cit.*, pp.139-140).

9 For the interpretation of the term *sabrahmachāri* in this and similar contexts see above.

10 *Udagayana* referred to *Uttarāyaṇa* (i.e.) the *saṅkrānti* or solstice when there is the apparent start of the movement of the Sun from the tropic of capricon towards the tropic of Cancer on the north. (See MW, *SED*, I Edn., p.153 col.3). It is unlikely to occur in the solar or lunar month, Māgha. It occurs in the lunar month Pausha. So the date of the record in Māgha must have been the date of the issue of the charter in view of the Makara-saṅkrānti that occurred a few days previously (Cf. *EI*, III, p.131, n.2). The date in the month Śrāvaṇa in the year 183 at the end must have been that of the writing of the record subsequent to the issue of the order in Māgha preceding this month Śrāvaṇa (i.e.) in the year 182.

11 The witness to the grant is stated to have been *mahattara* Śavara-Nandi-śarmman. The prefix, *mahattara* indicated that he was an elder

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in the village (See Sircar, D.C., *IEG.*, p.191). The term *śavara* preceding *nandi*, has been interpreted as indicating that Nandi-śarmman might have belonged to the group of savage aborigins, called Śavaras (*EI*, III, p.134, n.3). This interpretation does not seem to be correct. The suffix śarmman, in the name, indicated that he was a Brahmin. As such he cannot be taken to have been a member of that savage group. Hence, it can be seen that the term, *śavara* as mentioned here must have had some other significance. (As per MW, *SED*, pp.1-52 col.2, Śavara is the name of (God) Śiva besides being the name of a wild mountaineer tribe in the Deccan - Hence it appears that the name of the Brahmin - *mahattara* was Śavara-Nandi - Śarmman).

12 The term *bhōgika* suffixed to the name Khaṇḍi-chandra, the father of the inscriber of this record might have indicated that he was a fief-holder (See Sircar, D.C., *IEG.*, p.55).

✧✧✧✧

No.64

SUDAVA PLATES OF DEVENDRAVARMAN

Location	: Sudava[1], Ganjam District, Orissa
Date	: [Gaṅga] year 184 = 680 A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Dēvēndravarman
Dynasty	: Early Gaṅga (?)[3]
Reference	: Ghoshal, R.K., *EI*, XXVI, pp. 62- 65

Text

Metre : V.1-4; *Anushṭubh*

ॐ स्वस्ति सकलवसुमतीतलतिलकायमानस्सर्व्वर्तुसुखरमणीयाद्विजय
वतः कलिङ्गनगरवासकान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य. चराचरगुरो
स्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्णस्वामिनश्चरणकमल
युगलप्रणामाद्विगलितकलिकलङ्को गाङ्गामलकुलतिलको निजनिस्त्रिंश

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धारोपार्ज्जितसकलकलिङ्गाधिराज्यः प्रविततचतुरुदधितरङ्गमेखलावनि तलामलयशाः अनेकाहवसङ्क्षोभजनितजयशब्दः प्रतापावनतसमस्त सामन्तचक्रचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणः परममाहेश्वरोमाता पितृपादानुध्यातो नयविनयशौर्यौदार्यसत्यत्यागसम्पदामाधारभूतः श्रीगुणार्ण्णवसूनुर्म्महाराजः श्रीमान्देवेन्द्रवर्म्मा पुष्यगिरिपञ्चालिविषये हदुवक ग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामसर्व्वकरैः परिहृत्याचन्द्रार्क्कप्रतिष्ठं माता पित्रोरात्मनश्च पुण्याभिवृद्धये वेदवेदाङ्गेतिहासपुराणन्यायविद्या स्वसिद्धान्ताधिगताय भगवत्पतङ्गशिवाचार्य्याय गुरवे दीक्षोत्तरकाले गुरु पूजायै दत्तस्तेनापि प्रतिगृह्य यागेश्वरभट्टारकायार्द्धं स्वशिष्यप्रशिष्येभ्यो प्यर्द्धमित्येवम्विदित्वा यथोचितभागभोगं उपनयन्तः सुखं प्रतिवसतेति। ग्रामस्य सीमालिङ्गानि भवन्ति । पूर्व्वस्यान्दिशि गुणहारी गर्त्ता दक्षिणस्यान्दिशि सीमान्ते सैव गर्त्ता पश्चिमेन कदम्बवृक्षः तत श्चिञ्चावृक्षः निम्बस्ततः सर्ज्जवृक्षः तटाकाल्यां तिमिरवृक्षः ततः पिशाचालीकारकवृक्षः तटाकालीपश्चिमसीमान्तें तटाकाल्युत्तरे भल्लातकवृक्षः ततो जम्बूवृक्षः चुल्लवेण उत्तरसीमान्ते चुल्ल वेणपूर्व्वात् शाल्मलीवृक्षः ततो द्वितीयोपि शाल्मलीवृक्षः कोशम्बः सप्तपर्ण्णो बृहच्छिला ततो वल्मीकसहितो जम्बूविटपः चिञ्चा जम्बूस्ततस्तटाकाल्यां मधूकवृक्षः ततः पूर्व्वेण सैव गुणहारी गर्त्तेति । भविष्यतश्च राज्ञः प्रज्ञापयति । धर्म्मक्रमैर्विक्रमैरवाप्य मही भवद्भिरयं दानधर्म्मोनुपालनीयः ॥ व्यासगीताश्चात्र श्लोकाभवन्ति ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३॥ इति

अपूर्व्वनटवंश्येन मातृचन्द्रस्य सूनुना ।
लिखितं पल्लवचन्द्रेण शासनं स्वमुखाज्ञया ॥ ४ ॥

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महामहत्तरशवरनन्दिशर्म्मणः प्रत्यक्षमिति । प्रवर्द्धमानविजयराज्य संवत्सरशते चतुराशीते १०० ८० ४ । उत्कीर्ण्णं खण्डिचन्द्र भोगिकतनयेन सर्व्वचन्द्रेणेति ॥ उमापति

Translation

[The introductory part detailing the background of the king is almost identical with the corresponding portion in the Śrīkākulam plates of the same king dealt with above.]

That Dēvēndravarmmā orders the collective *kuṭumbins* of the village Haduvaka[4] in Pushyagiri-Pañchāli-vishaya[4] thus: May it be known to you:

This village, after relinquishing[5] (our claims to) all taxes, with a guarantee that this grant will be effective till the Moon and Sun last, has been granted by us for increase in the religious merit of my parents and self, on the occas-ion of the completion of our initiation (*dīkshā*)[6] as an offering to (our) *guru* (preceptor), bhagavat-Pataṅga-Śivāchāryya, who has comprehensively studied and mastered the Vēdas, Vēdāṅgas (adjunct disciplines of the *Vēdas*), *itihāsa* (lit.traditional accounts of former events - MW, *SED*, p.139 col.1 - but here the reference is to the *Rāmāyaṇam* and *Mahābhāratam*)[7], *purāṇas*[8], *nyāya-vidyā*[9] and his own *siddhānta*[10] and such. On receiving this, by him, (of the grant-village), one half was handed over to Yāgēśvarabhaṭṭāraka[11] and the other half was earmarked to be held and enjoyed by (his own) disciples and their disciples.[12]

Now, having been informed of this you should live happily after regularly remitting to the (beneficiaries of this grant) due imposts under the heads, *bhāga* and *bhōga*.

The boundary-marks of this village (granted) are as follows: in the eastern direction the boundary trench (*gartā*)[13] known as Guṇahārī; and in the southern direction at the boundary, the same trench; on the west,

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(in order) the *Kadamba* tree, then the *Chinchā* tree, the lemon (tree), then the *Sarjja*-tree, then the *Timira* tree on the ridge of the tank (*taṭāk-āṭi*),[14] then the *Piśāch-āṭi* and the *Kāraka* tree; then the ridge of the tank at the limit of the western (boundary) and north of the *taṭākāṭi* (the ridge of the tank) the *Bhallātaka*-tree, then the rose-apple tree; and *Chullavēṇa* and at the limit of the northern boundary and east of *Chullavēṇa*, the *Śālmaṭi* tree, then another *Śālmaṭi*-tree, *Kōśaṁba*, *Saptaparṇṇā*, the big boulder, then the rose-apple tree with anthill, *Chiñchā-jambū*, then the *Madhūka*-tree on the ridge of the tank (*Taṭākāṭi*), then to the east the same Guṇahāri-garttā.[13]

The future rulers (of this area) are also made aware (of the following) this area might have been lawfully inherited by you or you might have come to possess this area as a fruit (of exercising) your valour and strength. In whichever way you get possession of this area, you should realise that this and such religious gifts should be safeguarded and protected. There are verses in this regard composed by Vyāsa [There are three of the usual verses]

This charter orally conveyed by us has been written (committed to writing) by Pallavachandra son of Mātṛi-chandra belonging to the family of Apūrvva-naṭa: The witness is *mahāmahattara* Śavara-nandi-śarmman.

In the year 184 of (our) ever-growing victorious reign.

Inscribed by Sarvvachandra, son of Khaṇḍichandra-bhōgika.

[Māgha day 1[15]]

Notes

1 It is stated that this set of copper plates along with the other one of Anantavarmman, son of Dēvēndra-varmman dated [Gaṅga] year 204 (dealt with as No. B in the same place by the same editor) was found

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in the course of some excavations near the Dharmaliṅgēśvara temple at the village of Sudava (also spelt as Sudaba and Aḍavā) in the eastern division of Parlākimēḍī estate.(*EI*, XX VI, p .62 and n.2). P. Satyanarāyana Raja-guru gives the name of the village where these sets of copper-plates were found as Gurandi, a village about 11 miles from Parlākimēḍī (*JAHRS*, II, p.271). Possibly Guraṇḍi is a hamlet of Sudava.

2 As the king claims to have belonged to the pure Gaṅga family (*Gaṅg-āmala-kula*) the year cited has to be referred to the Gaṅga era.There is a debate about the date when this reckoning came into vogue. The latest opinion is of Dr. D. C. Sircar (*I.E*, p.290-291) as per which, it started sometime in the period between 496 and 498 A.D. The above equation has been done on the basis that the Gaṅga era started in 496 A.D.

3 Dēvēndravarmman, the issuer of this charter, is stated to have been the son of Guṇārṇṇava and to have belonged to the taintless Gaṅga dynasty. However his place in the genealogy of the Early Gaṅga dynasty is not known. The reconstruction of the history of the Early Gaṅga dynasty is a problematical one (Cf. Ganguly, D.K., *Historical Geography and Dynastic History of Orissa*, p.238.) However, Satya-narayan Rajaguru has drawn up a genealogical table of this family in *JAHRS*, II, p.189.

4 The grant-village Haduvaka might be represented by the modern village Sudava, the findspot of this charter (*EI*, XXVI, p.63). Pushya-giri-pañchāli, the village after which the *vishaya* was named has not been identified. (*Ibid.*; also see Ganguly, D.K., *op. cit.*, pp.55-56. However, Pushyagiri was apparently the same as Pushpagiri, which has been identified by some scholars with what is now known as Ratnagiri). The suffix, *pañchāli* might have indicated that Pushyagiri-vishaya had a five-member administrative body (See Sircar,D.C., *IEG.*, p.230. See Inscriptions belonging to the co-eval period from Nēpāl).

5 It is noteworthy that the record says that the king granted this village Haduvaka, after relieving it from the payment of all tax-dues (*sarva-karaiḥ parihṛitya*). However he also ordered the residents of that village to remit to the donee the *bhāga* and *bhōga* as were due. Thus it becomes clear that the *pariahāra* granted by the king referred to only the abandonment of his own tax-claims over the village but the villagers were not freed from the obligation to pay the taxes. They were (on the issue of the charter) placed under the lordship of the donee and consequently had to pay the taxes to him.(Cf. Sircar, D.C. , *IEG.*, pp. 238-39).

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6 The record says that the occasion for making the grant was *dīkshōttara-kāla*. It would appear that the *guru* had given *dīkshā* or initiation to the king in his own *siddhānta* (i.e.) *Śaiva-siddhānta* and that the *dīkshā* ceremony involved a series of austerities.The grant was made to the *guru* on the completion of these austerities. (Cf. *EI*, XXVI, p.63; *uttara* - crossing over etc. MW, *SED*, (I), p.150 col.3).

7 *Itihāsa* literally means "a chronicle of events (*iti ha āsa* - MW,*SED*, p.139 col.1) but in popular parlance the word referred to the epics, *Rāmāyaṇam* and *Mahābhāratam* (See *Tamil Lexicon*, I, p.293).

8 The *Purāṇas* are the well-known sacred works containing legendary and traditional history, which are laid out in eighteen volumes (See MW, *SED*, 583, col.2).

9 *Nyāya* as mentioned here referred to the celebrated system of Hindu philosophy delivered by Gautama; Indian Logic and philosophy (*Ibid.*, p.519, col.2).

10 The inscription refers to *sva-siddhānta* (i.e.) his own *siddhānta* which was the dogma or established doctrine of a Śaivite school. Apparently the *siddhānta* was the school of Śaivism of which the said Pataṅga-Śivāchārya was a very competent exponent of his time. (See Walker, Benjamin, *Hindu World*, II, pp.328-330). He had got the king as his disciple. Apparently he was a member in a monastic order, the succession in which went down from disciple to disciple.

11 Yāgēśvara-bhaṭṭāraka is conjectured to have been the God (*EI*, XXVI, p.63;*A. R. Ep.*, 1920-21, A-1). Possibly Pataṅga-Śivāchārya and Śaivite order which he represented paid concentrated devotion to that God enshrined in a temple at that place, (i.e.) Haduvaka.

12 Possibly the grant was made to be utilised for the maintenance of the order of Śaivite monks represented by Pataṅga-Śivāchārya.

13 *Garttā* as a topographical feature is peculiar to the Kalinga region (Cf. Chicacole plates of the same king dealt with above). It is understood to refer to "a trench or pit, a boundary trench; a pit or valley; also found as the termination of names of villages" (Sircar, D.C., *IEG*, p.112).

14 *Āli* is stated to refer, to "a row, range, continuous line, a ridge or mound of earth crossing ditches, dividing fields etc., a dike"(MW,*SED*, (I),p.130 col.2).While *taṭāk-āli* can be understood as referring to the tank-bund or ridge, *piśāch-āli* remains inexplicable.

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(also see Sircar, D.C., *op. cit.*, p.16. It is stated that in the context of the Chamba region, *āli* referred to wet land, irrigable land).

15 [The last line of this charter, which is found to be almost totally obliterated in the facsimile supplied (probably the writing was clear enough in the original). It was read as [U*] māpati by R.K. Ghoshal and doubtfully read as Māgha - di.1 by B.Ch. Chhabra (*EI*, XXVI, p.65 and n.7).]

No.65

ASRAFPUR PLATES OF DEVAKHADGA- A and B

Location	: Asrafpur,[1] Dacca District , Bangladesh
Date	: [Harsha 73?][2] = C. 680 A.D. (?)
Script	: Early Bengali
Language	: Sanskrit
King	: Dēvakhaḍga
Dynasty	: Khaḍgas of East Bengal[3]
Reference	: Laskar, Gaṅga Mohan , *Memoirs of the Asiatic Society of Bengal,* I (1905-1907), pp. 85-90

Text

Metre : V.1: *Vasantatilakā*

स्वस्ति ॥ जयत्यविद्याहतिहेतुभूतः संतीर्ण्णसंसारमहाम्बुराशि
रनुत्तरावाप्त . . . . भगवान्मुनीन्द्रः ।
जयत्यशेषक्षितिपालमौलिमालामणिद्योतितपादपीठ
. . . पादप्रणतोत्तमाङ्गः श्रीदेवखड्गो नृपतिर्ज्जितारिः ॥ १ ॥

टल्योद्यानिकातरला सं . . . . . . महादेवीश्रीप्रभावत्या
भुज्यमानककपाटक द्वयभट्टारिकाश्रुहंसुकायाभुज्य . . . .
ककोदारचोरके श्रीमित्रावल्याः सामन्तवण्टियोकेन भुज्यमानकह्यर्ध .

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. . . . रेलतलके श्रीनेत्रभटेन भुज्यमानकह्यर्द्धपाटकपरानाटननादर्वामि . त्पलशतैर्दशद्रोण वापाशिवहदिका शोग्गवर्ग्गेनर्तकी अर्धपाटक . . . . श्रीमते श्रीशर्व्वान्तरेण भुज्यमानकमहत्तरशिखरादिभिः कृष्यमाणक विहारवास्तुद्वयेण्वरोल्लवायिका उग्रवोरके वन्द्यज्ञानमतिना . . . . . क् पाटकतीसनादजयदत्तकटके द्रोणिमठिकायोपाठक । इत्येतेषु पाटकेषु दशद्रोणाधिकेषु समुपगतविषयपतीन् कुटुम्बिनश्च समाज्ञापयति विदितमस्तु भवतां एते दशद्रोणाधिकनवपाटका यथा भुञ्जनादपनीय राजराजभट्टस्यायुष्कामार्थं आचार्य्यवन्द्यसंघमित्रपादैकारि . . नि विहार विहारिकाचतुष्टयमेक गण्डीकृतं तद्विषयपत्यादिकुटुम्बिभिनिर्व्विवा दैर्भवितव्यमिति संवत् १० + ३ वैशाख दि १० + ३ आयुश्चलं पुण्यं रसर्वगतिदुःखभयापहारि भूमेश्च दानमि . . . बुध्वा भोगीश्वरैः सकरुणैः प्रतिपालनीयम् ॥ दूतकोत्र परमसौगत . . लिखितं जयकर्मा न्तवासके परमसौगतोपासकपूरदासेनेति ।

Translation

Well-being!

Victorious is the venerable Lord of sages, who caused the destruction of ignorance, who has crossed the ocean of worldly-life . . . .[4] Victorious is the king Śrī-Dēvakhaḍga, who has vanquished his enemies, whose footstool is glowing with the luster of the gems in the wreaths adorning the heads of all the rulers of the earth without exception, whose own head is bowed at the feet of.

Ṭalyōdyānikā-taralā saṁ . . . .

. . Two *pāṭakas* being in the enjoyment of the great queen Srī-Prabhāvatī [5]. . . .

. . . being enjoyed by bhaṭṭārikā ŚruHaṁsukā in . . kakōdāra-chōraka half [*pāṭaka*] of Śrī-Mitrāvalī,[6] being enjoyed by *sāmanta* Vaṇṭiyōka in . . rēlatalaka who and a half *pāṭaka* being enjoyed by Śrī-Nētrabhaṭa in parānāṭananādavarmi . . . ten *drōṇavāpa*[7] in . . palaśata

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half *pāṭaka* (of ?) *nartakī* (in) Siva-hradikā (the pond of Śiva)-śoggavarga

. . . *pāṭaka* in Śrī-Mēta being tilled by *mahattara* Śikhara and others (but) being enjoyed by Śrī-Śarvāntara

. . . . *pāṭaka* [being enjoyed by] the revered (*vandya*) Jñānamati in gavurollavāyikā-Ugravōraka, in the two sites on which the *vihāras* stood

in Tīsanāda-Jayadatta-kaṭaka,[8] the *pāṭaka* of drōṇi-maṭhikāyo in these . . *pāṭakas* with the addition of ten *drōṇas*,

[The king?] orders the congregated *vishayapatis* and *kuṭumbins*[9] concerned with the plots of land (. . *pāṭaka* with the addition of ten *drōṇas*)[10] granted

May it be known to you

In these . . . *pāṭakas* with the addition of. . . . daśa-drōṇas are being enjoyed . . . for the sake of the life and desires of Rājarāja-bhaṭṭa.[11]

the four *vihāras* and *vihārikās* as had been constructed by the *āchārya*, the revered (*vandya*) Saṅgha-mitrapāda had been constituted into one complex *(ēka-gaṇḍī-kṛitam)*[12]

the above stated *(tad)* in *vishayapati* etc . . . . . must be . . . . .[9]

Saṁvat 10 3 Vaiśākha di 10 3[13]

knowing that life is fleeting . . . the grant of land (has been made) for earning religious merit and that it wards of great grief and tears, should be safeguarded by the *bhōgīśvaras* (enjoyers of the area)[14] with sympathy

Here the *dūtaka* is Paramasau . . . written by Pūradāsa, the disciple (*upāsaka*) of the Parama-saugata[15] in Jayakarm-ānta-vāsaka[16]

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Notes

1 This charter as well as the other one dealt with below are each written on one side of a single plate. They are stated to have been found along with a (miniature) *Chaitya* made of bronze, in an earthen mound near a big old tank in the village Ashrafpur. They were subsequently deposited in the Asiatic Society of Bengal (*Mem. ASB*, I, p.85).

2 Both the charters are dated in *samvat* 13 as per reading of Laskar. Laskar was inclined to assign both these charters to eighth or ninth century A.D. on paleographical grounds. However R.C. Majumdar (*JPASB*, XIX, p.375 ff) argued that the year in the date should be read either as 73 or 79 and it should be referred to the Harsha era which started in 706-707A.D. Dr. Bhandarkar agreed with R.C. Majumdar but suggested that the year could also be read as 63 (*Ins. of N.I.*,p.191 and n.1, p.221 n.4). In the absence of any other definite clue, the opinion of R.C. Majumdar has been adopted here tentatively. (Also see *EI*, XVII, pp.358-59)

3 The dynasty to which Dēvakhaḍga, the king of this record belonged is not indicated in these charters. The dynastic name assigned here is as per the *List of Ins. of N.I.,* by Dr. Bhandarkar (p.190-191).

4 It is stated by Laskar "This plate has been greatly damaged by corrosion especially at the edges." "The inscription has thus lost much at those parts and does not therefore admit of a full and connected translation" (*op.cit.*, p.85). (No facsimile of this plate has been made available).However some help is available from the text in plate B for interpreting a part of the contents of 'A'

5 The Deulbāḍi inscription of the time of Dēvakhaḍga (*EI,* XVII, pp.357-359) clarifies that Śrī-Prabhāvatī was the *mahādēvī* and *mahishī* (chief queen) of Dēvakhaḍga.It is interesting that she is stated to have been having some land for her own enjoyment.

6 Probably Śrī-Mitrāvalī also belonged to the family of Dēvakhaḍga. *Sāmanta* Vaṇṭiyōka who was enjoying her land might have been her accredited subordinate or tenant.

7 *Drōṇa* was a measure of capacity (between one maund fourteen seers and two maunds according to Bengali authors (D.C. Sircar, *IEG,* p.101). *Drōn-āvāpa* defined the area of land that could be sown with a *drōṇa* of seeds. This term is also seen to have been abbreviated to *drōṇa.* However see "B" below.

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8 Here *dattakaṭaka* has been understood as a distinct name of a place and it has been suggested that this place may be represented by the village Duttgaon under the jurisdiction of the police-station of Rāipurā (Dacca) (Laskar, *op. cit.*, p.86).

9 The *vishayapatis* were the administrators (governors ?of a *vishaya* D. C Sircar, *op. cit.*, p.378) of the territorial divisions called *vishayas*, which together formed the kingdom of the ruler concerned. The *kuṭumbins* were the householders in a village *(Ibid.*, p.169). In the available portion of this record, there is no clear indication that the listed plots of land were granted and as to who made the grant. However, from the mention of the ruler Śrī-Dēvakhaḍga at the beginning, it is presumed that he made the grant and gave the directions to the *vishayapatis* and *kuṭumbins.* Due to the damage in the plate, it is not also clear as to what the king required of the *vishayapatis* and *kuṭumbins* regarding the grant he had made. In the record 'B' the same king is seen to have required them to refrain from interfering with or obstructing the enjoyment of the plots of land granted, by those in charge of the *ratna-traya vihāras* symbolising the *ratna-traya.* Apparently, the direction to the *vishayapaiṣ* and *kuṭumbins* in this record also was similar with regard to the four *vihāras* and *vihārikās* established by *Achārya-vandya*-Sanghamitra as per the present plate.

10 It seems to be clarified here that the *pāṭakas* granted were blocs of land with definite dimensions composed of *drōṇas* (a definite area of land originally defined by the *drōṇa* amount of seed that could be sown in it.) The details of the land granted have been obscured by the corrupt (?) text. But in the summing up, the definite information on the extent of land granted has been provided (cf. Laskar, *op.cit.*, pp.86-87).

11 The identity of this Rājarāja-bhaṭṭa is not discernible in the available text of this record. However 'B' reveals that there was one Rājarāja who was the son of the ruler Dēvakhaḍga. The surname, *bhaṭṭa* suffixed to his name is intriguing. Possibly, what is written as *khaḍga* was misread. Probably he was seriously ill or had been sent on a difficult campaign. The charter was issued as a part of the prayer for ensuring his restoration to health or his safe return from the campaigns. The *mahādēvī* Śrī-Prabhāvatī, part of whose land had been endowed was possibly his mother.

12 The import of the phrase *vihāra-vihārikā-chatushṭayamēka-gaṇḍīkṛitam* is not clear. Either it meant that the four *vihāras* and *vihārikās* had been constituted into one complex or that the four

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vihāras and *viharikās* together had been made the lord of the blocs and plots of land that have been listed.

13 See note 2 above.

14 The *bhōgīśvaras* who are referred to as those addressed by the issuer of this grant, to ensure the protection of the grant, were possibly the future rulers of the area. The term could have also referred to those enjoying the *vishaya* and the lands adjacent to the plots granted (See the corresponding portion in 'B').

15 *Parama-saugata* obviously referred to the Buddha.

16 'B' clarifies that Jayakarmmānta-vāsaka was the seat of the issuer of the grant. It is seen that whereas the grant as recorded in this plate seems to have been made by Dēvakhaḍga, the grant as recorded in 'B' seems to have been made by Rājarāja, the former's son. Possibly Jayakarmmānta was the seat of this dynasty of *khaḍgas.* (In Jayakarmānta-vāsaka, the suffix *vāsaka* meant only "the residence/ abode") (See *Mem. ASB*, I, p. 86).

B[1]

Text

Metre : V. Upajāti 1, V.2, 3: Sragdharā V.4 *pushpitāgrā* V.*5: Śālinī*, V.6: *Anushṭubh.*

जयन्ति भिन्नानुशयान्धकारा वैनेयपद्मान्यवबोधयन्तः ।
वचोंऽशवो मार . . . लक्ष्मी विक्षेपदक्षजिनभारकरस्य ॥ १ ॥

त्रैलोक्यख्यातकीर्त्तौ भगवति सुगते सर्व्वलोके . . .
तद्धर्म्मे शान्तरूपे भवभिदां योगिनां योगगम्ये ।
तत्संघे चाप्रमेये विविधगुणनिधौ भक्तिमावेद्य गुर्व्वीं
श्रीमत्खड्गोद्यमेन क्षितिरियमभिता निर्जिता येन पञ्चाः ॥ २ ॥

तज्जः श्रीजातखड्गः क्षितिपतिरभवद्येन सर्व्वारिसंघो
विश्वस्तः शूरभावात्तृणमिव मरुता दन्तिनेवाश्ववृन्दं ।
तस्मात् श्रीदेवखड्गो नरपतिरभवत् तत्सुतो राजराजः
दत्तं रत्नत्रयाय त्रिभवभयभिदा येन दानं स्वभूमेः ॥ ३ ॥

मिदिकिल्लिकाशालिवर्दके तलुपाटके शक्रकेन भुज्यमानकपाटकात् गुवाकवास्तुद्वयेन सह अर्द्धपाटकउपासकेन भुक्तकाधुना स्वस्ति

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योकेन भुज्यमानकविंशतिद्रोणवापा मर्कटसीपाटके सुलब्धादिभिः भुज्यमानक सप्तविंशतिद्रोणवापाराजदासदुर्ग्गटाभ्यां कृष्यमाणका त्रयोदशद्रोणवापा बुद्धमण्डपप्रापि बृहत्परमेश्वरेण प्रतिपादितक वत्सनागपाटकनवरोप्ये श्रीउदीर्णखड्गेन प्रतिपादितशत्रुघ्नेन भुज्यमानक पाटकापरनाटकनीले अर्द्धपाटकदरपाटकेपि पाटकद्वारोदके अर्द्ध पाटकद्वारमुम्मुकायां चाटप्रापि अर्द्धपाटक इत्येवं षट्सु पाटकेषु दशद्रोणादिकेषु समुपगतविषयपतीनधि करणानि कुटुम्बिनश्च समाज्ञापयति एते पाटकादशद्रोणाधिका यथा भुञ्जनादपनीय शीलवर्धक आचार्य्यसंघमित्रस्य विहारे प्रतिपादितास्तद्विषय पत्यादिकुटुम्बिभिर्निराबाधैर्भवितव्यमिति दूतकोत्र श्रीयज्ञवर्म्मा ।

इति कमलदलाम्बुबिन्दिलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च
सकलमिदमुदाहृतं च बुद्धा नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ४ ॥

एतानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो प्रार्थयत्येष रामः ।
सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयः क्रमेण ॥ ५ ॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ६ ॥

जयकर्म्मान्तवासकात् लिखितं परमसौगतपूरदासेनेति ॥ संवत् १० + ३ पौष दि २० + ५ .

Translation

Victorious are the rays-words of Jina Bhāskara (the sun that is Jina, the Buddha) who expertly exhibited his nonchalance towards cupid and Lakṣhmī (wealth), which rays have dispelled the darkness that is the close attachment (his own as well as of the people in general) to mundane objects[2] and consequent sorrows and have awakened and made to blossom the lotuses that are the paths of *vinaya* (in the minds of people who bow to him for instruction). In that paralleled *saṅgha* (congregation)[3] of the venerable Sugata (Buddha), the embodiment of

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tranquility which is famed throughout the three worlds, which is the resort of various (eminent qualities), and which is resorted to by the practice of *yōga* by the *yōgis* (hermits), who dread the cycle of birth.

Having exhibited his great attachment and devotion, by Śrīmad-Khadgōdyama, the whole world was conquered.

Born of him was Śrī-Jātakhaḍga. By him, with his valour, the assemblage of all his enemies was dissipated and destroyed, just as straw is blown off by the whirlwind and the multitude of horses by the elephant.

From him (was born) Śrī-Dēva-khaḍga who became the king (after him). His son (is) Rājarāja. By him, who dispelled the fear of the three courses (birth, existence and death) of life,[4] his own[5] land was given as gift to the *ratna-traya*[6]

half a *pāṭaka* along with two *guvāka-vāstu* (building-sites)[7] out of the *paṭaka* being enjoyed[8] by Śakraka in the *tala-pāṭaka*[9] in Midikillika-śālivardaka

twenty *drōṇavāpas* being that which is in the enjoyment of *upāsaka* (lay disciple) but being enjoyed at present by Svastiyōka,

in Markaṭāsī-pāṭaka, twentyseven *drōṇavāpas* being enjoyed by Sulabdha etc.

Thirteen *drōnavāpas* being cultivated by Rājadāsa and Durggaṭa

the *vatsa-nāga-pāṭaka* granted by Bṛihat-Paramēśvara[10] for the benefit of Buddha-maṇḍapa

in Navarōpya (one) *pāṭaka* being enjoyed by Śatrughna having been granted by Śrī-Udīrṇṇakhaḍga[11]

half *pāṭaka* (in) Nāṭakanīla

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(half a) *pāṭaka* in *dara-pāṭaka*

Half a *pāṭaka* in dvārōdaka

Half a *pāṭaka* (granted) for the benefit of *chāṭa(s)*[11] in dvāra-muggukā

Thus in these six *pāṭakas* with ten *drōṇas*[12] added, the *vishayapatis, adhikaraṇas* and *kuṭumbins* as are there are ordered (by the king)

These *pāṭakas* with the ten *drōṇas* added, who are in enjoyment of these have been granted to the *vihāra* of *āchārya* Saṁghamitra of Śālīvardaka[13]

[Hence] the *vishayapatis* etc. and the *kuṭumbi(s)*, should desist from causing any obstruction.

The *dūtaka* here is Śri-Yajña-varmma

[Then follow the usual appeal to all people in general to protect this grant appreciating the impermanence of life and two of the usual verses in this regard]

From Jayakarmmānta-vāsaka[14]

Written by Pūradāsa, a great devotee of Sugata (Buddha)

Saṁvat 13, Pausha day 25.[15]

Notes

1 Each of these two plates from Ashrafpur (A & B) is stated to be "surmounted by a seal which contains in high relief, the figure of a bull couchant and below this a line in writing." The line of writing on plate 'A' is stated to be corroded and that on plate 'B' is stated to distinctly read "Śrīmad-Dēvakhaḍga", (Laskar, *op.cit.,* p.86). No facsimile of Plate 'A' has been given by Laskar and hence nothing can be said. But on plate 'B' of which facsimile has been supplied, the legend on the seal is not clearly readable. However the couchant bull, the symbol of God Śiva, pictured in the seal indicates the Śaivite pursuation of the issuer-king of the charter. It seems possible that Rājarāja, son of Dēvakhaḍga had Buddhist leanings, while the king, Dēvakhaḍga himself was a devotee of God Śiva.

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2 *Anuśayā* is the special word used here seems to have had a philosophical significance referring to "close attachment to any object" (See Laskar, *op. cit.*, p. 88 n.)

3 The text of the record is not intelligible at many places due to the smudging of a few letters at the beginning of many of the lines of the inscription. It appears that the congregation - *saṁgha* mentioned here referred to the order of Buddhist monks which along with Buddha and *Dharma* formed the *ratna-traya* of the Buddhists (MW, *SED*, p.864 col.3) It was to this *saṁgha* that Śrī-Khaḍgōdyama had exhibited great devotion.

4 The meaning of this phrase *tri-bhava-bhidāṁ* is not clear. As it is, the meaning "the destroyer of the fears of the three worlds" as given by Laskar (*op.cit.*, p.88) does not seem to fit in. It is seen that the phrase qualified the *yōgis* and hence it has been translated as above.

5 Here the language of the charter indicates that Rājarāja, son of Dēvakhaḍga made the grant for the *ratna-traya* out of his own. From this it would appear that the details describing the plots granted as given subsequently only defined the plots and though the possessors or enjoyers of those lands are indicated, their ultimate ownership still lay with Rājarāja. From this statement that Rājarāja gave the land which was his own, one can infer that at the time of the grant Rājarāja was only a prince, who had been given some land for his own enjoyment, just as the queen Śrī-Prabhāvatī, probably his mother, is reflected to have been enjoying some land (in 'A' dealt with above).

6 The gem-triad or *ratna-traya* of the Buddhists are: The Buddha, the *dharma* and the *saṁgha* (See note 3 above). The *ratna-traya* here was represented by the *vihāra* of Śālīvardaka *āchārya* Saṅghamitra referred to as the recipient of the grant later in the record.

7 Guvāka is the arecanut tree. *Vāstu* : though it refers to a house-site, here it seems to have indicated ground for planting a grove of (arecanut palms).

8 It is interesting to note that the Sanskrit word *bhujyamāna* (being enjoyed) is invariably suffixed with a *ka* in these records.

9 *Tala-pāṭaka* has been identified with the modern village Talpārā, under the police-station of Raipura (Dacca) (Laskar, *op.cit.*, p.86).

10 The identity of this Bṛihat-paramēśvara is very uncertain (See Laskar *op.cit.*, p.89. He literally but doubtfully translates that phrase as "the older king"). The very name Udīrṇakhaḍga of the other person who is stated to have made a grant of land earlier (*pratipādita*) indicates that he belonged to the family of the ruler, Dēvakhaḍga. But the statement here that the plots granted by these two personages

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of which that one granted by the former was meant for a Buddha-maṇḍapa, were taken over. It was granted by Rājarāja indicates that these two personages must have made the grants long before the date of this charter and somehow those plots had come into the possession of Rājarāja.

11 It is interesting that half a *pāṭaka* had been granted for the benefit of *chāṭas.*

12 It may be seen that the total extent of land as listed in detail amounted to five *pāṭakas* and sixty *drōṇavāpas.* When in this summing up it is stated that the total extent was six *pāṭakas* and ten *drōṇas* (*drōṇa* was obviously the abbreviation of *drōṇavāpa*) it is evident that fifty *drōṇavāpas* had made up one *pāṭaka.* Further, it also becomes clear that there was no vagueness about the extent of land designated as *drōṇavāpa* (i.e.) an extent that could be sown with a *drōṇa* (a measure of capacity) of seed and that it had come down to be counted as a division of a *pāṭaka* (See *Ibid.*, pp.86-87).

13 See note 6 above. It may be seen that whereas as per 'A' several *pāṭakas* and *drōṇas* of land had been granted (by Dēvakhaḍga himself?) praying for the life of the Rājarāja-bhaṭṭa, to a *vihāra* constructed by *āchāryya-vandya*-Saṁgha-mitra, as per 'B' Rājarāja himself granted plots of land owned by him to one *vihāra* of the same Saṁghamitra. From this, it can be inferred that Rājarāja made the grants recorded in 'B' as a thanks giving for his recovery (from illness?) or safe return after the campaign. It is noteworthy that here there is reference only to one *vihāra* of Saṁghamitra. This seems to clarify the significance of the phrase, *āchārya-vandya-āchārya-saṁgha-mitra pādaiḥ kāri . . . vihāra-vihārikā-chatushṭ*ayam=*ēka-gaṇḍī-kṛitam* as occurring in 'A'.

14 See n.15 under 'A'

15 See n. 2 under 'A.'

✧✧✧✧

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No.66

BANPUR PLATES OF AYASOBHITA II MADHYAMARAJA

Location : Bāṇpur,[1] Puri District , Orissa

Date : C. 680A.D.[2]

Script : Siddhamātṛikā (Early Nāgarī)

Language : Sanskrit

King : Ayaśōbhīta II Madhyamarāja

Dynasty : Śailōdbhava

Reference : Sircar, D.C., *EI*, XXIX, pp. 32-38.

Text

Metre : V. 1,3, 5, 14, 15, 17-19: *Śārdūlavikrīḍita* , V. 2,12, 13,16, *Sragdharā* V.4, 7, 8, 10,11, 20: *Vasantatilaka*, V.6: *Anushṭubh* ; V.9: *Indravajrā* .

सिद्धम् स्वस्ति ॥ विजयकोङ्गोदवासकात्

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कोमलै
र्बद्धाहेररुणैः स्फुरत्फणिमणेर्द्दिग्धप्रभासोंशुभिः ।
पार्व्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा
गङ्गाम्भः प्लुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥ १ ॥

श्रीमानुच्चैर्न्नभस्तो गुरुरमरपतेः क्षोभजिद्यः क्षमाया
गम्भीरस्तोयराशेरथ दिवसकराद्भास्वदालोककारी ।
ह्लादी सर्व्वस्य चेन्दोस्त्रिभुवनभवनप्रेरकश्चापि वायो
राजा स स्थाणुमूर्त्तिर्जयति कलिमलक्षालनो माधवेन्द्रः ॥ २ ॥

प्राच्याम्भोनिधिरुद्धसानुरतुलः पुष्पद्रुमालीवृतः
स्यन्दन्निर्झरवारिदारितदरीफेनस्खलन्निस्वनः ।
स्वानत्रस्तपतत्रिवल्गुविरुतैरापूरितान्तर्गुहः
श्रीमान्मेरुरिवोद्गतः कुलगिरिः ख्यातो महेन्द्रः क्षितौ ॥ ३ ॥

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प्रांशुर्महेभकरपीवरचारुबाहुः
कृष्णाश्मसंचयविभेदविशालवक्षाः ।
राजीवकोमलदलायतलोचनान्तः
ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥ ४ ॥

तेनेत्थं गुणिनापि सत्त्वमहता नेष्टं भुवो मण्डलं
शक्तो यः परिपालनाय जगतः को नाम स स्यादिति ।
प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वत
स्तच्चित्तानुगुणं विधित्सुरदिशद्वाञ्छां स्वयम्भूरपि ॥ ५ ॥

स शिलाशकलोद्भेदी तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥ ६ ॥

शैलोद्भवस्य कुलजो रणभीत आसी
द्येनासकृत्कृतभियां द्विषदङ्गनानां ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्द्धं
आकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥ ७ ॥

तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्ट
लब्धप्रसादविजयं मुमुदे धरित्री ॥ ८ ॥

तस्यापि वंशेथ यथार्थनामा
जातो यशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रीः
मृष्टः कलङ्कः कलिदर्प्पणस्य ॥ ९ ॥

जातस्य तस्य तनयः सुकृती समस्त
सीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्म्महेभ
कुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥ १० ॥

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जातेन येन कमलाकरवत्सगोत्र
मुन्मीलितं दिनकृतेव महोदयेन ।
संक्षिप्तमण्डलरुचश्च गताः प्रणाशं
आशु द्विषो ग्रहगणा इव यस्य दीप्त्या ॥ ११ ॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारै
र्न्नीता येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रम् ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरालम्भितास्तृप्तिमुर्व्वी
मुद्दूप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥ १२ ॥

तस्योत्खाताखिलारेर्मरुदिव जननाद्भास्वदुष्णांशुतेजा
जातो मानी दयालुर्न्नरपतिरयशोभीतदेवस्तनूजः ।
मातांगान्योतितुंगान् बहलमदमुचश्चारुवक्त्रान्प्रचण्डान्
बद्दूवाकर्षत्यखिन्नः पुनरपि दयते यत्नतः स प्रगल्भः ॥ १३ ॥
केचिद्वन्यमृगेण सार्द्धमचरास्तां तां स्थितिं लीलया
केचिच्चोर्ध्वमुखाः सहस्रकिरणज्वालावलीप्रेक्षिणः ।
केचिद्वल्कलिनस्तथाजिनधराः केचिज्जटाधारिणो
नानारूपधरास्तपन्ति मुनयो दिव्यास्पदाकांक्षिणः ॥ १४ ॥

केचिच्छैलगुहोदरेषु नियता धूमावलीपायिनः
अन्ये वायुफलाम्बुभक्षनियताः केचिन्निराहारकाः ।
इत्थं योगजुषो विहाय वसतिं ध्यायन्ति दिव्यं पदं
चित्रं मध्यमराजदेवगुणधृद्राज्येपि तत्प्राप्तवान् ॥ १५ ॥
यस्याह्वानात्समीयुः सुरभवनगता दिव्यसत्त्वाः प्रगल्भा
स्तैः सार्द्धं नित्यकालं सुकृतगुणकथालापहृद्यान् प्रकुर्व्वन् ।
शम्भोस्तस्यानुकारी पदममरमजं शाश्वतं शान्तरूपं
लब्धोत्साहस्स वीरः क्षितितलवसतिर्न्निर्ज्जितारातिपक्षः ॥ १६ ॥
स्थित्युत्पत्तिविनाशकारणपरं यन्ज्योतिरव्याहतं
व्यक्ताव्यक्तमनन्तशक्तिनियतं देवातिदेवो महान् ।
तस्यानुग्रहकारिविक्रमधनुश्श्रेष्ठाः करोत्यद्भुताः
स श्रीमानतुलः शशांकधवलः क्षोणीयशः ख्यापितः ॥ १७ ॥

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आकर्ण्णादतुलं विकृष्य तरसा चापद्वयं लीलया
अष्टाभिः कवचैर्व्विवेष्ट्य फलकानारादुभाभ्यामपि ।
पाणिभ्यां चतुरः शिलीमुखमुखैर्भित्त्वा सुतीक्ष्णैर्भृशं
जातो दिव्यगतिः पृथासुतसमः कोंगोदरत्नं क्षितौ ॥ १८ ॥

वर्म्मभ्यां सकलं शरीरमसकृत्संवेष्ट्य लीलान्वितः
पीनौ द्वौ पुरुषौ निधाय युगपत् स्कन्धद्वये लीलया ।
सद्यः शातकृपाणभासुरकरोधावत्यखिन्नो भृशं
भूपालो हनुमत्पराक्रम इति ख्यातः क्षमामण्डले ॥ १९ ॥

जातेन शुभ्रवपुषा शशिनेव येन
संवर्द्धितं कुमुदषण्डमिव स्वगोत्रं ।
संकोचितञ्च रिपुपंकजवृन्दमारा
त्सोऽयं नृपो जयति लब्धजयप्रतापः ॥ २० ॥

अस्मिन् कोंगोदमण्डले महासामन्तश्रीमध्यमराजदेवः

Translation

Siddham! Well-being! From the residence of the victorious Koṅgōda

[Thereafter the invocatory verse and the genealogical account upto the mention of Sainyabhīta-Śrīnivāsa adheres to the corresponding portion in the Buguda plates (USAE IV,pt.I No 61and74), except that one additional verse numbered 3 starting with *Prāchy-āmbhōnidhi-ruddha-sānuratulaḥ*[3] has been inserted here between verses 2 and 4 of the Buguda plates].

Verse 13 To that Śrīnivāsa, who had uprooted all his enemies like (a hurricane) wind[4], is endowed from birth with a fierce and scorching splendour like the Sun and is self-respecting and very considerate. That resolute King without in anyway injuring himself shackles even unruly elephants which are lofty and whose face sarerendered imposing through excessive secretion of ichor and effortlessly tame them.

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Verse14 Some roam about (in the forests) in the company of wild beasts and sportingly shift from place to place, some others with uplifted faces stare at the Sun with scorching rays, some others wear birch-bark dress or deer-skin and sport matted locks and thus variously dresse dinvarious exotic apparel. These hermits do penance with the aim of attaining a divine status and dignity.

Verse15 Some others resort to the caves of the mountains and inhale smoke, some others restrict themselves to ingesting only air, fruits and water and some others even avoid food and thus after abandoning their homes and practicing such *yōgas* (inflicting such punishments on themselves), they aim at attaining the divine status. In this medley (of persons seeking to attain divine status by inflicting on themselves such pains and privations) it is a wonder that (this) virtuous Madhyama-rājadēva(?)[5] even though sitting in his kingdom (and enjoying all kingly comforts) has attained that (divine status).

Verse16 That (king) at whose call, those who have ascended to the heavenly abode and have attained divine form and eminence (come down and) get heartily engaged in discussion with him on good deeds and good qualities. Though he is a follower (ardent devotee) of (God) Śaṁbhu and thus has attained a serene disposition, immortality and confidence of having no rebirth, however, roused by the realization of his being a hero residing on this earth, he has vanquished the host of his enemies.[6]

Verse 17 Having been blessed by him, who is const antly engaged in creation, preservation and annihilation (of the world), whose splendour is unlimited, whose might is explicit and inexplicit and is vast and who is the God above Gods, he (this king), who is resplendent like the

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moon, He is incomparable, whose fame has spread through-out the world, and he exhibits (keeps exhibiting) his prowess by performing great feats of archery.

Verse 18 He is the gem of Koṅgōda,[7] having equalled by Prithā-suta (Arjuna of Mahābhārata fame) by sportingly holding a bow in each hand and discharging sharp arrows (simultaneously) from both the bows, with the strings of each of the bows drawn upto his ears and hitting and piercing the planks which had been covered by eight layers of armour.[8]

Verse19 This *bhūpāla* (king) is acclaimed in the world as one who is mighty like Hanumān as he runs without any effort laying two well-built men on each of the shoulders[9] after covering his whole body with armour and holding in his hand with his well- whetted sword.

Verse 20 (Thus) this king famed for his victories, who having been born with a white complexion like the moon, has glorified his lineage just as the moon excites the host of lilies to blossom simultaneously making the lotuses (that are his enemies) wither away, is victorious.[10]

In this Koṅgōda-maṇḍala,[7] *mahāsāmanta*[10]

Legend : Śrī-Ma[d]dhyamarājadēvah.[11]

Notes

1 This set of plates is stated to be the property of the H.E. School at Bāṇpur. There is no information on where from and how this came into the possession of that school.(*EI.* XXIX, p.33).

2 This approximate date is assigned to this unfinished charter in consideration of the fact that the father of the king Ayaśōbhīta, Sainyabhīta-Śrīnivāsa-Mādhavavarmman (the last of his name is found mentioned in the Buguda plates) ruled at least upto his year 50 (year cited in the Cuttack plates of that ruler which regnal year must ave been counted from a date subsequent to Gupta year 300 - 619-20 A.D. as cited in the Gaṅjam plates where apparently the same Mādhavavrmman is found to have been a feudatory of Gauḍa Śaśāṅka

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and hence the year 50 of his reign will have to be equated to 669-70 A.D.) (Also see *EI*, XXIX, p.33 and n.1).

3 This verse describes the *kula-giri* (chief mountain range anyone of the seven principal ranges supposed to exist in each *varsha* or division of a continent - those of Bhāratavarsha are Mahēndra, Malaya, Sahya, Śuktimat, Ṛiksha, Vindhya and Pāripātra or Pāriyātra (MW, *SED*, p.294 col.3). Mahēndra (is the prominent feature of the Kalinga region is the present day Mahēndra peak in the Śrīkākulam District) whose un-paralleled slopes are just blocked by the eastern ocean (which is now known as Bay of Bengal) which is characterized by rows of flowering trees, which is resounding with the rustle of swift-flowing streams, which cut the ground and are resplendent with foaming waters, which is interspersed with caves reverberating with the charming and chirping of birds terrified by the various rattling sounds therein, which is glorious even like the mountain Mēru.

4 Marut mentioned here is the storm-God (MW, *SED*, p.730 col.1).

5 The concerned text of the record reads: *Madhyamarāja dēva-guṇa-dhṛit - rājy-ēpi.* Ordinarily, it will be understood to mean '[Ayaśōbhita who is] one bearing the [supreme] qualities of Madhyamarājadēva' This could be understood to be indicating that Madhyamarājadēva was the name or the '*biruda*' of one of his ancestors and Ayaśōbhīta prided himself as having borne these excellent qualities of that ancestor. (Madhyamēśvara is also stated to be the "name of a Liṅga of Śiva in Benares" MW, *SED*, p.782 col.3)] However, Banerji, R.D. who edited the other available charter of Ayaśōbhīta II, the Pārikuḍ plates (dealt with above) interpreted the above phrase as indicating that Madhyamarāja was a *biruda* of Ayaśōbhīta (*EI*, XI, p.283) Though he has not given a translation of the text, from his statement as above cited, it can be understood that he interpreted the phrase to mean 'Madhyamarājadēva, who bears (excellent) qualities", Sircar, D.C. has endorsed the above interpretation of Banerji and named the king, as Ayaśōbhīta II Madhyamarāja apparently because it is supported by the legend on the seal, which reads "Śrī-Madhyamarājadēvaḥ." It is also quite possible, that Ayaśōbhīta, not only claims to have possessed the qualities of an ancestor named Madhyamarājadēva, but also adopted that name as his official title, and had it reflected on the seal of his charter.

6 In verses 14 to 16, the poet of this eulogy had brought out how the king Ayaśōbhīta had attained a saintly disposition which enabled him to be in communion with the souls of his own forbears even though he had not engaged himself in the performance of arduous austerities

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and that even so, he had not forsaken the duties that were enjoined on him due to his position as a king on this earth.

7 On Koṅgōda, Sircar, D.C. has written as follows: "Kōṅgōda was the name of both the kingdom and the capital of the Śailōdbhavas. It was apparently regarded as a part of the Kaliṅga country. The city of Kōṅgōda stood on the river Sālimā which is the modern Sāliyā, running past Bāṇpur, the findspot of our record. The heart of the Kōṅgōda country is the dominion of the Sailōdbhavas, thus lay about the border between the present Puri and Gaṅjam Districts of Orissa" (*EI*, XXIX, p.35).

8 Here, the poet of this *praśasti*, compared his king with Pṛithā-suta (son of kunti Arjuna of *Mahābhārata* fame) as he was also a highly skilled archer. Further, he also wanted to point out how this king was also a *savya-sāchī* like Arjuna (one who could discharge arrows with the left hand also with the bow held in his right hand) but misunderstood the import of that term and stated that his king could shoot arrows with both the hands simultaneously and effectively to pierce even targets covered with eight layers of arrows which is an impossibility.

9 This is a reference to the story that Hanuman told Sīta that he had borne both Rāma and Lakshmaṇa on his shoulders and brought them to the presence of Sugrīva after meeting them at the outskirts of the mountain Ṛiśyamūka. He assured her that he would do it again and bring Rāma and Lakshmaṇa on his shoulders at the head of the army of *vānaras* to Laṅkā to rescue her.

10 After this verse there should have been a prose passage, setting out that the king as described in the previous verses conveyed the order regarding the charter, which was the purpose of the issue of these copper-plates, to several of his officials (e.g. "Pārikud plates of Madhyamarājadēva" *EI*, XI, pp.281-287 - Here verses 3 and 11 of the Bāṇpur plates have been left out). That passage is missing here. In the third plate of this set of copper plates, abruptly a start is seen to have been made to record the list of officials addressed regarding the issue of this charter but that also is seen abruptly cut off. (See *EI*, XXIX, p.33 and n.2 and p.38 n.3).

11 That these plates (wherein the text is incomplete with the purpose of the charter left unrecorded) are stated to have been held together by a ring which was soldered to a seal containing an emblem of a couchant bull facing proper right and the legend on the beginning and *Śrī-Madhya-marājadēvaḥ* below in a countersunk surface is rather puzzling (See *Ibid.*)

▶◀▶◀

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No.67

PHERAVA GRANT OF SAMANTAVARMAN

Location : Chidivalasa (near Narasannapēṭa)[1], Ganjam District, Orissa

Date : (Gaṅga) saṁvat 185 = 681 A.D.[2] (?)

Script : Early Nāgarī

Language : Sanskrit

King : Sāmantavarman

Dynasty : (Śvētaka branch) Early Gaṅga

Reference : Majumdar, R.C. *EI*, XXVII, pp. 108-115.

Text

Metre : V .1-5: *Anushṭubh*

ॐ स्वस्ति॥ विजयश्वेतकाधिष्ठानाद्भगवतश्चराचरगुरोरंसकल शशाङ्क शेखरधरस्य स्थित्युत्पत्तिप्रलयहेतोर्म्महेन्द्राचलशिखरनिवासिनः श्री गोकर्ण्णेश्वरस्वामिनश्चरणकमलाराधनादवाप्तपुण्यनिचयो गाङ्गामल कुलाम्बरेन्दुः स्वभुजबलपराक्रमाक्रान्तकलिङ्गाधिराज्यः शक्तित्रय प्रकर्षानुरञ्जिताशेषसामन्तः परममाहेश्वरो मातापितृपादानुध्यात स्सकलकलिङ्गाधिपतिर्म्महाराजः श्रीसामन्तवर्म्मा कुशली लौहशृङ्गार विषयसम्बद्धफेरवग्रामे यथानिवासिजनपदं समाज्ञापयति । विदितमस्तु भवतां यथायं ग्रामोश्वत्थच्छेदसहितस्सर्व्वकरभरानपनीय भारद्वाज सगोत्र वाजसनेयकीर्त्तिशर्म्मणे तत्पुत्रदेवशर्म्मरविशर्म्मदिवाकरशर्म्म भ्यश्च चतुर्भ्यो ब्राह्मणाग्रेभ्यस्सलिलधारापूर्व्वमाचन्द्रार्क्ककालप्रतिष्ठम ग्रहारं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये सम्प्रत्तोस्य च ग्रामस्य सीमालिङ्गानि भवन्ति पूर्व्वेण शुष्कनदी दक्षिणेन सम्वैद्य पश्चिमेन सरित्मेघावती उत्तरेण कोद्रवखाली दक्षिणेन गर्त्ता पूर्व्वोत्तरेण-यावत्पर्व्वतः । विदित्वैवं न केनचित्स्वल्पाप्याबाधा कार्य्या भविष्यतश्च राज्ञः प्रतिबोधयति । धर्म्मक्क्रम विक्क्रमेणावाप्य महीमनुशासद्भिरयं दानधर्म्मोनुपालनीयः व्यासगीताश्चात्र श्लोका भवन्ति ।

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बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

मा भूदफलशङ्का वः परदत्तेति पार्त्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालने ॥ ४ ॥

कायोनित्योस्थिरा भोगा जीवितं क्षणभङ्गुरं ।
इति संचिन्त्य नृपते कुरु धर्म्मानुपालनम् ॥ ५ ॥

संवत् १०० ८५ कार्त्तिक दिन ३० ।

Translation

Ōṁ! Well-being! From the victorious capital Śchētaka,[3] Mahārāja-Śrī-Sāmantavarmmā, who has amassed abundant religious merit by worshipping the lotus like feet of the worshipful Lord, Śrī-Gōkarṇṇēśvara [who is the master of all creatures, mobile and immobile, who wears on his crest the crescent Moon,[4] who is instrumental for the creation, existence, and re-absorption (of the whole world) and who has taken His abode on the summit of the Mahēndra mountain;] who is the moon in the firmament that is the pure Gaṅga dynasty,[5] who has captured the overlordship of Kaliṅga with the power and strength of his arms, whose feudatories bear the imprint of his threefold power; who is a great devotee of Mahēśvara, who meditates on the feet of his parents and who is the supreme lord of all Kaliṅga, is well and orders the *janapadaṁ*[6] as resident in Phērava[7] village, attached (included) in Lauhaśṛiṅgāra-vishaya.[7] May it be known to you that this village along with the *aśvattha - chchhēda,*[8]

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relieved of all the tax-burdens, has been granted with the (due) libation of water, after making it an *agrahāraṁ*,[9] to last till the Moon and Sun are there, for earning augmentation of merit to my parents and self, to Kīrttiśarmman and his sons, Dēva śarmman, Raviśarmma n, and Divākara-śarmman, thus to these four the pre-eminent *brāhmaṇas* belonging to Bhāradvāja-sagōtra and adherents of Vājasanēya (known as Śukla-Yajur branch of the Vēdas).

The marks on the boundaries of this village (granted) are: on the east the dry river, extending to (*saṁvaidya*)[10] on the south; on the west, the stream Mēghāvatī,[7] on the north, *kōdrava-khāti*,[10] on the south (?) the ditch (*garttā*),on the north-east, uptil the mountain.

Having come to know this, no obstruction (in the enjoyment of this grant by the donees) should be caused. Further the future rulers (of this area) whether they had acceded to it by lawful (succession) or by conquest are (requested) to protect this meritorious gift. [Then follow five of the usual verses in this context, here attributed to Vyāsa].

Saṁvat 185[11] Kārttika day 30.

Notes

1 Dug-up from a field in the village Chidivalasa (near Narasannapēṭa), this set up of plates is stated to be in the possession of a gentleman of Śrīkākulam (*EI*, XXVII, p.108).

2 There was some doubt about the reading of the symbol in the tenth digit. In the year of the date cited whether to read it as 60 or 80 (See *Ibid.*, p.111). However Dr. B.Ch. Chhabra gave his final verdict that the date must be read as 185. (*Ibid.*, p.111 n.3). The reasons for referring this year cited to the Gaṅga era are lucidly explained by Majumdar (*Ibid.*,p.111).

3 The name of the *adhishṭhāna* or capital from which the ruler issued this record, is seen spelt as *schētaka* on the facsimile provided. As Majumdar (as well as M.S.Śarma - *JOR*, XI, p.64) read the name

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as Śchētaka, it is to be assumed that the cross-bar which distinguishes *śa* and *ga* did not come out well on the estampage or facsimile. The same Śchētaka has been explained by Majumdar (*Ibid.*XXVII, p.112) and justified by M.S. Sarma (*JOR*, XI, p.59 n.9). However it is found that the name is also spelt as Śvētaka in some charters of this family (*EI*, XXIII, pp.79, 262, 266 etc.) After discussing the pros and cons of understanding the name of the place either as Śchētaka or Śvētaka, Chhabra preferred Śvētaka as the correct name of the place (*Ibid.*, XXIV, p.131). Whether it was Śchētaka or Śvētaka, this capital of this branch of the Gaṅga family has not been definitely identified (See *Ibid.*, XXVII, p.112).

4 Here the text of the record, as found written, seems to indicate that God Gōkarṇṇēśvara wears, *a-sakala-śaśāṅka* a moon, not whole, on His crest,. This phrase a-*sakala-śaśāṅka* seems to be in accordance with the phrase *sakala-śaśāṅka* as found in some other charters of this family (e.g. *EI*, XXIII,p.262, 266 etc.) In some other records of this family the phrase *sakala-śaśāṅka* is seen written in the identical context (Cf. *Ibid.*, IV, p.199; *Ibid.*, XXIII, p.268).

5 Here the stress is on the cool and pleasing personality of the king.

6 Here again there is a mistake.There should have been *janapadān*, the (leading) people of the *janapada* (cf. *nāṭṭār* of Tamilnāḍu inscriptions).

7 Neither Phērava nor Lauhaśṛiṅgāra-vishaya nor river, Mēghāvatī could be identified definitely (See *Ibid.*, pp.112-113 and p.113 n.1).

8 *Aśvattha-chchhēda-sahitaḥ*, has to be interpreted in the light of the occurrence of the term *chhēda* "independently or as suffix" in several records from this Kaliṅga area. The Purle plates of Indravarman, dealt with above refers to *Bukkukūra-chchhēda* and goes on to give the boundaries of "that *chhēda*" (see note 3 on those plates). The Bada-khimēdi plates of Jayavarmadēva (Rājaguru,S.N.,*Ins. of Orissa*, II, No.53) record the grant of two *kariyāch-chhēdas* with the boundaries specified;. The Kāma-Nalinākshipur plates of Jayavarman (*Ibid.* No.55) refer to *karmakāra-chchhēda* (*chhēda* attached as maintenance to artisans?) as forming one of the boundaries of the *khaṇḍa-kshētram* granted. In the light of these it can be averred with certainty that *chhēda* was a distinct bloc of land. In the present instance the reference must have been to a bloc of land definitely identified by an Aśvattha (pīpal) tree in the neighbourhood of the village Phērava (cf. *Ibid.*, p.114 n.7).

9 Possibly this charter is one of the earliest to record of the grant of a block of land as *agrahāra* (i.e.) a block meant to be inhabited and

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enjoyed tax-free exclusively by Brahmins.

10 The term *saṁvaidya* is unintelligible. The translation given above is tentative (See *Ibid.*, p.115 and n.1; Also see MW, *SED* (I), p.1038 col.1- *Saṁvēdya* is stated to refer to "the junction of two rivers." Kōdrava-khāli has been understood as referring to the Kōdraval cana (*EI.*, XXVII, p.115 and n.2). M.S.Sharma who edited this charter earlier (*JOR*, XI, p.55 f.) read the suffix of the phrase as *khalī* and translated it as threshing floor (*Ibid.*, p.57). It may be mentioned that *kōdrava* also referred to an inferior sort of grain (*EI*, V, p.121 and n.14; *Ibid.*, XII, p.62 and n.2). May be, Sarma was correct in interpreting the phrase as referring to the threshing floor for *kōdrava* grain (*op.cit.* p.57).

11 See note 2 above.

No.68
MUNDAKHEDE PLATES OF SENDRAKA JAYASAKTI

Location	: Mundakhēḍe, Chalisagan Taluk, East Khandesh District Maharashtra.
Date	: [Śaka] 602 = 681 A.D.
Script	: Western variety of Southern Brāhmī
Language	: Sanskrit
King	: Jayaśakti
Dynasty	: Sēndraka
Reference	: Mirashi , V.V. , *EI*, XXIX , pp. 116-121

Text

Metre : V.1-4 ; *Anushṭubh.*

सिद्धं । स्वस्ति । जयपुरद्वारीतो मेरुमहीधरशिखरस्थिररुचिरसमुन्नते विकासितयशसि महति सेन्द्रकराजानामन्वयेनेकचातुर्दन्तगजघटोप समरसंघट्टलब्धविजयो विजिताशेषरिपुगणः स्वविक्रमाक्रान्तमही

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मण्डलः प्रणताशेषसामन्तशिरोमकुटनिघृष्टपादपंकजो नयविनयदया दानदाक्षिण्यश्रीसंपदुपेतः शरदमलशशांकमण्डलामलयशाः श्रीवल्लभ भानुशक्तिस्तस्य पुत्रस्तपादानुध्यातः स्वभुजमणिमयूखचक्रबल प्रकाशिताशेषदिक्चक्रश्चक्रवर्त्तिलक्षणोपेतो विपुलधनपृथुयशः कुसुम निकरोपशोभित सकलवसुधातलः समुद्र इव क्षितिस्थितिराजक भूभृत्पालनपरः परमगंभीरो देवद्विजातिस्वजनबांधवोपभुज्यमानविभवो भवसूनुरिवाप्रतिहतशक्तिः श्रीमदादित्यशक्तिस्तस्य पुत्रस्तत्पादानु ध्यातो व्यपगतसजलजलधरव्योमतलशरदिन्दुकिरणधवलतरयशोवितान लंघितांभोधिपारापारः सेन्द्रककुलगगनचन्द्रमाः समधिगतपञ्चमहा शब्दः सत्याश्रयपृथिवीवल्लभश्रीनिकुंभाल्लशक्तिस्तस्य पुत्रस्तत्पादा नुद्ध्यातो विगतघनपटलेन्दुमण्डलामलकुलतिलककृतयुगनरपत्यति शयितस्सच्चरितः शरणागतार्त्तिहरः प्रसभाभिकृष्टान्यराजश्रीः समधिगत पञ्चमहाशब्दः सत्याश्रय पृथिवीवल्लभविक्रमादित्यनिकुम्भश्रीजय शक्तिः सर्व्वानेव राजसामन्त भोगिकविष्यपतिराष्ट्रग्रामकूटाययुक्तक महत्तराधिकारिकादीन् समनुबोधयत्य स्तु वः संविदितं मया परलोकापेक्षत्त्वमंगीकृत्य महत्फलं हि श्रुत्वा ततः कुन्दलिकामल विषयान्तर्ग्गतसेणाणा एष ग्रामः सोद्रंगः सोपरिकरः सर्व्वदानदित्य विष्टिप्रातिभेदिकापरिहीणाभ्यन्तरसिद्धिकः भूमिच्छिद्रन्यायेनाचाटभट प्रवेश्यः आचन्द्रार्क्कार्ण्णवक्षितिस्थिति समकालीनः पुत्रपौत्रान्वय क्रमोपभोग्यः कल्लिवनवास्तव्यकाश्यपसगोत्रतैत्तिरीयहिरण्यकेशि ब्राह्मणरेवस्वामिसूनोर्ब्बप्पस्वामिने बलिचरुवैश्वदेवाग्निहोत्रपञ्च महा यज्ञादिक्रियोत्सर्प्पणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ब्राह्मण महाजनसमेताय फाल्गुनबहुलदशम्यां पुण्यतिथौ भगवति सवितरि मीनराशि संक्रान्ते उदकातिसर्ग्गेण प्रतिपादितो यतोस्मद्वंश्यैरन्यैर्व्वा गामिभूपतिभिर्न्नलवेणुकदलिसारसंसारजलबुद्बुदोपमं च जीवित मवधार्य्य शिरीषकुसुमसदृशापायं च यौवनं गिरिनदी सलिलगत्वरणि चैश्वर्याण्या कलय्या स्मद्दायोनुमन्तव्यः पालयितव्यश्चेत्युक्तञ्च भगवता वेदव्या सेन व्यासेन ।

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षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ २ ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सागरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३ ॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्टिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ४ ॥

संवत्सरशतषट्के द्व्युत्तरके फाल्गुनबहुलदशम्यां लिखितं चैतत्सा न्धिविग्रहिकरामेणेति ॥

Translation

Settled[2] ! Well-being ! From Jayapuradvārī[3]

In the great family of Sēndraka kings which family is firm, glamorous and eminent like the peak Mēru mountain,and whose fame has blossomed forth

(There was)Śrī-vallabha-[4] Bhānuśakti, who had achieved victories in many battles in which there were (head-on) clashes of many cloud-like four-tusked elephants, who (thus) had conquered the whole multitude of his enemies, who had overrun the (entire) circle of this earth through his prowess, whose feet were rubbed by the crowns on the heads of the entire (group of) feudatories, bowing (at those feet), who was richly endowed with the qualities of political wisdom, modesty, kindness, liberality and compassion, whose reputation was pure like the orb of the moon in the autumnal season,

his son (was) Śrīmad-Ādityaśakti, who meditated on his (his father's) feet, who had illuminated all the quarters by the resplendent rays from the jewels encircling and adorning his strong arms (which were constantly active in

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wielding weapons against enemies) who had the auspicious birthmarks of an emperor, whose glory was widespread and great and adorned the whole earth like a flower (with its beauty and spreading fragrance), who was profound like the sea being absorbed in governing/protecting the mountains that are the kings and thereby steadying the earth,[5] whose wealth was being enjoyed by the Gods, *brāhmaṇas*, relatives and others attached to him and whose might (*śakti*) like the *śakti* (characteristic weapon of Bhava-sūnu/Subrahmaṇya/Kumāra/Kārttikēya[6] knew no resistance/check.

His son, meditating on his feet was Satyāśraya-pṛithivī-vallabha Śri-Nikumbha-Allaśakti,[7] whose canopy of fame and glory whitened and brightened the areas around even like the rays of the moon in the autumnal sky from which rain bearing clouds had been eliminated, and had crossed the oceans to the other shores, who was the moon in the sky freed from clouds and any other contamination, who is of such good conduct that could astound even the kings of the bygone Kṛita age, who is one that removes the pains of those who takes refuge in him, who has forcibly snatched for himself the wealth of other kings, who has become the possessor of the five great sounds,[8] addresses the officers: *rāja-sāmanta, bhōgika, vishaya-pati, rāshṭra-grāma-kūṭa, āyuktaka, mahattara, ādhikārika* etc,[9] thus: Let it be known to you :

having become convinced of the (need for) aspiration for (happiness in) the other world and that there is great fruit (leading to that end from gifts of land); this village Sēṇāṇā[10] included in Kundalikāmala-vishaya,[10] along with (the rights to) *udraṅga, uparikara*[11] and (assurance of) abstention from the (levies), *ādāna, ditya, vishṭI, prati-bhēdikā*[12] and with the entitlement to all the rights concerning (internal) matters related to the village-affairs and in accordance with *bhūmi – chchidra - nyāya* (the rule

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pertaining to reclamation of virgin land)[13] and prohibiting the entry therein of *chāṭas* and *bhaṭas*, declaring the tenability of the gift with the abovementioned entitlements as coeval with the existence of the Moon, Sun, oceans and earth, and with the assurance of the right to enjoy the gift hereditarily in the line of son(s) and grandson(s), has been bestowed with due libation of water on

Bappasvāmin, son of Rēvasvāmin, belonging to Kāśyapa-sagōtra, Taittirīya-[śākhā] and the Hiraṇya-kēśi school,[14] who hails from Kallivana,[15] and is accompanied by the *brāhmaṇa-mahājana*,[16] for the [regular and due] performance of the *pañcha-mahāyajñas*, viz. *bali, chru, vaiśvadēva, agnihōtra*[17]

and for the sake of the increase of the merit and fame of self and my parents

on the auspicious tenth *tithi* in the dark fortnight of the month Phālguna, when the worshipful sun is in the process of passing into Mīna-rāśi.[18]

[The grant is followed by the usual exhortations to future rulers of the territory to protect the grant and four of the usual verses with similar import attributed to Vyāsa, the coordinator of the Vēdas]

This has been written on the tenth *tithi* in the month, in the dark fortnight in the month of Phālguna in the 602nd year,[18] by *sāndhi-vigrahika* Rāma.

Legrend: Śrī-Jayaśakti[19]

Notes

1 The characters of the inscription are stated to be "of the western variety of the southern alphabet" i.e. the southern variety of the alphabet developed from Brāhmī. (See *EI*, XXIX, p.116)

2 The expression "*siddham*" given at the outset of records has only an auspicious significance. It can mean "settled" or "accomplished" etc. "Settled" seems to be a better translation of the word as the word

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seems to signify that it is a settled fact that there is a power higher above, controlling events on earth.

3 It has been surmised that Jayapuradvārī, the seat from which Jayaśakti issued this grant could be identical with Jeur, seven miles north of Nandgaon in East Khandesh district (*EI*, XXIX, p.119) As per the argument of G.H. Khare (*EI*, XXVIII, p.197) Jayapuradvārī indicated a locality wherefrom a road led to Jayapura.

4 This epithet Śrī-Vallabha prefixed to the name Bhānuśakti might have indicated Bhānuśakti's feudatory status under a Chālukyan ruler. Though only Pulakēśin I of the Chālukyas (Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.38) and Vikramaditya I (*Ibid.*, p.110) were glorified by the epithet *Śrī-Vallabha*, it is possible that one of those kings of that line who intervened between Pulakēśin I and Vikramāditya I also bore this title and Bhānuśakti was his feudatory. However it will be intriguing why Ādityaśakti, his son, did not add any of those Chāḷukyan titles to his name. Possibly Bhānuśakti was a feudatory of Kīrttivarman I or Maṅgalēśa but his son and successor found an opportunity to assume an independent status when early in his reign Pulikēśin II had to struggle to establish himself in succession to Maṅgalēśa, See n.6 below.

5 Here there is a *double entendre* of the word *bhū-bhṛid* (that which bears the earth or supports the earth which characteristic is applicable to both the king and the mountain).

6 Here the word *Śakti* has been used to denote "the power" of the king as well as the characteristic weapon of God Subrahmaṇya, the son of Bhava (God Śiva), who is stated to have been the Commander of the celestial army.

7 Nikumbha was the name of a *dānava* etc. and also of "an attendant of either Śiva or Skanda" (MW, *SED*, p.544 col.3). As, just previously, Allaśakti's father, Ādityaśakti had been compared to Bhava-sūnu (Skanda),it appears that this appellation had been adopted by Allaśakti and his son Jaya-śakti to highlight their devotion to God Skanda. In the Kasare Plates of Nikumbha-Allaśakti, the name of the grandfather of that king is given as Śri-Nikumbha instead of Śri-Bhānuśakti as stated in the other records. It is surmised that Allaśakti added that name of his grandfather to his own (See *EI*, XXIX, p.117). In the opinion of G.H.Khare, the adoption of the title Nikumbha by the king was intended to indicate his succession in the solar race (*Ibid.*, XXVIII, p.200).

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8 The expression, *samadhigata-pañcha-mahāśabda* indicates that the person who sported this appellation as his attribute was one who had acceded to the privilege of having the five great sounds. The five great sounds are those raised by the five instruments of music "enumerated by some as, a horn, a tabor, a conch-shell, a kettle-drum and a gong (Sircar, D.C., *IEG.* pp.230-231). Probably these instruments were meant to be played before such a personage, whenever he set out or even when he was in his own residential mansion, at appointed times to signify his eminence and authority. Though the term, "*samadhigata*"can mean "seized" it appears that it was intended to mean "earned", as the above-stated appellation is found usually attributed to feudatories. The titles *satyāśraya* and *prithivī-vallabha* adopted by Śrī-Nikumbha-Allaśakti and the title Vikramāditya in addition assumed by his son Nikumbha-Śrī-Jayaśakti very well indicated that the former had been subdued and reduced to the position of his feudatory by Pulakēśin II and that the latter continued in the subordination to Chāḷukyas under Vikramāditya I. It can be seen that the epithet, *sāmadhīgata-pañcha-mahāśabda* was attributed to both of them. It is seen that the grandfather of Nikumbha-Allaśakti, Bhānuśakti also had added presumably a Chāḷukyan title Śrī-Vallabha to his name but did not claim to have acquired the *pañcha-mahāśabda.* (Cf. *EI*, XXIX, p.118).

9 The officers addressed by the ruler, with regard to grants of land were those who were concerned with the land and were to take note of the grant and give effect to it. The position and role of each one enumerated in this grant were as follows:

a) *rāja-sāmanta* has been explained as denoting a "feudatory enjoying both those designations (*rāja* and *sāmanta*)" (i.e.) ruler and feudatory (Sircar, D.C.,*IEG.*, p.272). Possibly this term indicated the ruler of that concerned territory who had been reduced to the position of a feudatory who was confirmed to continue to be in charge of that territory. However, it is to be noted that Jayaśakti, the issuer of the record was himself a feudatory.

b) *bhōgika* means literally "one who enjoys". It must have denoted one who had been given a piece of territory for his enjoyment as a mark of favour or as a fee for having performed or was performing a duty in the concerned territory on behalf of the grantor-ruler i.e. it seems to have referred to a fief-holder (Cf. *Ibid.*, p.55).

c) *Vishayapati* referred to the lord of a territorial division or district.

d) These were two officers, *rāshṭra-kūṭa* and *grāma-kūṭa*. The verbal root *kūṭ* means 'to give pain, to counsel or advise" (MW, *SED*, p.299

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col.2). As such, the *kūṭa* could have been the tax-collector, who often exercised coercion to realize the revenue from the inhabitants. The *kūṭa* might have also been a wise person given the charge of a *rāshṭra* (a territorial division) or of a village to offer counsel to the inhabitants as and when the need arose (Cf. Sircar, D.C., *IEG.*, pp.120-121, 277).

e) *āyuktaka* referred to an official appointed (by the ruler) to carry out several miscellaneous administrative functions in the different areas in the kingdom (cf.*Ibid.* p 42). He cannot be understood to have been a governor of a district in the context where *rāja-sāmanta*, *bhōgika* and *vishayapati* figure.

f) *mahattara* must have been the senior and respected citizen who presided over the village council (See *Ibid.*, p.191)

g) *ādhikārika* occurring at the end of this phrase could have just meant "all the officials as mentioned above in the phrase" or some other officials besides those mentioned previously in the phrase (Cf. *Ibid.*, p.7)

Such listing of officials as those addressed by the ruler appears to have been just conventional. This becomes evident when it is seen that Jayaśakti himself was a feudatory.

10 Mirashi had surmised that the grant-village Sēṇāṇā might have been the ancient name of Saundaṇē, ten miles north-west of Nandgaon in the Khandesh district. Kundalikāmala, the headquarters of the *vishaya* named after it, has been surmised to be identical with Kundalgaon, fourteen miles west of Nandgaon (*op.cit.*, p.119).

11 *udraṅga* has been understood as the "fixed tax /land-tax/principal tax" (Sircar, D.C., *IEG.*,p.349). Here what is written as *sa-parikara* has to be emended to *s-ōparikara.* *Uparikara* is stated to have referred to "additional taxes/ unfixed taxes/ minor taxes, tax paid by the temporary tenants" (*Ibid.*, p.352). The statement in the record that the village Sēṇāṇā was granted along with *udraṅga* and *uparikara* indicates that the donee could collect those taxes from the inhabitants of the village for his own enjoyment.

12 *ādāna* has been stated to mean 'a levy or impost' (*Ibid.*, p.5) However the term seems to have referred to benevolences or gifts unrelated to taxes duly assessed and demanded from the villagers or by the ruler. *Ditya* meant apparently other occasional gifts taken by the rulers from the subjects (*Ibid.*, p.96). *Vishṭi* referred to free labour the villagers had to render for general purposes in the village or any service for the sake of the ruler or some cash payment in lieu. The

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significance of *pratibhēdikā* is uncertain (*Ibid.*, p.258). In the light of the context of the occurrence of this term, it can be surmised that it referred to another kind of *ad hoc* levy or forced labour. The donee of the present grant was assured by the ruler-grantor that he would desist from demanding those extraordinary obligations.

13 *Bhūmi-chchhidra-nyāyēna* referred to the generally honoured rule according to which liberal concessions were allowed in respect of such land which was brought under cultivation for the first time, in recognition of the initiative and effort put in by an enterprising individual. It is seen that these concessions consisted of a graduated taxation starting from nil taxation in the first year escalating gradually to the full normal rate (Cf. *Ibid.*, p.58).The mention in the present charter that the village Sēṇāṇā was granted in accordance with this rule might have indicated that the grantee was expected to exert himself to agriculturally develop that village and that all the exemptions and rights assured to him were meant to compensate him for such enterprise and labour that he would put in this process. However, it is seen that the reference to this rule in grants was often a meaningless convention.

14 Hiraṇyakēśī school forms a subdivision of Āpastamba-sūtra (Buhler, George, *The Sacred Laws of the Āryas* (tr.) Pt.I forming Volume II of *The Sacred Books of the East*, p. XXV).

15 Kallivana is "undoubtedly Kalvaṇ the chief town of the Kalvaṇ taluk of the Nāsik District" (*EI*, XXIX, p.119).

16 The *brāhmaṇa-mahājana* "who are stated to have been in the company of the donee-brahmin, Bappasvāmin, when he received the grant, could not have been "the *brāhmaṇa* residents of the entire village" or "all the members of the village assembly" (Sircar, D.C., *IEG.*, p.177) of Sēṇāṇā, the village granted, as consequent to the grant they would have become subservient to the donee. That consequence could not have been intended by the donor-ruler. Hence it will have to be understood that this *brāhmaṇa-mahājanas* were those of the neighbouring villages.

17 The *pañcha-mahāyajñas* are routine daily rituals prescribed usually for Brahmins. (See above). The fifth *mahāyajña*, that of propitiating a human guest (*atithi*) is omitted mention, here, as usually witnessed in most of the other instances where the *pañcha-mahāyajñas* are referred to in inscriptions.

18 In view of the historical details contained in the charter, the year cited i.e. 602 has to be referred to the Śaka era. Even though the

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details of date supplied by the charter are insufficient for verification, Mirashi has equated the date to 18th February, 681 A.D. (*EI*, XXIX, p.117).

19 Mirashi has stated that "the ring is said to have carried a seal with the legend Śrī-Jayaśakti but no photograph of it is seen to have been published (*EI*, XXIX, p.116).

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No.69
CHENDALUR PLATES OF SARVALOKASRAYA

Location : Chendalūr , Ongole Taluk , Nellore District .Andhra Pradesh.

Date : Year 2 = 682 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Sarvalōkāśraya-Mahārāja[2]

Dynasty : Eastern Chālukya

Reference : Hultszch , E ., *EI*, VIII, p. 236 f.

Text

Metre : V.1-2 : *Anushṭubh* .

ॐ स्वस्ति । श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीती पुत्राणां लोकमातृभिः मातृभिरभिवर्द्धितानां भगवच्छ्रीनारायणप्रसादसमु पलब्धवराहलाञ्छनानां स्वामिमहासेनपादानुध्यातानां अनेकाश्वमेधया जिनां चळुक्यानां कुलमलंकरिष्णोः श्रीविष्णुवर्द्धनमहाराजस्य प्रपौत्रः अभ्युच्चितशक्तिसिद्धिसंपन्नस्य प्रतापोपनतराजमण्डलस्य परनृपति मत्तमातंगकुम्भस्थलविदारणविधिदर्शितसिंहविक्रमस्य रणभूषणायमान व्रणकिणालंकृतसर्व्वगात्रस्य अनेकगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्म सञ्चयस्य श्रीमतो महराजस्येन्द्रभट्टारकवर्म्मणः पौत्रः स्वबाहु बलार्ज्जितोर्ज्जितक्षात्रतपोनिधेः विधिविहितसर्व्वमर्य्यादस्य प्रतापानुरागा वनतसामन्तचक्रस्य चक्रवर्त्तिलक्षणोपेतस्य गृहीतानेकतुंगारिवसुधा

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मकरध्वजस्य स्वप्रभावार्ज्जित सकलसामन्तमकुटतटघटितमणि किरणारुणीकृतचरणारविन्दस्य श्रीविष्णुवर्द्धनमहाराजस्य पुत्रः निज भुजपराक्रमावनमितानेकशत्रुसामन्तानीतद्विरदपतिमदधाराभिषेककर्द्दमित सप्तच्छदसुरभिरम्यां गणोपविष्टानेकराजन्यामितसमितिकोलाहलीभूत राजद्वारः मदालसमत्तकाशिनीजनघनपयोधरावलुप्यमान कुंकुम पंकावशेषशोभित कनकगिरिशिलाविशालवक्षस्थलः अनेकसमर साहसावमर्द्दलब्धवि जयसिद्धिः जलधिरिव रम्यतरलक्ष्मीललितनिवासः मूर्त्त इव वसन्तः समुद्र इव गुणानां दृष्टान्त इव भूमिपतीनां परमब्रह्मण्यः महाराजानुभावश्रीसर्व्वलोकाश्रयमहाराजः कम्मराष्ट्रे चेन्दरुरग्रामे ग्रामेयकानन्त्रगत सर्व्वनैयोगिकवल्लभांश्चाज्ञापयति ॥ एष ग्रामोस्माभिः ब्राह्मणेभ्यः छन्दोगेभ्यः कौण्डिन्यगोत्रेभ्यः षट्कर्म्म निरतेभ्यः सतताविच्छिन्नपञ्चमहायज्ञक्रियेभ्यः कटूरवास्तव्याय द्वे अंशे । वंग्रबो याय द्वे । कोळ्ळिपुरीबोयाय द्वे । पिदेनबोयाय द्वे । कुरियिदबोयाय द्वे । काळबवगोत्राय कोर्दिकिबोयाय द्वे अंशे । एवमेतेभ्यः ब्रह्मदेयमर्य्यादया सर्व्वपरिहारोपेतो देवभोगहलवर्ज्जं आयुर्बलविजयाभि वृद्धये संप्रत्तः । तदवगम्य परिहरन्तु परिहारयन्तु च योस्मच्छा सनमतिक्रमेत् स पापः शरीरदण्डमर्हति । अपि चात्रा ज्ञप्तिरुदय गिरिशिखरमकुटायमानभास्कर इव नरभास्करः अय्यणान्व यधरणिमण्डलकुलपर्व्वतः अनेकसमरसंघट्टविजयी परममाहेश्वरः श्रीमदन घवर्म्मा । अपि चात्र ब्रह्मगीतौ श्लोकौ भवतः

भूमिदानात्परन्दानन्न भूतन्न भविष्यति ।
तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥ १ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुनधरां ।
गवां शतसहस्रस्य हन्तुः पिबति किल्बिषं ॥ २ ॥

प्रवर्द्धमानविजयराज्यसंवत्सरे द्वितीये वैशाखपौर्ण्णमास्यां ग्रहण निमित्तं दत्ता पट्टिका । स्वस्त्यस्तु सर्व्वभूतेभ्यः । पांबेयेन सर्व्वो त्तमेनाथर्व्वणेन लिखितम् ॥ ॐ ॥

Seal: Crescent between two daggers; legend; Śrī vijayasiddhi.

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Translation

Oṁ ! Well-being !

The great-grandson of Śrī-Vishṇuvarddhana-mahārāja who embellished the family of Chaḷukyas (the credentials of the family given here are identical with those found in the other charters of the family excepting that the (members of) the family are here said to have been the performers of many *aśvamēdha* sacrifices).

The grandson of mahārāja-Indra-bhaṭṭāraka-varmman, who was endowed with augmented strength and many accomplishments, who had subdued the whole circle of kings, who had exhibited his heroic leonine valour in breaking the temples of the intoxicated elephants of enemy kings, and who (thus) was a lion in valour, whose whole body was adorned with the scars of wounds he had received in battles, who had accumulated abundant merit by making repeated gifts like *gō* (cows), gold, and land and was an abode of prosperity,

and the son of Śrī-Vishṇuvarddhana-mahārāja, who had accumulated a fund of confirmed achievements by single-mindedly pursuing the career of a warrior, who strictly adhered to the conduct as set down in the code of rules (pertaining to a king), who had subjugated the feudatories by his valour as well as by endearments, who had all the marks of an emperor, who had seized the land and *makara-dhvaja*[3] of his powerful enemies, who was the very cupid (*makara-dhvaja*) (in appearance), whose feet had been made crimson by the rays radiating from the gems studded in the crowns of the feudatories subdued by him through his valour,

is Śrī-Sarvva-lōkāśraya-mahārāja, the gates of whose palace are (constantly) in commotion due to the (restlessness to gain entrance by), many princes who are squatting in the courtyard (*aṅgaṇa*) perfumed by the *sapta-*

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chchhada,[4] and which had been rendered slushy by being flooded by the flow of ichor from the lordly elephants, brought by those feudatories of (his) enemies forced into submission by the valour of his arms, whose broad chest is adorned with the profuse vermilion smeared on the opulent breasts of coquettish and splendid damsels with an amorous gait, who is *vijaya-siddhi* having secured victories by the display of his valour in many battles,[5] who is like the ocean in that he is the abode of the charming Lakshmī (wealth), who is the very Vasanta[6] (spring) incarnate, who is a casket of (eminent) qualities, who is an example to other rulers, who is pious and favourable to Brahmins, who has the majesty and dignity of a *mahārāja*, and he orders all the residents, *naiyōgikas* and *vallabhas* concerned with this village[7] Chēndaṟūr : in Kamma-rāshṭra[8] thus :

this village has been given by us, with the status of a *brahmadēyam*, with entitlement to all exemptions, (of course) excepting such land that is already in enjoyment by god,[9] for the increase of (our) life-span, strength and victorious career, to the following Brahmins who are *chhandōgas* (*Sāma-vēdins*), who belong to Kauṇḍinya-gōtra, who are absorbed in the performance of the six-fold duties (prescribed for the Brahmins), who have been duly performing, without break, the five great rituals *(bali, charu, vaiśvadēva aganihōtra* and *atithi*).[10]

1) to the one hailing from Kaṭūr - 2 parts

2) Vaṁgra-bōya - 2 parts

3) Koḻḻipuṟo-bōya - 2 parts

4) Pidēna-bōya - 2 parts

5) Kuriyida-bōya - 2 parts

6) Kōdiṁki-bōya of Kāḷabava-gōtra -2 parts[11]

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On knowing this, they (those addressed) should exempt (the land granted from taxes) and also cause it to be exempted

Whoever transgresses our charter (order), that sinner will be liable for corporal punishment.

Further, here the executor (*ājn̄apti*) (for this charter) is Śrīmad-Anaghavarmmā who is a Sun among men (*nara-bhāskara*),who is (like the rising) Sun, who is like the crown on the summit of the rising (eastern) mountain, who is like the lofty and pivotal mountain (*kula-parvvata*)[12] of the earth in the family of Ayyaṇa,[13] who has been victorious in many fierce battles, and is a devout worshipper of Mahēśvara

Further here are two verses sung by Brahmā [Here follow two of the usual verses extolling grants of land and pointing out the dire consequences of disturbing land-grants]

In the second year of (our) ever-increasing victorious reign (this charter has been) given in view of the eclipse on the day of the full moon in the month of Vaiśākha,[1]

May there be welfare for all creatures

Written by Pāṁbēya, the Sarvōttama, an Atharvvaṇa-(vēdiṇ).[14] Ōm

Seal: [On top; crescent of the moon between probably two daggers.

Below seven lotus petal in relief]

Legend: Śrī-Vijaya-siddhi[1]

Notes

1 This equivalent date given is according to the chronological scheme worked out by Venkataramanayya, N, (*op. cit*, p.69). However, it may be pointed out that taking into consideration the opinion of Fleet, J.F., regarding the reign period of the king of the

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record (*IA*,XX, p.98) and after consulting Prof. Kielhorn, Hultzsch, E., (*EI*, VIII, pp.237-238; pp.240-241) equated the date to 673 A.D., May 6, and that Somasekhara Sarma, M (*JOR*, IX, 1935, p.37) concluded that the date of this record should be 692 A.D.

2 In the later inscriptions of the Eastern Chāḷukya dynasty this king Sarvalōkāśaya *alias* Vijaya-siddhi is referred to as Maṅgi-yuvarāja (*EI*, VIII, p.237).

3 *Makaradhvaja* is obviously a synonym of *makara-tōraṇa*, which is stated to be "one of the royal insignia" (Sircar, D.C., , *IEG*, p.192).

4 *Sapta-chchhada*, though as it is, it is stated to be "a kind of tree", here, the reference seems to be to the *sapta-patra'*, *(patra* is a synonym of *chchhada)* which is stated to refer to a kind of jasmine (MW, *SED*, p.1149 col.2 and 3). Cf. Māgha, *Śiśupāla-vadham* (Nirṇaya sāgar Edition), VI, 50 *ayukchhada-guchchha-sugandhayaḥ;*- Mallinatha's Commentary *ayukchha-dāḥ sapta parnāḥ . tēshāṁ guchchhaiḥ sugandhayaḥ..*

5 Though *Vijaya-siddhi* as given here is part of an epithet describing the striking achievements of the king, its appearance on the seal of this set of plates enlightens that it was one of the titles of the king.

6 *Vasanta* is the spring season. This word also signified the personification of the spring./pleasant season, who is stated to be the friend of cupid.

7 The phrase is *grāmēyakān-atra-gata-sarvva-naiyō-gika-vallabhā-ṁścha.* Here *atra-gata* seems to signify those that are concerned here (with the village) (Cf. the phrase," *gamyā-rāja-vallabhāḥsarvva-parihāraiḥ*" as occ urring in the Rēyuru Grant of Vishṇuvarddhana dealt with above

Naiyōgika was the"officer-in-charge of an administrative unit" (Sircar, Ḍ.C., *IEG*, p.210).

Vallabha is stated to refer to "the king's favourite or a courtier" (*Ibid.* p.361). However this term as cited here seems to have referred to the "superintendent, overseer" (MW, *SED* (I), p. 895 col.1).

8 Chēndaṟūr is obviously the modern Chendalūr. For the identification of Kamma-rāshṭra see note 2 on Rēyūru grant.

9 The phrase "*dēva-bhōga-hala-varjyaṁ*" has to be interpreted as exempting (from the purview of the grant) such land under cultivation which was in the enjoyment of the God (temple) (apparently situated

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within that village). Obviously the "*hala*" cannot refer to such land "under cultivation" apart from the land in the enjoyment of the temple, as the grant, in that case, would be shown as meaningless.

10 The *pañcha-mahāyajña* means the "five great devotional acts of the Hindus" (MW, *SED*, p.577 col.1). *Yajña* primarily means "worship, devotion, prayer, praise, offering oblation." (*Ibid.* p.839 col.2). The significance of the *pañcha-mahāyajñas* as referred to in these charters has been dealt with above.

11 It is intriguing why the names of the Brahmins who were allotted the parts or shares in the village Chendaṟūr are not mentioned. The first in the list is just stated to have been one who hailed from Kaṭūr. The others are stated to have been, *bōyas* of probably the places specified in a prefix.The significance of the term, *bōya* has been discussed above (See Rēyūru Grant of Vishṇuvarddhana dealt with above, especially n.4. There, however the names and their *gōtras* are also specified besides their having been *bōyas* of such places as was specified by a prefix. (Also see Chintakuṇṭha Grant of Vikramāditya and n.6 under the same).Neither Kaṭūr wherefrom the first member in the list is stated to have hailed nor the other places (?) of which the other five members in the list are stated to have been *bōyas,* have been identified.

Further the preface to this list of recipients of parts/shares states that they were *Chhandōgas* or *Sāmavēdins* and that they belonged to Kauṇḍinya-gōtra. However, the record says that the sixth in the list belonged to Kāḷabava-gōtra. This may indicate that the sixth member was added in the list subsequently. These Kāḷabava-gōtrins are stated to have the three *ṛishi-pravara*, Vaiśvāmitra, Daivarāta and Audāla (Brough, John, *op.cit.,* pp.149, 155).

12 The identity of the *kula-parvvata* mountains has been detailed above.

13 This phrase *ayyaṇ-ānvaya* can be compared with *ayyaṇa-gandha-vāraṇa* used while describing, the dear-ness of some of these kings to their father.

14 The stone masons and sculptors claim to be student-adherents of Atharvvaṇa-vēda (See Gaṇapati Sthapati, *Viṇṇāna-kkōyilgaḷ* . (Temples of Space-Science) (Tamil).

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No.70

PANIYAL GRANT OF VINAYADITYA

Location	: Pallipāḍu[1]
Date	: Śaka 604 (expired), R. year 2 = 682 A.D.[2]
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya I
Dynasty	: Chāḷukyas of Bādāmi
Reference	: 1) Gadiyāram Rāmakṛishṇa Śarma, *JL. of the History of Deccan and Culture*, III, No.1 (Jan, 1956). 2) Ramesan, N, *APGAS*, 6, pp.58-63.

Text

Metre : V.1- 4; *Anushṭubh*

स्वास्ति ।

जयत्याविष्कृतं विष्णोः वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमान मानव्यसगोत्राणां हारीतीपुत्राणां सप्त लोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षण प्राप्त कल्याणपरम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण क्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथ स्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमा क्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः कीर्त्तिवर्म्म पृथिवीवल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वर श्री हर्षवर्द्धनपराजयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभ महाराजाधिराजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मतिसहायसाहसमात्रसमधिगत निजवंशसमुचितचितराज्यविभवस्य विविधरसितसमरमुखगतरिपुनरपति विजयसमुपलब्धकीर्त्तिपताकावभा

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सितदिगन्तस्य हिमकरकरविमलकुलपरिभव विलयहेतुपल्लवपति पराजयानन्तर परिगृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितचोळपांड्य केरळधरणिधरतूय मानमानशृंगस्य अनन्यसमवनतकाञ्चीपतिमणि मकुटकिरणसलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवन मण्डलाधीश्वरस्य सूनुः पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्द्दैत्यबल मतिसमुद्धत त्रैराज्यपल्लवबलमवष्टभ्य समस्तविषयप्रशमनाद्विहित तन्मनोनुरञ्जनः अत्यन्तवत्सलत्वात् युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव विनयादित्य सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानिव माज्ञापयति विदितमस्तु वोस्माभिश्चतुरुत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यद्वितीयसंवत्सरे बानुंगल्नगरमधिवसति विजय स्कन्धवारे वैशाखपौण्णमास्यां वर्त्तमानायां भारद्वाजसगोत्रस्य प्रियंकरस्वामिनः पौत्राय गोब्धरिस्वामिनः पुत्राय माधवस्वामिने वेदपारगाय कृष्णवेण्णादक्षिणतटस्थः धर्म्मपुरसमीपवर्त्तिगव्यू तिमात्रा वस्थितः स्वामिकराजविज्ञापनया पणियळ्नामग्रामस्सर्व्वबाधापरिहारो पेतस्सभोगसहितो दत्तः तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरै श्वर्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्क्कधरार्ण्णव स्थितिसमकालं यशश्चिचीर्षुभिः स्वदत्तिनिर्व्विशेषं परिपालनीय मुक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिक श्रीजयसनाथराजस्यजामात्रापुण्यवल्लभेन लिखित मिदं शासनं ।

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Translation

[The opening portion, of this charter upto the mention of Satyāśraya Śrī-Prithivīvallabha mahārājādhirāja paramē-śvara corresponds to the corresponding portion in the other records of this family].

That Satyāśraya's dear son was Vikramāditya-Paramēśvara-bhaṭṭāraka, who, with the help of his intelligence and indomitable courage had come into the possession of the royal wealth and glory to which his family was heir to and which had further swollen up (by the heroic deeds of the forefathers), whose banners of fame[3] and glory had been set up even upto the limits of the quarters after his victories over his enemy kings at the head of battles where multifarious noises were heard, who had captured Kāñchīpuram after defeating the Pallava king for the sake of effacing the disgrace that was caused to (his own) family which was pure and clear like the rays of the moon, who had further attained the peak of honour on his curbing the lesser mountains that were the Chōḷa, Pāṇḍya, Kēraḷa (rulers), by his thunderbolt[4] –like irresistibility and repute, whose lotus-like feet are bathed with the waters that are the glittering rays (radiating) from the bejewelled crown of the lord of Kāñchī subdued by him and by none else, who is the supreme lord of the whole region of the earth enclosed by the three seas.

His son, Vinayāditya - Satyāśraya - Śrī - Pṛithivī-Vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka, who by the order of his father had curbed the might of the *trai-rājya-pallava*[5] like the *Sēnānī* (God Subrahmaṇya) who (on the orders) of the one (God) who has the crescent moon as his head-ornament, had destroyed the overgrown army of the *daityas,*[6] who by pacifying all the districts (in and around his kingdom) had greatly pleased the heart of the father, who in his affectionate disposition and sobriety

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resembles Yudhishṭhira,[7] who in his imperturbability, and pleasing nature (or in his having Śrī/ wealth for his enjoyment) is like Vāsudēva (Kṛishṇa)'[8] who in his being a thorn to other kings is like Paraśurāma'[9] who being the refuge of other kings is like Bharata,[10] orders all. Let it be known to you:

When six hundred and four Śaka years have elapsed and during the (currency) of the second year of our blossoming victorious reign, being resident in Bānuṅgal-nagara,[11] the royal victorious camp, during the day of the full moon in the month, Vaiśākha,

the village named Paṇiyaḷ[12] near Dharmmapura[13] at a distance of a mere *gavyūta*,[14] situated on the southern bank of (river) Kṛishṇavēṇṇā,[15] with (entitlement to) all the exemptions from impediments[16] and with entitlement to all privileges (connected with land-holding)[17] has been gifted to Mādhavasvāmin, a master in the *Vēdas*, the son of Gobdhari-svāmin, and grandson of Priyaṅkara-svāmin, belonging to Bhāradvāja-sagōtra, on the supplication of Svāmikarāja.[18]

[The grant is followed by the usual appeal to future rulers of the area concerned, to protect the gift and allow it to continue and three of the usual verses in this regard attributed to Vyāsa, the Co-ordinator of the Vēdas]

This charter has been written by Puṇya-Vallabha, the son-in-law of Śrī-Jayasanātharāja, the *mahāsāndhi-vigrahika*.

Notes

1 Remēsan, N (*APGAS*, 6, p.58) has stated that the set of copper plates containing the charter dealt with here was recovered from the village Pallipāḍu by Gadiyaram Rama-krishna Sarma. He has not, however indicated the taluk and district to which Pallipāḍu belonged. One Pallivāḍa figures as the village in which land was granted by Eastern Chāḷukya Vishṇuvarddhana II, who was possibly the contemp

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-orary of Vinayāditya of the present charter. Apparently the Pallipāḍu mentioned above cannot be connected with that Pallivāḍa.

2 The details of date available in the record are Śaka 604 (expired), regnal year 2, Vaiśākha, full moon day. The equivalent in Julian Calendar has been given as 682 A.D., April 27 (Ramēśan, N., *op.cit.*, p.58) This equivalent can only be deemed as tentative as the details of date as made available in the record are not sufficient for verification.

3 The banners or standards are symbols of the individuality and supremacy of a king to whom those standards belonged. Where the standard of one king is planted, the concerned area is deemed to be one which has come under the sovereignty of that king.

4 Here there is an oblique comparison of Vikramāditya I to the celestial lord Indra, who, as per the mythological story, with his weapon, the thunderbolt, cut off the wings of mountains, which till then were flying about and settling down anywhere indiscriminately and thus were destroying cities and habitations. In the case of the king, the thunderbolt *(kuliśa)* was his authority and influence with which he curbed the mountains, that were the Chōḷa, Pāṇḍya and Kēraḷa rulers. Due to this feat the king's reputation is claimed to have peaked.

5 This reference to *trai-rājya-pallava* seems to indicate that the Pallava king was understood by the court poet of Vinayāditya, as the symbolic overlord of the three Tamil kingdoms, Chēra, Chōḻa and Pāṇḍya (Ramesh, K,V, *The Chālukyas of Vātāpi.*, pp.113, 128). But it must be pointed out that though the Pallavas had eclipsed the dynasty of the Chōḻas, they are not known to have subjugated the Pāṇḍyas and Chēras and the eulogies of Vikramāditya I, the father of Vinayāditya, refer to Vinayāditya himself as a helper of his father in having subjugated the Pāṇḍya (*Ibid.*, p.112) and to Vikramā-ditya's being served by (the rulers belonging to the dynasties of) Siṁhaḷa, Kēraḷa, Chōḻa, Pāṇḍya and Pallava (*Ibid.* , pp.108-109). Hence it appears that the phrase, *trai-rājya-pallava* or *trai-rājya Kāñchīpati-pallava* as found in the Lakshmē-śvar inscription had a different significance. Possibly the two *rājyas*, other than the region around Kāñchī over which the Pallava was understood as the lord were the coastal region upto Nellore (Sītpuli-nāḍu or Pāka-rāshtra as referred to in later inscriptions) and some areas to the west of that region (Rēnāṇḍu ?)

6 This clause substantiates that Vinayāditya was on aide of his father during his southern campaign. God Subrahmaṇya (*sēnānī*-

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Commander of the celestial army), at the bidding of His father, God Śiva, is stated to have destroyed the army of the *daityas*. His incarnation itself was for assuming the command of celestial army for that purpose.

7 The eldest Pāṇdava hero, Yudhishṭira, is known for his solemn nature and pursuit of truth and justice.

8 By comparing Vinayāditya to Vāsudēva, in Śrī-Rāmatva (both Śrī-Rāmaand Vāsudēva were incar-nations of God Vishṇu who is Śrīdhara (i.e.) Lord of Wealth), the drafter of this charter seems to have had in mind the special characteristic of both Śrī-Rāma and Vāsudēva, (i.e.) their pleasing nature and imperturba-bility. Lord Rāma and Vāsudēva Kṛishṇa were by nature kind and steady and never perturbed by adverse situations. Śrī-Rāmatva has been understood as meaning "because of enjoying fortune (Śrī)"(Ramesh, K.V., *op.cit.*, p.127).

9 Paraśurāma (i.e.) Rāma with the *paraśu*-axe as his special weapon, was an incarnation of Vishṇu, who, on his father Jamadagni being killed by the Haihaya king, Kārttavīry-arjuna, destroyed the latter and vowing to eliminate the *kshatriya* or warrior class set about that mission in earnest.(*Mahābhārata*).

10 Of the several Bharatas mentioned in ancient works, the reference here must have been to the son of Dushyanta and Śakuntalā, who became a celebrated emperor of India and whose name became synonymous with that of this country.

11 Bānuṅgal has been identified with Panagallu near Wana-parti in the modern Mahboobnagar district (Ramesan, N, *op.cit.*, p.60). However, see, *Imperial Gazetteer of India*, (XIII, pp.23-24). The modern town of Hāṅgal in Dharwad district, is stated to have been called Pānuṅgal as also Virātakōṭe and Virāṭnagarī in inscriptions. Also see *Gazetteer of Bombay State*, Dharwar District (Revised Edition) pp.58-59.

12 Paṇiyaḷ was probably the ancient name of Pallipāḍu the findspot of the charter (Ramesan, N., *op.cit.*, p.60). However see n.1 above.

13 Dharmapura mentioned here as a village situated at a distance of a *gavyūta* from Paṇiyaḷ might have been the same as Dharmavaram of the modern days, "which is two *krōśas* from Pallipāḍu. (*Ibid.*)

14 For the meaning of *gavyūti* see Savṇūr plates, note number 54.

15 Krishṇavēṇṇā is the river Krishṇā.

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16 *sarva-bādhā-parihāra* referred to the freedom from all encumbrances like harassment by officials, troops and other unwelcome intruders, whether this exemption also implied freedom from taxes is not known.

17 The *bhōga* or enablements/ privileges granted to *brahmadēyam* donees are said to be eight in number and are enumerated as either *dāna* (gifting), *ādhamana* (mortgaging), *vikraya* (sale), *jala* (enjoyment of water-resources), *taru* (trees especially those that yielded profit), *pāshāṇa* (stones), *nidhi* (buried treasures) *nikshēpa* (whatever is thrown up while tilling the land) or as *nidhi*, *nikshēpa*, *jalāmṛita*, *pāshāṇa*, *akshiṇī* (freedom from the hazard of diminution) *āgāmi* (any future accretions), *siddha*, (what is already secured and is existing), and *sādhya* (what is further added through effort) (Cf. Sircar, D.C., *IEG*, pp.30-31).

18 Svāmikarāja, who officiated as the supplicator for this grant, has been identified with the Chief of the Kumbhakarṇa family of Sthālaka-nagara, who was ruling from modern Thalner in southern Mahārāshṭra at about the time of this grant. He must have been a feudatory of Vinayāditya. (Ramesh, K.V., *op. cit.*, p.127). It appears that he was the chief or governor of the area in which the grant-village was situated. It is possible that it was he who intended to make this grant of the village included in the territory under his charge and that the king had to issue the order regarding the grant as he was the ultimate lord of all the land in his kingdom including such areas, which were under the administration of either the confirmed erstwhile chiefs or his own allottees or appointees. It is noteworthy that no *ājñapti* is seen to have been nominated for this charter.

No.71
NAGAR INSCRIPTION OF DHANIKA

Location : Nagar (Āgrā)[1], Uniyārathikānā, Jaipur

Date : [V] Saṃvat 741 = 684 A.D. (?) [2]

Script : Early Nāgarī

Language : Sanskrit

King : Dhanika

Dynasty : Guhila [of Chāṭsu][3]

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Reference : Gulēri , Shaktidhar Sharma , *Bhārata kaumudi* Studies in Indology Festschrift in honour of Dr. Radha Kumud Mookerji Part I , pp.267-283 .

Text

Metre : V. 1,9,12,19, *Sragdharā* ; V.2,14,16, *Mālini*, V.3, *Āryyā* ; V.4,11,15,22,23, *Vasantatilakā* ; V.5,6,8,10,13,20,21,24,26,27,28, *Śārdūlavikrīḍita*, V.7,17,18,25,29,30, *Anushṭubh* .

ॐ नमो वरुणाय ॥

ब्रह्माविष्णुस्तुतोऽपि प्रभुरपि भजते यः कदाचिन्न गर्व्वं
गौरीरुद्धार्द्धदेहोप्यविषयमनसां योग्रिमस्तापसानां ।
आदित्येन्दूदकाग्निक्षितिपवननभोदीक्षिताक्रान्तकायः
संसारोच्छित्तिहेतुः स भवतु भगवान्भूतये वश्शिराय ॥ १ ॥

जयति च शिवमूर्त्तिर्मूर्च्छितानाथभीत
क्षुधितपथिकदीनप्राणदो लोकपालः ।
रारुण इव जनानां जन्मकृज्जाततेजा
जगति जनिततोषो ज्यानिजेताप्रजेशः ॥ २ ॥

श्रीमानीशानभटः क्षितितलतिलको बभूव भूपालः ।
गुणगणबद्धं स्थिरमपि याति यशो यस्य सर्व्वत्र ॥ ३ ॥

श्रीमानुपेन्द्रभट इत्यभवत्क्षितीन्द्रः
तस्यात्मजः क्षपिततीक्ष्णविपक्षपक्षः ।
द्रव्याणि यस्य ददतोर्थिजनाय नित्यं
पाणिर्मुमोच न कदाचिदिहार्द्रभावं ॥ ४ ॥

मानी श्रीगुहिलः सुतोस्य महतामग्रेसरोभूत्प्रभुः
सर्व्वोर्व्वीतलराजमण्डलगुरुः कान्तः कलालंकृतः ।
प्रख्यातोद्धतवैरिवारणघटाभेदक्षमः क्षान्तिमान्
उत्तुङ्गो विकसन्मतिः खललताविस्तारदावानलः ॥ ५ ॥

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दोर्युग्मे द्वेषिदन्तिव्रणकिणपदवी यस्य केयूरराजिः
कर्णालंकार उच्चैः प्रविरचितपदो यस्य शास्त्रागमोभूत् ।
यस्यासीत्कीर्त्तिरिव स्थिरगुणकुसुमोल्लासिनी मुण्डमाला
प्रायो ये नेयमस्ता लघुजनदयिता कृत्रिमा मण्डनश्रीः ॥ ६ ॥

गुणरत्ननिधेः स्वच्छात्क्षीरोदादिव चन्द्रमाः ।
विहितानन्तसन्तापात्ततः श्रीधनिको भवत् ॥ ७ ॥

नेत्रे नीलसरोजपत्रसदृशे वक्त्त्रं शशाङ्कप्रभं
रक्ताशोकतरुप्रबालरुचिरच्छायासनाथौ करौ ।
इत्येवं प्रमदाजनोत्सवकरे रूपे सति क्ष्मापतेः
सत्त्वं यस्य समुद्धृतोद्धतमहासामन्तदर्प्पद्युति ॥ ८ ॥

येन प्रोद्धत्तमत्तद्विरदपतिघटाभेददक्षेण धैर्य्या
द्दीने भीरौ वराके प्रहृतमशरणे मानिना नो कदाचित् ।
दूरप्रोत्सारितारेः सुचरितमहतः प्राप्तसंग्रामकीर्त्तेः
भुञ्जानस्यापि लक्ष्मीस्मयविषविषमा यस्य नो राजनीतिः ॥ ९ ॥

हाराश्चन्दनवारिवारितरुजो रम्या हृदि स्थापिता
वक्त्रं चन्द्रनिभं ललाटफलके न्यस्तं लसल्लोचनं ।
दत्ताङ्गेपि जलाद्रिका तनुतरे कर्पूरधूलीधरा
भर्त्तुर्व्वल्लभया तथापि न हतो यत्कोपतापोद्गमः ॥ १० ॥

व्यालोललोचनजलप्लुतिलाञ्छितानि
लम्बालकानि ललितस्मितवर्ज्जितानि ।
ताम्बूलरागरहिताधरभाञ्जि यस्य
कोपश्चकार वदनान्यरिसुन्दरीणाम् ॥ ११ ॥

किं चित्रं यत्र दातर्यमितगुणभृति श्रीमतिक्षान्तिभाजि
क्ष्मानाथे धैर्य्यधाम्नि स्थिरधवलयशो व्याप्तदिक्चक्रवाले ।
माद्यद्वेषीभकुम्भस्थलदलनगलन्मौक्तिकक्षोदशुभ्रे
दूरादृष्टे सखड्गे प्रलयमसुमतं याति चातुर्थकोपि ॥ १२ ॥

भ्रूभङ्ग्या रहितैरनन्यगतिभिः सन्त्यक्तकालाञ्जनैः
रक्तान्तागतबाष्पबिन्दुकणिकाभारीभवत्पक्ष्मभिः ।

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यस्यारातिवराङ्गनानयनकैः क्रीडाप्रसङ्गाद्विना
वैधव्यकृततीव्रतापहतये धारागृहं मज्जितम् ॥ १३ ॥

तुरगखुरशिखाग्रोद्धूतधूलीवितानं
मदमुदितगजालीबद्धभीमान्धकारं ।
विमलतरलखङ्गद्योतदृष्टारियोधं
विगतमरणभीतेर्यस्य युद्धं विनोदः ॥ १४ ॥

एतस्य वैरिकरिकुम्भविकल्पनार्द्र
मुक्ताफलार्च्चितमहारणदेवतस्य ।
अग्रस्य भोगिपतिमस्तकमुल्लसन्ती
हंसावलीव धवला विरराज कीर्त्तिः ॥ १५ ॥

मदमलिनकपोला येन क्षत्ता : करीन्द्राः
शिवशुचिगृहमाला राजते यस्य दिक्षु ।
अपकृतपरितापा यस्य भूमिस्तटाकः
सकलरिपुविजेता यस्य कोपि प्रपंचः ॥ १६ ॥

आविष्कृतान्तः सन्तापं भयभ्रान्तविलोचनं ।
विद्राणैः किंचिदुच्छ्वासं यस्य विद्वेषिभिः स्थितम् ॥ १७ ॥

हासच्छायाः शिवस्येव मन्दाराणामिव स्रजः ।
शशाङ्कस्येव रुचयो राजन्ते यस्य कीर्त्तयः ॥ १८ ॥

लोकानन्दं ददाति प्रकटयति सदा पादपानां विवृद्धिं
कान्ताकान्तावगाहच्युतविमलमहारत्नसंक्रान्तदीप्ति ।
अच्छं मूर्च्छां छिनत्ति च्छुरयति ककुभो यच्च वल्लीविनीलाः
तत्पुंसां संविधत्ते सुखममृतमहो चारु किञ्चित्किमत्र ॥ १९ ॥

अम्भोम्भोजदलैरलंकृतमलं कल्हारजालाकुलं
तीरोपान्ततरोरफुल्लविलसल्लीनालिमालोज्ज्वलं ।
उत्कूजत्कलहंससारसकुला क्रान्तोर्म्मिरम्यं सदा
तत्पाणिद्वितयस्थितं पिबति को देवप्रसदाद्विना ॥ २० ॥

उच्चैरुच्चभुजेन देवपतिना मूर्ध्ना धृतं शम्भुना
गङ्गायाः पतदच्छमौक्तिकफलाकारं पयो यत्तदा ।

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एतत्तरुत्प्रकटागमेन रुचिरामापूर्य वापी स्थितं
कस्यान्यस्य समस्तसत्त्वसुखदा शक्तिः प्रहीणाम्भसः ॥ २१ ॥

प्राणप्रदं वदननेत्रविकासकारि
को वारि वारयति दुःखपदेपि पुंसां ।
एतद्विचिन्त्य सुचिरं जितशत्रुणेयं
वापीकृता लसदना विलतोयपूरा ॥ २२ ॥

आलोक एव जनसंहति चित्तहारि
पर्व्वाणिभिन्ददिव शीततयाङ्गुलीनां ।
धन्याः पिबन्ति तरदुत्पलहृद्यगन्धं
शीलदृशो मरकतद्युतिवारिवाप्याः ॥ २३ ॥

तृष्णां हन्ति जने रुजं विजयते तापान्निहन्त्युच्छ्रितं
त्रैलोक्याधिपतेः प्रकाशितमहासम्भूतिविष्णोरपि ।
सत्वानन्द विधायि किं न कुरुते नीरं गुणैरुज्ज्वलं
मत्वैतत्कृतिनात्र तेन सलिलैः सर्व्वा दिशोलंकृताः ॥ २४ ॥

निजाम्भोजरजो राजिविराजितदिगन्तरा ।
कृतैषा कीर्त्तये तेन शङ्करस्मपनेच्छया ॥ २५ ॥

दर्भाग्रा शतवारिबिन्दुचपलाः प्राणाः प्रजानाममी
बालालोलविदूलपत्रतरलं पुंसामिदं यौवनं ।
नो तिष्ठत्यचिरप्रभा विलसिता छाराविभूतिर्यतः
तद्धीरैः शरदिन्दुपादविशदे कार्यो यशस्यादरः ॥ २६ ॥

काले हंसविरावरम्य भुवने स्वच्छोच्छलद्वारिणि
प्राणोत्साहकरे च वाति सुरभौ वाते मनोहारिणि ।
आदित्ये लसदंशुजालजटिलस्फारस्फुरत्तेजसि
श्रीमान्वारिनिधानमेतदधिकं धर्म्मेच्छयाकारयत् ॥ २७ ॥

यावन्मेरुरुदग्रकाञ्चनशिलस्तिष्ठत्यलंघ्यः क्षितौ
चन्द्रार्कावपि यावदुज्ज्वलरुचीस्तौ मण्डयन्तौ नभः ।
यावत्सप्तसमुद्रमुद्रिततनुं शेषो विधत्ते भुवं
तावत्कीर्त्तिरियं शशाङ्करुचिरा राज्ञो जनैर्ग्गीयतां ॥ २८ ॥

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जाता ग्रहभटस्यात्र त्रयः पुत्रास्त्रसद्द्विषः ।
शरच्चन्द्रकराकारभ्रमत्रैलोक्यकीर्त्तयः ॥ २९ ॥

श्रीभिल्लमालसूत्रधारग्रहभटोत्पन्नसूर्यवर्म्मग्रहवर्म्मगङ्गावर्म्मभिः सूत्रधार त्वकुशलैः रुपकर्म्मनिपुणैर्व्वास्तुविद्यानिपुणैः कर्म्मान्तपतिभिः सूत्रं विधृत्य तैरेवेयं कारिता ॥'

श्रीवर्द्धनस्य पुत्रेण सङ्गटेन सुमेधसा ।
प्रशस्तिरेषा रचिता देवतास्तुतिमिच्छता ॥ ३० ॥

यशोवर्म्मसुतेनेयं साधुना नागवर्म्मणा
रम्या प्रशस्तिरुत्कीर्ण्णा कलाकौशलशालिना ॥ ३१ ॥

'संवत्सरशतेषु सप्तस्वेकचत्वारिंशदधिकेषु निवेशः ।

Translation

Ōṁ [4]! obeisance to Varuṇa[5]

Verse 1 That Venerable One, who though being praised and adored by Brahmā and Vishṇu and is the all powerful lord, is never proud, who, though half of his body has been appropriated by Gauri is at the forefront of the ascetics, whose minds are turned away from the mundane pursuits, whose person is the unified embodiment of the Sun, Moon, water, fire, earth, air, space and the one resolved to perform the sacrifices[6] who causes the extinction of the world (for resurrection anew which symbolizes the cycle of existence).May He confer on you all, prosperity and welfare.

Verse2 Victorious is Varuṇa,[5] the protector of the world, who is the embodiment of Śiva (auspiciousness),[6] who inspires and supports even those who are apprehensive, who are supportless, who are hungry, who are destitute and down-trodden, who infuses life in people here (in this world), who is effulgent, who

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causes happiness in the world and who has conquered infirmity and who is the lord of the people.

Verse 3 There was the ruler (of the earth), the forehead-mark of the earth, the prosperous(*śrīman*), Īśāna-bhaṭa. His fame, though fixed and firm having been entwined around the column of his (great) qualities, had however travelled far and wide.

Verse 4 His son was the ruler Śrīmān-Upēndrabhaṭa, who had exterminated the host of his fierce enemies. His hands never ceased to be wet, as they were constantly engaged in pouring water while distributing his wealth to the needy.

Verse 5 His son was Śrī-Guhila who was proud, and dignified, who was at the head of great people, who was the respected leader of the circle of rulers in the whole world, who had a commanding demeanor, who was charming and at the same time who was well-versed in the arts.[7] He was well-known as the expert in splitting the temples of the elephants of his impudent enemies, who was endowed with forbearance and was high-minded, whose intellect kept expanding, who was the very forest-fire for (destroying) the spreading creepers that were the wicked people.

Verse 6 The scar marks of the wounds inflicted by the elephants of his enemies, on both his hands served as the string of amulets on both his arms. The high-pitched recitation of the Vedic hymns served as the wreath for his head, his firm (great) qualities taking the place of flowers. Thus it seemed as if he (Guhila) discarded the cheap decorations of the body resorted to by lesser people.

Verse 7 From that treasure-house of excellent qualities, who had overcome endless obstacles and who was

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pure, Dhanika was born like the Moon from the milky ocean.

Verse 8 His (Dhanika's) pair of eyes are beautiful like the petals of the blue-lotus. His face is bright like the Moon, both (the palms of) his hands are red and glowing like the sprouts of the Aśōka tree and the coral. While the (beautiful) ladies are enchanted by the special attractions in him as above stated, he keeps demonstrating the essential quality of his rulership, by putting down the vain assumptions of his feudatories.

Verse 9 Even though he is remarkably proficient in splitting the temples of the haughty elephants with great courage, he does not show the same pride and hauteur while dealing with the humble, miserable, afflicted and orphaned people. further while he is famous as one who has extirpated his enemies thoroughly in many battle-fields and is consequently enjoying wealth and prosperity,his judicious administration and political dealings did not reflect any pride.

Verse 10 When he gets enraged, the fit of his anger does not get pacified even when his beloved adorns her lord's chest with garlands, the impurities in which had been washed off with the essences of sandalwood, places her moon-like face with resplendent eyes on his forehead and applies unguents scented with camphor on his body.

Verse 11 His anger rendered the faces of the damsels of his enemies livid and colourless, with their lips deprived of redness as they had to give up (chewing) *tāmbūla,* with the absence of their usual enchanting smile, their bewitching eyes, getting flooded with tears and with the hair of their heads let down loose.

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Verse 12 Is it not astounding that on seeing him who is liberal, of unlimited (good) qualities, prosperous, and forbearing, who is the lord of the earth, and the abode of courage, whose fame is firm and pure which has spread upto the ends of the quarters, whose body has been whitened by the dust of the pearls scattered on his splitting the temples of the elephants of the enemies with drawn swords even from a distance, the quartan fever of the living beings vanishes.

Verse 13 His bath-room[8] is (constantly) wet with the tears flowing from the reddened eyes of his enemies' wives, whose hearts are burning with the grief of widowhood, and who have been deprived of the chances for dallying sports (due to their husbands having been killed in the battles with Dhanika). Their eyes are devoid of collyrium and have nowhere to look at and cast coquettish glances. Their tears have made their eyebrows heavy due to the profuseness of those tears.

Verse14 For him, who has no fear of death, the battle, where the enveloping dust raised by the hoofs of the horses forms the canopy, and where it is dark due to the thick rows of intoxicated and high spirited elephants and where the enemy troops are to be spotted only on seeing the bright flashes of their swords, is just a sport.

Verse 15 He is the lord of kings who has showered flowers in the form of pearls, wet (with the blood) splashed from the temples of enemy elephants which have been shattered, on the God of great battles, and his pure fame adorned his forehead like a string of gleeful swans.

Verse 16 By him, who has shattered the temples of choice elephants, which had been defaced by the flowing rut, a line of pure abodes of (God) Śiva was

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constructed embellishing all the land upto the quarters. He has ameliorated the suffering of the people and is the conqueror of all his enemies. Can there be any other like him (matching his greatness).

Verse17 With the distress of their minds very well evident in their eyes which are scared, if his fleeing enemies stood, it was only for recovering their breath.

Verse 18 His meritorious acts glisten like the laughter of (God) Śiva, the garland of *mandāra* flowers and the beauty of the Moon

Verse 19 Oh! Is there anything else as enchanting as a water-course, which is covered by creepers, whose water is like nectar for men, whose clear water enthralls the people and takes away their breath on their looking at it and whose beauty piercingly spreads to the horizons, which sparkles with the gems of the ornaments of beautiful damsels, which get dropped there when they take the plunge in those waters, (in such various ways) affords great pleasure to the people and heralds the prolific growth of trees.

Verse 20 O! Lord! Who can without your grace drink with both hands, that rippling water (of the step-well?) adorned with the petals of lotuses, and abounding with water-lilies, the banks of which are lined with trees, which have been garlanded by resplendent bees that have buried themselves in the flowers of those trees the vicinity of which is rendered further enchanting with the cackle of the swans and cranes.

Verse 21 The falling torrent of the waters of the Gaṅgā, white and pure like a sheet of pearls, which while descending at an impetuous speed (from heaven) was held by God Śaṁbhu with His head while His hands were raised high, has now been brought to fill (this)

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step-well (*vāpī*) and become stationary here as no other water has the quality to bestow such happiness and fulfillment to the people.

Verse 22 After bestowing deep consideration to the fact that this water is the sustainer of life even to people afflicted with grief, that it also helps the people to clean their face and eyes to make them shine, this stepwell[9] filled with clear water was constructed by him who has vanquished his enemies.

Verse 23 Those are the blessed who drink the water of this step-well, with their eyes closed due to pleasure, which water has the glorious appearance of emerald, which is fragrant with the scent of the floating blue-lotuses, which even at sight cools the hearts of even hard-hearted people and which is so cool as to create the sensation of the joints of the fingers getting split (on being touched).

Verse 24 This water quenches the thirst and helps people to overcome diseases. It relieves the heat even of the all powerful God Vishṇu, the Lord of the three worlds.[10] It was after recognising this great quality of water as a bestower of happiness to all living beings that this skilful one (*kṛitin*) decorated all the quarters by sprinkleing that water.[11]

Verse 25 This one (step-well), which is adorned with the pollen of the rows of the lotuses (that bloom in it), has been constructed by him for the ablution of (God) Śaṅkara[12] as also for obtaining fame, thereby.

Verse 26 [Reflecting on these] that the life of people is very unstable like the drops of water on the tip of the *darbha* grass, that the youth of men which (induces one to engage in dalliance with young damsels) is also fleeting like the leaves of reeds and that prosperity dazzles and shines for only a short time and -

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then fades away, the courageous people should extend due regard for this fame as pure and clear like the rays of the autumnal moon, of others.[13]

Verse 27 In this season when the world is resounding with the clamour of the swans, while the water (in ponds and rivers) is splashing and leaping up in waves, when fragrant gentle winds are blowing spreading happiness everywhere, and when the Sun shines in all splendour with his unobstructed rays, the prosperous one constructed this reservoir of water, with the intention of earning religious merit.[14]

Verse 28 As long as the unsuremountable mountain Mēru with the golden rocks stands on this earth, the Moon and the Sun, with their splendour keep adorning the sky, the (great serpent) Śēsha keeps bearing this earth encompassed by the seven seas, may the pure moon-like fame of the king (resulting from the provision of this beneficial step-well) be sung.

Verse 29 Three sons, who install fear in the minds of their rivals, and whose fame pure like the rays of autumnal moon, is circulating in the world, were born to Graha-bhaṭa.

Verse 30 This (step-well) was constructed after duly stretching the cord (to define the exact, and proper measurements)by Sūryyavarmman, Grahavarmman and Gaṅgāvarmman, who are experts in engineering (*sūtradhāratva*), and in sculpture (*rūpa-karmma*) and are astute scholars in the science of architecture, who have been entrusted with this task and who were born of Grahabhaṭa, the architect engineer of Śrī-Bhillamāla.[15]

Verse 31 This *praśasti* (eulogy/record) has been composed with the desire of earning the praise of (even) the Gods, by the wise Saṅgaṭa, son of Śrīvarddhana.

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Verse 32 This beautiful *praśasti* was inscribed by Nāgavarmman, a pious one who is very competent in the arts.

Prose Entered in the year Seven hundred and fortyone.[16]

Notes

1 The slab containing this inscription is stated to have been discovered during the clearance of a well at Āgrā, a village three miles west of Nagar. It was removed to Nagar and deposited in the fort there.. (*Bharata-Kaumudi*, Part I, p.267).

2 The year cited in the record has been attributed to the Vikrama era on paleographical and other historical grounds (See *Ibid.*, p.270).

3 That the ruler whose eulogy and benefactions recorded in this inscription, was descended from Guhila is revealed in verse 5. But he is not stated to have belonged to the Guhila or Guhila-putr-ānvaya as specifically mentioned in other inscriptions. For instance the Chāṭsu inscription of Bālāditya (*EI*, XII, pp.10-17), which pushes up the genealogy upwards by one step, by saying that Īśānabhaṭa was himself the son of Bhartṛipaṭṭa says that he was an ornament of the Guhila-vaṁśa. Further the Dabok inscription of Dhavalappadēva, dated [Vikrama] 701 (644 A.D.) (*Ibid.*, XX, pp.122-125; *USVAE*, IV-1, 111) refers to Śrī-Dhanika, apparently the same ruler as of the present inscription, who was in the enjoyment of Dhavagarttā, as one who belonged to the family of Guhilaputras (cf. Sircar, D.C., *The Guhilas of Kishkindhā*, p.33). This Guhila family to which Dhanika belonged is understood to have been one of the branches of the Guhila family. It is designated as Guhilas of Chāṭsu apparently on the strength of the Chāṭsu inscription referred to above (See *BL*, p.389; *Bharata Kaumudi*, I, p.269). The important association Chāṭsu had for this branch of the Guhila family is also made evident in the traditional couplet in the relevant region -?) (*EI*, XII, p.12 – *Rāṇā chhōḍa chātsū Jo chāy so la*).

4 As usual *ōm* is represented by a spiral-like symbol.

5 Such importance being given to Varuṇa, uniquely in this record might indicate that this family of Guhilas had some intimate association with the sea in their original home before their peregrinations began, as Varuṇa is usually held to be the"God of the ocean" (MW, *SED*, p.889 col.1). Further here in verse 2 it may be seen that he is pictured as the alter ego of God Śiva who has however

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been already invoked in verse 1, as he is stated to be fulfilling the same role as that of God Śiva with reference to the world. Possibly, such picturing of Varuṇa was a reflection of the Vēdic texts, wherein at some stage, he was considered as the Supreme God. It seems that only during late ages he was relegated to the position of the regent of the western quarter and as the God of water and oceans. (cf. *Ibid*; also see Dowson, John, *Hindu Classical Dictionary*, pp.336-338).

6 This phrase refers to the concept of the *ashṭa-mūrtti* aspect of God Śiva. Usually it is understood that God Śiva manifests himself in the eight elements (i.e.) the five elements, water, earth, fire, air and space, the Sun and the Moon and the one who performs the sacrifice or the one whose mind is the origin of these conceptions. Here God Śiva Himself is conceived as the incorporation of all these eight elements in his person (see above; also see *Bharata Kaumudi*, p.276 n.24).

7 This is again a comparison of Śrī-Guhila with the Moon, who is also charming and is endowed with *kalās* (phases, arts).

8 It is intriguing as to why the poet of this charter brought the bath-room (*dhārā-gṛiham*) of Dhanika into the picture. Possibly what has been read as *dhārā-gṛiham* (bath-room) by Gulari has to be read as *kārā-gṛiham* (prison house) or *dāra-gṛiham* (harem) (the facsimile provided is too much smudged to enable one to verify). Otherwise it is inconceivable that the wives of Dhanika's enemies had got lodged in Dhanika's bath-room.

9 The slab containing this inscription is stated to have been discovered during the clearance of a well at Āgrā. Probably it is the same well, which was constructed by Dhanika, as revealed in this inscription (See*Ibid.*,pp.269-70). It is remarkable that this well survived almost intact (?) during the passage of nearly one thousand and four hundred years.

10 This statement might indicate that God Vishṇu had been enshrined in a temple in the vicinity of the well and that He was also bathed with the water of the step-well. It is also possible that the allusion here is to the conception that the celestial Gaṅgā river had her source in the toe of God Vishṇu (Dowson, John, *Hindu Classical Dictionary*, p.108.) It may also be a reference to God Vishṇu taking His repose in the Milky ocean.

11 This statement might have been based on the sprinkling of water in the form of rain throughout the world by the all-knowing God, or to His devising the world with oceans encompassing it. Interpreted this way, the *kṛitin* referred to in this context will have to be understood as

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referring to God. If the poet of the charter had intended the word *kṛitin* to refer to the king, it will have to be understood that the king had water sprinkled all around to keep down the dust and to have the surrounding areas comfortably cooled. *Kṛtin* meaning the "skilful one" could have referred both to God and the king.

12 This verse indicates that Dhanika constructed the well during the *śarad* or autumnal season, when the Sun shines unobstructed by clouds and the water courses are full having been amply fed during the previous rainy season.

13 This clause is meant to be a different rendering of the usual term, *kīrtti* which is understood to refer to "a meritorious actor, a monument".

14 This statement suggests that there was a temple of Śaṅkara in the neighbourhood of the well.

15 Srī-Bhillamāla as mentioned here is no doubt the modern Bhinmal (in the Jaswantpura District of the erstwhile Jodhpur State). It seems to have been an important centre in ancient days (See *Imperial Gazetteer of India*, VIII, pp.111-112; also Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, pp.240-241).

16 See n.2 above.

No.72

NASIK PLATES OF DHARASRAYA JAYASIMHA

Location : Nāsik , Nasik District, Maharashtra

Date : [Kalachuri] 436 [1]= 685 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Dharāśraya-Jayasiṁha[2]

Dynasty : Chāḷukyas of Bādāmi

Reference : 1 Khare, G.H., *Sources of the Medieval History of the Deccan*, Vol.1 (1930) p. 8 f
2 Mirashi, V.V., *CII*, IV, pp.127-131.

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Text

Metre : V.1-5 ; *Anushṭubh*

सिद्धम् । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमान मानव्यसगोत्राणां हारीतीपुत्राणां सप्तलोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्त कल्याणपरम्पराणां भगवन्नारायणप्रसादसमासादितवराहलांछनेक्षणक्षण वशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य पृथिवीवल्लभमहाराजाधिराजपरमेश्वरश्रीकीर्त्तिवर्म्म राजस्य प्रियात्मज उत्तरापथाधिपतिश्रीहर्षवर्द्धनपराजयोपलब्धपरमेश्वरा परनामधेयः सत्याश्रयश्रीपुलकेशिवल्लभ महाराजस्तत्सुतोनेक चातुर्द्दन्तयुद्धलब्धविजयो महीनर्म्मदान्तरालधवलफलशिलीमुखजाल विजितविनिहतवज्जडसमस्तसैन्यो हरपार्व्वतीयनाटककरणविख्यातकवि . . . . . शिवभट्टारकभिक्षवेर्च्चनमुद्राविधानमसृणितकरतलाञ्जलिः परमब्रह्मण्यो मातापितृश्रीमदनिवारितपादानुध्यातो धराश्रयश्रीजयसिंह वर्म्मराजः सर्व्वानेव विषयपतिग्रामकूटमहत्तराधिकारिकादीन्समनु दर्शयति । विदितमस्तु वो यथास्माभिर्न्नासिक्यविषये ढोण्ढकग्रामः सोद्रङ्गः सोपरिकरः पूर्व्वाघाटनविशुद्धः आचन्द्रार्क्कार्ण्णवक्षितिस्थिति समकालीनः पुत्रपौत्रान्वयोपभोग्यः बलिचरुवैश्वदेवाग्निहोत्रक्रियो त्सर्प्पणाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये नासिक्यवास्तव्य वाजसनेयभरद्वाजसगोत्राय प्रीतिशर्म्मपुत्रत्रिविक्रमाय चैत्रमासशुद्ध दशम्यां विषुवे उदकपूर्व्वं प्रतिपादितः । यतोस्म द्वंश्यैरन्यैर्व्वागामि नृपतिभिरयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च । यो वा ज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिन्द्यमानं वानुमोदेत स पञ्चभिर्महापातकै स्संयुक्तस्स्यादिति । उक्तं च भगवता वेदव्यासेन व्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ३ ॥

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ४ ॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ५ ॥

सं ४०० ३० ६ चै शु १० ॥ लिखितमिदं
नागभटभोगिकपुत्रमानेनेति

Seal : श्री धराश्रयः ॥

Translation

[This charter begins in the same way as most of the charters of this family[3] but the delineation of the genealogy, here starts from Kīrttivarman I. Without mentioning Mangalēśa, this charter says that Satyāṣraya-Śrī-Pulakēśi-vallabha-Mahārāja was the former's son. Of Pulakēśi (II) himself, only his getting an alternate name Paramēśvara, on vanquishing Śrī Harsha, the supreme lord of all the northern region (*uttarā-patha*) is mentioned]

That [Pulakēśi's] son, Dharāśraya-Śrī-Jayasiṃha-varma-rāja, who has secured victories in many battles where four-tusked elephants[4] took part, who has defeated and dissipated all the armies of Vajjaḍa[5] with the white tipped glistening arrows in the ground (battlefield) bet-ween the rivers Mahī and Narmadā ,[6] who is reputed as the poet who composed the *Hara-Pārvvatīya-nāṭaka*,,[7]

whose folded palms have been reddened by the constant execution of the *mudrās* [8] relevant for the worship of (God) Śiva-bhaṭṭāraka in his guise as a mendicant ,[8] who is an extremely devout person , who constantly meditates on the feet of his parents and of Śrīmat-Anivārita,[9] directs all *vishayapati, grāmakūṭa,*

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mahattarādhikārī and (other such) officials: Be it known to you thus;

The village Ḍhōṇḍaka[10] in Nāsikya-vishaya[11] whose boundaries are well-defined, has been granted with due libation of water, along with *udraṅga* and *uparikara*,[12] (with the assurance that the gift will last) as long as the Moon, Sun, oceans and the earth endure, to be enjoyed hereditarily in the line of his son and grandson, for the due performance of the (rituals) *bali*, *charu*, *vaiśvadēva* and *agnihōtra*,[13] for gaining merit and fame for (own) parents and self.

To Trivikrama, son of Prīti-śarmman, a *vājasanēya* belonging to Bharadvāja-sagōtra, who hails from Nāsikya,

on the occasion of Vishu[14] coinciding with the *daśamī* (tenth phase) of the bright fortnight in the month, Chaitra.

[The grant is followed by the usual appeal and exhortation to the future rulers of this territory to protect this gift and four verses extolling the merit of land-grants and the fate of one who demolishes such gifts, attributed to Vyāsa, the co-ordinator of the Vēdas]

Saṁvat 436, [Chai] Śu.10

This has been written by Mā,[15] .. the son of . . . . Nāgabhaṭa

Seal : Śrī-Dharāśrayaḥ[16]

Notes

1 The year cited (i.e.) 436 has been understood to belong to the Kalachuri reckoning on the basis of the area and period to which this record pertains. Even on the basis of the insufficient details of date found at the end of the record (i.e.) Chaitra śu.10, *vishu* (equinox– here summer equinox and also the moment of the passage of the Sun into *Mēsha-rāśi)*, the equivalent in the Julian calendar has been calculated as 685 A.D., March 21 (*CII*, IV, pp.128-129).

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2 Dharāśraya-Jayasiṁha, was one of those who claimed to be the son of Pulakeśin II Chaḷikya. It seems that he was installed as the viceroy in the north-western region of the empire of the Chaḷikyas, either by his father Pulakēśin II himself or by his brother, Vikramāditya I (cf. Ramesh, K.V., *op. cit.*, p.124; also see BVB Series, *The Classical Age*, p.244).

3 The family to which the ruler of this charter belonged is here stated to have been that of the Chalikyas.

4 *Chaturdanta* i.e. four-tusked is the special name of Airāvata, the elephant of Indra (the celestial-lord) as it is stated to be having four tusks. It is also the name of an elephant (MW, *SED*, p.384 col.2). It is also stated to be used to denote *chtur-aṅga-sēnā* (four-fold army, each arm, chariot, elephant, cavalry and Infantry, being a tooth of the army (*EI*, XXII, p.178 n.4). The foreign traveller, Friar Jordanus who visited India in the first quarter of the fourteenth century noted that the Indians bound blades or maces of iron to the tusks of elephants while they were engaged in battles and that these elephants became terrible with this arming (Sastri, K.A.N., *Foreign Notices of South India*, p.206). It is possible that the war-elephants came to be described as four-tusked because of these additional armaments, attached to their tusks.

5 From what the original editor (Prof. Mirashi) has stated (*CII*, IV, p.129, text line 10 and n.11), the name actually reads Vajjapa on the facsimile of the charter given. But taking this name to be Vajjaḍa, it has been concluded that it is the colloquial form of Vajraṭa, a ruler, possibly of Māḷava, who was defeated by Vinayāditya-Chāḷukya of the main line (Ramesh, K.V., *op. cit.*, pp.129-130). From the statement in this charter that Dharāśraya Jayasiṁha had defeated that Vajjaḍa, it would appear that he had aided his nephew, Vinayāditya, who was his sovereign, in the battle with Vajjaḍa. It is also possible that Dharāśraya Jaya-siṁha's victory over Vajjaḍa was appropriated by Vinayāditya as that was a victory achieved by his own feudatory-subordinate.

6 The river Mahī takes its source at a place near Amjhera, west of Indore in Māḷava in Madhya Pradesh, runs in the northerly direction for some distance and then turns south-westwards to reach the gulf of Camba, to the west of Baroda. The river Narmadā which rises "on the summit of the plateau of Amarkantak at the north-eastern apex of the Sāṭpurā range, in Rewah (Central India)" flows westwards, during its course flowing through, the area, at some distance south of Indore, finally enters the Gulf of Cambay below Broach (*Imp. Gazetteer of*

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India, XVII, p.375). Dharāśraya-Jayasiṁha's claim that he had dissipated the armies of Vajjaḍa somewhere in the area between the rivers Mahī and Narmadā indicates that the said battle might have taken place anywhere between the west of Malava plateau and the area between Baroda and Broach, in which latter area the distance between the two rivers is the shortest. Dharāśraya-Jayasiṁha, having been based in Navsāri, to the south of Broach, it is most likely that the encounter between Dharāśraya-Jayasiṁha and Vajjaḍa had taken place somewhere to the north of Broach.

7 This work is otherwise unknown. As the record reflects Jayasiṁha's devout attachment to the worship of God Śiva he seems to have come out with a poetical work on the mythical life of God Śiva and his consort Goddess Pārvatī.

8 *mudrās* are gesticulations / manipulations of the hand as part of the ritual in worship. The reference here is to the vigorous practice of the *mudrās* during the constant wor-ship, which exercise results in the hand becoming blood-shot and crimson. The Śiva-bhaṭṭāraka mentioned in this context could only be God Śiva Himself and not a Śaivite ascetic (cf. Mirashi, V.V., *CII*, IV, pp.128, 131).

9 Śrīmad-Anivārita has been surmised to have been the king's preceptor (*Ibid.*) He might have been the same as Nāgavardhana mentioned as one on whose feet Jayasiṁha's brother Vikramāditya is stated to have meditated as per the Navsāri plates of Yuvarāja Śryāśraya-Śīlāditya (*CII,* IV, pp.124, 126). However Śrī-Anivārita (one who remains unimpeded in his progress) is seen to have been adopted as a title by Vikramāditya I (See *EI*, X, pp.101, 105 – Gadval plates of Vikramāditya etc.)

10 Ḍhōṇḍaka has been identified with Dhōṇḍēgāon, 12 miles north by west of Nāsik (*CII,* IV, p.129).

11 Nāsikya-vishaya was apparently an ancient territorial division centered on Nāsik, the findspot of the charter (*Ibid.*)

12 Actually the text reads, "*sa-parivārā*" which phrase was translated by Mirashi as "with (other) appurtenances". However it appears that this phrase as written in the record was a mistake for "*s-ōparikarā*" as found in other records in the same context (See *CII*, IV, p.130 n.4). As *sa-udraṅga* preceding the above phrase referred to the entitlement of the donee to *udraṅga,* the land-tax (Sircar, D.C., *IEG*, p.349), it is conceivable that the succeeding phrase, must have referred to the donee's entitlement to the extra levies also (*uparikara* - additional taxes -*Ibid.*, p.352.)

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13 These are four of the five *mahāyajñas* (Brahmin) householder was enjoined to perform daily (see above). Here again as found in so many other instances among these charters, the fifth *mahāyajña* viz. *ātithya* entertaining and feeding a guest which is conceived as *manushya-yajña* is omitted mention.

14 *Vishu* referred to the point of time when one season gives place to the start of the next season. As the date of this charter is cited in the month Chaitra, the reference here must have been to the date of vernal transition. This date is counted as day 1 of the month of Chaitra of the solar reckoning.

15 The last line of the inscription is somewhat effaced. The name of the writer has been doubtfully read as Māna by Prof. Mirashi.

16 The legend on the seal is very much damaged and unclear. Mirashi had read this legend on the analogy of the legend on the seal of the Surat plates of Yuvarāja Śryāśraya Śilāditya (dealt with below) (See *CII*, IV, p.130 n.14).Yuva-rāja Śryāśraya Śilāditya was the son of Dharāśraya-Jayasiṁha and he is understood to have issued the Surat charter, even while he was still only heir-apparent (*yuvarāja*) and hence to have used his father's title on the seal (See *Ibid.*, p.132).

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No.73

LAKSHMESVAR INSCRIPTION OF VINAYADITYA

Location	: Lakshmēśvar,[1] Shirhatti Taluk, Dharwar district, Karnataka
Date	: Śaka 608 (expired),[2] R.year 5 = 685-86A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: G.S. Gai, *SII*, XX, No . 4 (pp.3-4).

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Text

Metre : V. 1-2 ; *Anushṭubh*

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्त लोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृ ताशेषमहीभृतां चळुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्री कृतगात्रस्य श्रीपोलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्य सूनुः समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्धपरमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्य प्रियतनयः चित्रकण्ठाख्यप्रवरतुरंगमेणैकेनैव प्रतीतानेकसंश्रितत्रैराज्यकांचीपतिबलमवष्टभ्य करदीकृतकेरळपारशीक सिंहळादिद्वीपाधिपस्य सकलोत्तरापथमथनोपार्ज्जितोर्ज्जितपाळिध्वजादि समस्तपारमैश्वर्य्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरभट्टारकः सर्व्वानिवमाज्ञापयति विदितमस्तु वो स्माभिः अष्टोत्तरषट्शतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्य पञ्चमसंवत्सरे श्रीरक्तपुरमधिवसति विजयस्कन्धावारे पौषमास पौर्णिमास्यां श्रीमूलसंघान्वयदेवगणतिलकध्रुवदेवाचार्य्य धर्म्मोपदेशात् श्रीशंखदेवतापावनखंडस्फुटितसंस्कार . . . . कुसुमदेवभोगनिमित्तं दानशालाप्रवर्त्तनार्थं बेळुवलशतत्रयमध्यवर्त्ति . . . हडगिलेनामग्रामं सर्व्वबाधपरिहारं दत्तवान् । तस्य सीमा समाख्यायते । पूर्व्वस्यान्दिशि कुरडिगे ग्रामात् सैय्यडिग्रामस्थान . . . . . मार्ग्गात्पश्चिमस्यां दिशि श्वेतपाषाणं पावकदिशि शमीयिक्रिष्ण पाषाणं चट्ठग्रामतः कृष्णपाषाणं श्वेतपाषाणं चतुर्त्थतः कृष्णपाषाणं तत्पश्चिमतः कृष्णपाषाणं तदुत्तरतः कृष्णपाषाणं तत्पश्चिमतः कृष्णपाषणं तदुत्तरतः शंका . . पश्चि . . . मुख . . . यस्रोतः ईशान्यां दिशि कृष्णपाषाणयुगपूर्वकन्धारिगुल्म

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पूर्व्वोक्तसैयडिग्रामपथात्पश्चिमतः पाषाणसंगतासीमा ।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्ठिर्वषसहस्राणि विष्ठायां जायते क्रिमिः ॥ २ ॥

Translation

[The opening portion of this record upto the mention of Satyāśraya-Śrī-Pṛithivī-vallabha- mahārājadhirāja-paramēśvara who earned a second name, Paramēśvara on defeating Śrī-Harshavarddhana, the sovereign of the whole of Uttarāpatha, is almost identical with the Paṇiyal grant of Vinayāditya]

That Satyaśraya's dear son, who, depending solely on the horse of the choicest breed, named Chitrakaṇṭha, having demolished the forces of the Kāñchīpati of the three *rājyas,*[3] who had been resorted to by many famous persons and had become the overlord of Kērala,[4] Pāraśīka[5] and the island Simhaḷa etc.[6], who had firmly grasped all the insignias of paramountcy (*paramaiśvaryya-chinhasya*) such as *pāḷi-dhvaja* [7] having violently agitated the lord of the whole of Uttarāpatha,[8] his[9] . . . Vinayādiṭya-Satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhi-rāja-paramēśvara-bhaṭṭāraka orders all thus Be it known to you all:

By us, when 608 Śaka years have elapsed, and during the currency of the fifth year of (our own) victorious reign, while residing at the victorious camp at Śrī-Raktapura,[10] on the day of *paurṇamāsyā* (full-moon-day) in the month of Pausha

The village Haḍagile[11] situated in the midst of Beḷuvala 300[12] has been given with exemption from all impediments, for the purpose of carrying out the (periodic) maintenance of the premises, for flowers and for doing the divine services in the temple of Śaṅkha-dēvatā and for the starting of a *dāna-śālā* (charity-house),

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on the beneficial advice[13] of Dhruvadēvāchāryya, the forehead mark of Dēva-gaṇa belonging to the lineage of Śrī-Mūla-saṅgha. The boundar-ies of this (village) are stated (as follows): In the eastern direction-(the pathway taking off) from the village Kuraḍige, (leading to) Saiyaḍi-grāma-[sthāna] . . . from the pathway; in the western direction – the white rock; in the *pāvaka* direction of the compass (i.e.) south eastern direction Śamīyi-black rock, from the Chaṭha-village black rock, white rock, from the fourth black rock, to the west of he same black rock; to the north of that Śaṁkā . . . . stream, in the north-eastern direction, the pair of black rock-the eastern *kandhāri* bush, from the above-stated, Saiyaḍi-village-pathway to the west, the heap of stones boundary.[14]

[Then follows one of the usual verses cautioning against resumption of land gifted by one's own self or by others].

Notes

1 At Lakshmēśvar, in the Jain temple known as *Śaṁkha-basti*, due to certain circumstances, not known, all the grants made to that temple at different times are seen to have been recopied and inscribed in characters of about the 10th century A.D. on the left wall and right wall of that *basti*. On the left wall, it is seen that the first record inscribed in a sequence was that of Mārasimhadēva Satyavākya Koṅgaṇivarmā also called Gaṅga-Kandarpa dated in the Śaka year 890 (expired) (968-69 A.D.), Vibhava, which seems to have been contemporary. Then, it was followed by the record of the time of Eṟeya Satyāśraya, (obviously Pulakēśin II), son of Chāḷukya Raṇa-parākrama, which is not dated (This inscription has been dealt with above). This was followed by a record, dated Śaka 656, issued by Chāḷukya Vikramāditya II from his residence at Raktapura, the victorious camp. (See *IA*, VII, pp.104-107). On the right wall the sequence of recopied records (inscribed in characters of the tenth century) starts with the grant made by Vinayāditya in the Śaka year 608 (expired), which has been dealt with here (the subsequent records arranged in the date-wise order, inscribed on this right wall, *SII*, XX, Nos.5-7 will be dealt with below). In these circumstances there does

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not seem to be any ground to doubt the genuineness of these records (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.127).

2 This date was obviously of the original charter though the characters of the inscription pertain to the tenth century (See note 1 above).

3 The significance of styling the Kāñchīpati (lord of Kāñchī - the Pallava monarch) as of the three kingdoms has been dealt with above.

4 The text of the record clearly refers to Kēraḷa. It is not known, as to why Ramesh, K.V. substituted it with Kamēra (*op.cit.*, p.128). Vinayāditya's claim that the (ruler of) Kēraḷa had been reduced to the position of his tribute-paying feudatory seems to have had reference to Vinayāditya's carrying out an expedition to Kumāri-dvīpam (Kanyā - kumāri ?) on the direction of his father, Vikramāditya (See Ramesh, K.V., *op.cit.*, pp.112-113).

5 Vinayāditya might have had some diplomatic dealings with Pāraśīka (Persia, modern Iran) just as his grandfather had, but his boast of having reduced the king of Persia to the position of his tribute-paying feudatory was apparently a tall claim (Ramesh, K.V., *op.cit.*, pp.128-129). Similarly there is no evidence of Vanayāditya having had any confrontations or dealings with the islands of Siṁhaḷa etc. Hence their inclusion in the list of his feudatories, also seems to have been a far-fetched claim (Ramesh, K.V. has related these claims to Vinayāditya's victory over the trai-rājya-Kāñchīpati while acting as a lieutenant of his father during his southern expedition – *Ibid.*, p.128; also see Singh, B.K., *The Early Chāḷukyas of Vātāpi*, pp.123-124).

6 The construction of the text makes it seem as if Vinayāditya had become the overlord of Kēraḷa, Pāraśīka and the islands Siṁhaḷa etc. having reduced them to the position of tribute-paying feudatories, as a sequel to or sequentially, subsequent to his having demolished (stopped him in his progress – *avashṭabhya*) the Kāñchīpati.

7 Pāḷidhvaja might have been an arrangement of some specified flags in some rows which was indicative of the sovereignty of the king in whose honour these had been planted and hoisted. This *pāḷidhvaja* seems to have had a Jain association (See *IA.*, XIV, pp.104-05).

8 In the unpublished Ālampur *praśasti* (excerpts quoted by Ramesh) Vinayāditya is credited with a victory over Vajraṭa, who might have been the ruler of Māḷava and to his appropriation of *pāḷidhvaja* and

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other insignias of sovereignty) (*paramēśvara-chinhas*), from that Vajraṭa after his defeat at his hands. Vinayāditya's son, Vijayāditya in his records also refers to his assisting his father in his northern expedition and to his handing over to his father several insignias captured by him during that campaign (*Ibid.*, pp.129-131). The eulogy of Vinayāditya referring to his capture of *pāḷidhvaja* and other insignias of sovereignty from the lord of the whole *uttarāpatha* after crushing him, as recorded in the present inscription refers to the same achievements as recorded in the above stated epigraphs.

9 In the text as presented in this record, it may be seen that after stating "the dear son of Satyāśraya-Śrī-Pṛithivi-vallabha-mahārājādhirāja-paramēśvara,"it goes on to record the phrases which detail the achievements and glories of Vikramāditya, the father of Vinayāditya. It is to be noted that these phrases are couched in the genitive case and after the last of those phrases, ending with "*pāramaiśvaryya-chinhasya*", the name of Vinayāditya is given in the nominative case. Hence it is clear that the recopier of the 10th century missed writing *Vikramādityasya priya-tanayaḥ* before mentioning *Vinayā-ditya-satyāśraya* etc. Such omission is attributable to the absent-mindedness of the recopying scribe of the 10th century. So it is not correct to say that Vikramāditya's exploits were attributed to Vinayāditya (Cf. Ramesh, K.V., *Chāḷukyas of Vātāpi*, pp.127-128).

10 Raktapura has been identified with Kisuvoḷal, the modern Paṭṭadakal in Hungund Taluk, Bijapur District (*EI*, XXXII, p.318). Its identification with Lakshmēśvar, the findspot of the inscription (*EI*, IX p,201) has been refuted.

11 The village Haḍagile has not been identified. One copper-plate charter of Hoysaḷa Ballāḷa II dated Śaka 1126 (1204 A.D,) which is in deposit with a gentleman at Dharwar mentions one Haḍagile (-village) as situated on the boundary of the village Huggilūr in Sōge-12 in Kōgali-500 (Panchamukhi, R.S., *Karnatak Inscriptions*, I, pp.59, 62 text-line No.66). While, this Haḍagile has not also been identified, it will also be problematic to identify the Haḍagile in Beḷuvaḷa-300 as found in the Lakshmēśvar inscription with the Haḍagile in Sōge-12 as cited in the Ballāḷa II's record.

12 Beḷuvala-300 also figures in two other inscriptions, one from Gadag Taluk, Dharwar District and the other from Naragund Taluk, Dharwar District (Gopal, B.R., *Karnataka Inscriptions*, V, Nos.4 and 24, pp.11-12, 88-89).This suggests that Beluvaḷa-300 comprised some portion of the modern Dharwar District. If Beḷuvalanāḍu of Kuntala country or Beḷuvala, which are referred to in three inscriptions in

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Saundatti Taluk, Belgaum District (Panchamukhi, R.S., *Karnātak Inscriptions*, I, pp.32, 33, 38) is understood as the same as Beluvaḷa-300, then it will have to be concluded that the Beluvaḷa-300 of ancient times covered portions of Belgaum district also. However Beḷuvala, the village after which the territorial division must have been named has not been identified.

13 That Vinayāditya made the grant as contained in this charter on the *dharmm-ōpadēśa-* i.e. religious or benign advice of the Jain teacher Dhruvadēvācharya, indicates that he had leanings towards the Jain religion. It is to be noted that such advice had not been received by the other Chāḷukya monarchs, whose records are found in this series.

14 The mention of white and black stones on the boundaries all around may be puzzling now but must have been quite cognisible to the people of those times living in that region. The villages as mentioned on the boundaries of the village granted have not been identified.

No.74

VUNNA-GURAVAYAPALEM PLATES OF PARAMESVARAVARMAN I

Location	: Vunna Guravāyapālem, Podili Taluk, Nellore District, Andhra Pradesh
Date	: Year 19, = 687 A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Paramēśvaravarman I
Dynasty	: Pallava
Reference	: D.C.Sircar and P.Seshadri Sastri, *EI.*, XXXII,p.91 ff.

Text

Metre : V.1-3 ; *Anushṭubh*

स्वस्ति । जितं भगवता । श्रीमत्काञ्चीपुरात्पल्लवानां भारद्वाजस

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गोत्राणाम् यथावदाहृताश्वमेधाद्यनेकक्रतुयाजिनां स्ववीर्य्याधिगतराज्यस्य प्रतापोपनतराजमण्डलस्य मध्यमलोकपालस्य लोकपालानाम्पञ्चमस्य श्रीमहेन्द्रवर्म्मणः प्रपौत्रः बहुसमरलब्धयशः प्रकाशस्य विधिविहित सर्व्वमर्य्यादस्य वसुधातलैकवीरस्य श्रीनरसिंहवर्म्मणः पौत्रः देवद्विज गुरुवृद्धापचायिनो विवृद्धविनयस्यानेकगोहिरण्यभूम्यादि प्रदानैरहरहर भिवर्द्धमानधर्म्मसञ्चयस्य श्रीमहेन्द्रविक्रमवर्म्मणः पुत्रः प्रजासंरंजन परिपालननित्ययुक्तः कलियुगदोषावसन्नधर्म्मोद्धरणनित्यसन्नधः परममा हेश्वरः परमब्रह्मण्यः बप्पभट्टारकपादभक्तः श्रीपरमेश्वरवर्म्मा पूमि राष्ट्रे मुल्वुवड्यमार्ग्गे मुसुणनदीदक्षिणतटे कुबुणूरुनामग्रामे ग्रामेयका नित्थमाज्ञापयति । अयं ग्रामः सर्व्वकरपरिहारैः ब्रह्मदेयीकृत्य अयन निमित्ते उर्प्पुटूरुग्राम वास्तव्यस्य मौद्गल्यायनगोत्रस्य आपस्तम्ब चरणस्य वेदवेदांगेतिहासपुराणतत्त्वविदः स्वामिशर्म्मणः पौत्राय यम नियमस्वाध्यायतत्परायणस्य सर्व्वशास्त्रतत्वविदः द्रोणशर्म्मणः पुत्राय अभिजनविद्यावृत्तसंपन्नाय सततसत्यव्रतसंयुक्ताय षट्कर्म्मनिरताय देवशर्म्मणे अस्मदायुरारोग्याभिवृद्धये मया प्रदत्तः । एवमवगम्य सर्व्वाधिकरणनियुक्ताः राजवल्लभाश्च सञ्चरन्तः सर्व्वकरपरिहारैः परिहरन्तु परिहारयन्तु च । य इदमस्मच्छासनमतिक्रमेत्सपापश्शारीर न्दण्डमर्हति । भवतोत्र श्लोकौ ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

भूमिदानात् परन्दानन्नभूतन्न भविष्यति ।
तस्यैव हराणात्पापन्नभूतन्न भविष्यति ॥ २ ॥

तगीपल्लवसंभूतो नन्दकुर्रनृपेश्वरः ।
आज्ञप्तिः कुलवर्म्मस्य शासनस्य महायशाः ॥ ३ ॥

प्रवर्द्धमानविजयराज्यसंवत्सरे एकान्नविंशत्यां पौष्यमासे शुक्लपक्षत्रयो दश्याम् आदित्यदिने घनस्कन्धान्वयप्रसूतेन विशेषविदितेन लिखित मिदम् ॥ स्वस्त्यस्तु गोब्राह्मणेभ्यः ॥ Seal : श्रीणदि

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Translation[1]

Svasti [|*] Victorious is the Venerable One (Bhạgavān)[2] [|]

Issued from Kāñchīpuram.

In the family of Pallavas, belonging to Bhāradvāja-sagōtra, the successive kings (of which family) had duly performed many sacrifices including the horse-sacrifice (*aśvamēdha*), came Paramēśvaravarmman. He was the gre atgrandson of Mahēndravarmman who had acceded to the kingship and kingdom due (entirely) to his own might,[3] to whom adhered a host of kings attracted to him (subordinated) by his glorious achievements and who was dominant as the (sole) protective ruler of the middle world and who thus in turn occupied the position of the fifth protector /stabilizer of the earth.[4]

That Paramēśvaravarmman was privileged to be the grandson of Narasiṁhavarmman, who had gained great glory through victories in many battles, in which he strictly adhered to the norms of behavior prescribed in the codes and shone as the most outstanding hero.

He was the son of Mahēndra-vikramavarmman, who duly honoured Gods, brāhmaṇas, preceptors and also generally elders,[5] who was polite and modest, and whose store of merit got augmented day by day by his gifts of cows, gold and land (to brāhmaṇas and deities).

(That) Mahēndravarmman's son is Paramēśvaravarmman, whose constant concern is to make the subjects-people happy and well-protected, who is active in uplifting *dharmma* which stood tarnished/debilitated by the disasterous effects of the Kali age,[6] who is of noble mien and pious and is deeply devoted to the feet of his worshipful father[7] and who is *parama - māhēśvara*,[2] issues the-

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following order to the residents of the village, Kubuṇūru,[8] on the southern bank of the river Musuṇa, adjacent to the highway called Mulvuvaḍya, in Pūmirāshṭra.[9] That (this village) has been granted by me in view of *ayana*[10] (solstice), for the increase of my own life and health, to Dēvaśarmman, who had studied all known arts and sciences, and is a strict adherent to the oath of truth and is constantly engaged in the ordained six-fold duties,[11] who is the son of Drōṇaśarmman, who practised self-control,[12] observed the rules and was engrossed in the recitation of the *Vēdas*[13] who knew the meaning of all *śāstras*[14] and grandson of Svāmi-śarmman, who had fathomed the essence and substance of the *Vēdas*, the adjuncts to the same, *Vēdāṅgas*[14] and *itihāsa* [15] and *Purāṇas*[16] who belongs to the Maudgalyāyana-gōtra[17] and Āpastamba-charaṇa and hails from Urppuṭūru village. The village has been granted with the status of a *brahmadēyam*[18] after freeing it from all taxes. Taking note of this, all those appointed as super-intendents (in charge of the collection of taxes) and others connected with the government who are on tour shall desist from collecting whatever taxes (are normally levied) and in the same way ensure that other taxes are not collected (by others also).

Whoever violates this order of mine, that sinner will incur corporal punishment.[19]

[Then follow two imprecatory verses]

Verse 3 Kuḷavarmman, born of [Ta]gi-pallava,[20] the ruler of Nandakuṟṟu,[21] is the executor-in-charge (*ājñapti*) for this charter.

On Sunday, the day of the thirteenth phase of the bright fortnight in the month, Pausha, of the nineteenth year of his (the king's) reign, which is ever growing (in prosperity) with victories.[22]

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Viśēsha-vidita, born in the family of Ghanaskandha, wrote this (charter)

May there be well-being for the cows and brāhmaṇas.[23]

Seal : Śrī-Ṇadi[24]

Notes

1 The draft of this charter will be seen to be different in form from that of the Kūram grant issued by the same king. It conforms to the format and pattern of the charters issued by the forbears of the king of the present charter, two or more centuries earlier, who, then, were mainly based in the Guntur-Nellore region. It seems possible that this draft was in accordance with the requirements in that region.

2 It is curious that the charter commences with *jitam Bhagavatā* just like the charters of Western Gaṅgas of Talakāḍu, though subsequently the charter says that the king was a *parama-māhēśvara.* Bhagavān is usually taken to refer to God Vishṇu and Mahēśvara to God Śiva (See *EI XXXII*, p.94).

3 This statement reveals that Pallava Mahēndravarmman I had to contend probably against either rival-claimants or enemies from outside the kingdom before coming to the throne to make his kingship secure (cf. *EI,* XXXII, p.93).

4 Mahēndravarmman I was the *lōkapāla* of the earth, (*madhyama-lōka*, as it is between heaven-*svarga* and hell *naraka* or nether world and he was also the fifth guardian upholder, upholding the earth, the other guardians being those guarding the four cardinal points-east-Indra; south-Yama; west - Varuṇa; north - Kubēra (cf. *Ibid.*) Ordinarily the intermediate points of the compass are also conceived as being presided over as follows: South-east-Agni; south-west (Nir-ṛiti)- Sūrya; north-west - Vāyu; north-east (Īśāna) - Chandra.

5 The word "*apachāyin*" used in this phrase describing Mahēndra-varmman II is said to mean "not rendering due respect" (MW, *SED*, p.48, col.3).But this meaning is inapplicable in the context. The drafter of the record seems to have deliberately used the word to mean the opposite; "to respect" on the strength of the verbal root *apachāy* as employed in *Śatapatha* and *Taittirīya-brāhmaṇas* (*Ibid.*)

6 According to Indian calculation of time the mundane passage of time has been divided into four successive epochs (*yuga*), which in order are (1) Kṛita or Satya, 12) Trētā, 3) Dvāpara, and 4) Kali. The

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succession of these epochs was marked by gradual deterioration in physical and moral caliber of man. Now, the Kali age is running.

7 For an analysis of the meaning of the phrase "*bappa-bhaṭṭāraka-pāda-bhaktaḥ* see *IA.,* XV, p.272 f.

8 It is likely that "Kubuṇūru granted as per this charter is the same as the modern Kambhala-pāḍa in the Pedili Division of Nellore District. It is to the south of the Musi river and even today there is a highway running near the village (Cf. *EI.*, VI, p.96).

9 Pūmi-rāshṭra seems to have been an ancient geographical division which comprised parts of the modern Nellur District south of the ancient Muṇḍa-rāshṭra (*Ibid.*, p.96).

10 It must also be observed that there is not sufficient space on the plate to read this name (*Ibid.*, p.94).

11 The prescribed duties for a brahmin are stated to be study of Vēdas including recitation (*adhyayana*), teaching (*adhyā-pana*), perfor-ming sacrifices (*yajana*), making others perform the same (*yājana*) making gifts (*dāna*) and accepting gifts (*pratigraha*). (See *USVAE*, III, Nos.52, 203, 213, 215, 270, 289 and 290).

12 *Sv-ādhyāya-tatparāyaṇasya* probably meant "who was still employ-ed in study."

13 The *Vēdas* are well-known to be: *Ṛig*, *Yajus*, *Sāma* and *Atharva*.

14 The *Vēdāṅgas* or adjuncts to the *Vēdas* are six and are stated to be 1) *Śikshā*, (the science of proper articulation and pronunciation of Vēdic hymns) 2) *Chhandas* (metre)3) *Vyākaraṇa* (grammar or linguistic analysis), 4) *Nirukta* (explanation of difficult Vēdic words) 5)*Jyōtisha* (astronomy) and 6) *Kalpa* (ceremonial represented by various Sūtra works. MW, *SED,* p.1016 col.3).

15 Itihāsa are the *Śrīmad-Rāmāyaṇa* and *Mahābhārata* .

16 Name of a class of sacred works (supposed to have been composed by Vyāsa treating five topics - *pañchalakshaṇa*). The chief *Purāṇas* or ancient lore are stated to be 18 - grouped in 3 divisions – *Brahma - Brahmāṇḍa, Brahma - vaivarta, Mārkaṇ - ḍēya Bhavishya, Vāmana* (which are known as *rājasa*- exalting God Brahmā), *Vishṇu, Bhāgavata, Nāra-dīya, Garuḍa, Padma, Varāha* (which are known as *sāttvika* exalting God Vishṇu), *Śiva, Liṅga, Skanda, Agni* or *Vāyu, Matsya, Kūrma* (which are known as *tāmasa* exalting God Śiva) (MW, *SED*, p. 635 col1).

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17 Maudgalas have a three *ṛishi-pravara* viz. Āṅgirasa, Bhāvmyāśva, Maudgalya (Brough, John, *op.cit.*, pp.129, 134).

18 The conferring of *brahmadēyam* rights usually referred to the exemption from taxes. But it is likely that the *brahmadēyam* grantee was expected to work on the land to get any benefit.

19 It appears that in the ancient days most of the crimes were compounded by levy of fines.

20 The reading of "Tegi-pallava" is very uncertain. There is not enough space on the plates to read this name. However, that the *ājñapti* (is stated to have) belonged to the Pallava family is clearly indicated. This portion of the text is obscured by the ring. He seems to have belonged to one of the splinters of the Pallava family ruling as a feudatory of the main line of Pallavas. Though this lord of Nandakuṟṟu is referred to as *nṛipēśvara* i.e. lord of kings hr must have been having only a feudatory status.

21 Nandakuṟṟu has been identified tentatively with the modern Nandakuram in the Udayagiri Taluk of Nellore District (*EI*, XXXII, p. 96).

22 The *ayana* cited as the occasion for the grant was probably *Uttarāyaṇa-saṅkrānti* as the month Pausha is also cited. On the basis of this assumption the details of date cited have been equated to 687 A.D. December 22 (*EI,* XXXII, p. 96). *Ayana* refers to the movement of the Sun . Here, the day Sun is supposed to move northwords, i.e, *Uttarāyaṇa-sankrānti* seems to have been meant (*Ibid.* , p.94). Gifts on such occations, as *ayana* etc. are supposed to shower great benefits for the granter (Cf. *EI* , XXIX,p.2).

23 This benediction is a speciality of the charter.

24 The facsimele of the seal given is quite unclear. However the original editors have said that the central part of the countersunk surface of the circular seal ' beras the representation of a recumbent bull with its head towards the proper left and face slightly towards front. There appear to be a cresent and *liṅga* above the head of the bull which is known to have been the emblem of the Pallavas. The upper part of the surface above the back of the bull is occupied by the crude representation of a deity seated on a throne. Below the bull, there is legend three *akshras* which appear to read Śrī-Ṇadi, apparently standing for Śrī-Nandi. This was probably a *biruda* of the Pallava king. Paramеśvaravarmman I. (*Ibid.* , p. 91).

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No.75
JEJURI PLATES OF VINAYADITYA

Location	: Jējūri , Poona District, Maharashtra
Date	: Śaka 609; year 9 = 688 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Bhandarkar, D.R., *EI*, XIX, pp. 62-65

Text

Metre : V. 1-4; *Anushṭubh*

स्वस्ति । जयत्याविष्कृतम् विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्र विश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्त लोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशी कृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्री कृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्यसूनुः पराक्रमाक्रान्तवन वास्यादि परनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्ध परमेश्वरापरनामधेयस्सत्याश्रयश्रीपृथिवीवल्लभमहाराजा धिराजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मति सहायसाहसमात्रसमधिगतनिजवंशसमुचितचितराज्यविभवस्य विविध रसितसितसमरमुखगतरिपुनरपतिविजयसमुपलब्धकीर्त्तिपताकावभासित दिगन्तस्य हिमकरकरविमलकुलपरिभवविलयहेतुपल्लवपतिपराजया नन्तरपरिगृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळधरणि धरत्रायमाणमानशृंगस्य अनन्यसमवनत काञ्चीपतिमकुटकूटकिरण सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य

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सूनुः पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्दैत्यबलमतिसमुद्धत त्रैराज्य काञ्चीपतिबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनुरञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशु राम इव राजाश्रयत्वाद्भरत इव पल्लवकळभ्रकेरळहैहयविळमळवचोळ पाण्ड्याद्याः येनाळुवगंगाद्यैः मौलैस्समभृत्यतान्नीताः विनयादित्य सत्याश्रयश्रीपृथिवीवल्लभमहारजाधिराजपरमेश्वरभट्टारकस्य ॥ विदित मस्तु वोस्माभिर्न्नवोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजय राज्यसंवत्सरे नवमे वर्त्तमाने पळयट्ठाणप्रत्यासन्नभाडलिग्राममधिवसति विजयस्कन्धावारे आषाढपौर्ण्णमास्यां भम्मणराजविज्ञापनया कौण्डिन्य गोत्रस्य दुग्गशर्म्मणः पौत्राय पाञ्चालशर्म्मणः पुत्राय अल्लशर्म्मणे पळंयट्ठाणविषये सातिमाळभोगे नीरानद्युत्तरतटस्थः कळहट्ठाणपरञ्चिक हरिणयिगग्रामायोर्म्मध्यस्थः वीरनामा ग्रामस्सभोगस्सर्व्वपरिहारोपेतो दत्तः तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसित मचिरांशुचंचलमवगच्छद्भिराचन्द्रार्कधरार्ण्णवस्थितिसमकालं यशश्चि चीषुभिस्स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं । ॐ.

Translation

[The preliminary portion of this record, that is, the genealogy of the king, is similar to the corresponding portion in the Paṇiyal grant dealt with above.]

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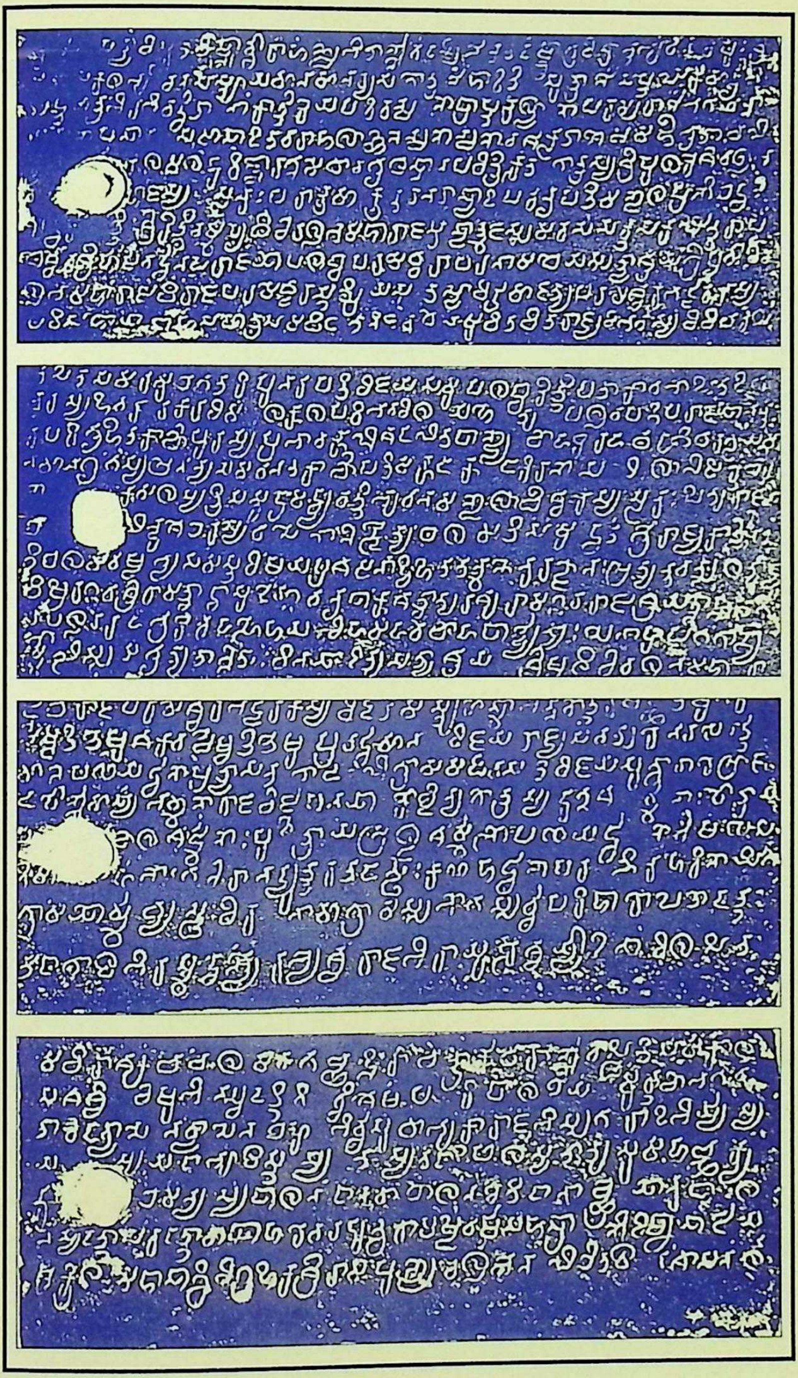
Inscription No.75



Jejuri Plates of Vinayaditya, Saka - Samrat 609 (688 A.D.)

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[This is the order] of Vinayāditya-Satyāśraya-Śrī Pṛithivī vallabha-mahārāja-dhirāja-Paramēśvara -bhaṭṭāraka, who had brought down the Pallava, Kaḷabhra, Kēraḷa, Haihaya, Āviḷa, Māḷava, Chōḷa, Pāṇḍya and such (rulers) to the level of servitude to him, as was the hereditary lot of Āḷupa, Gaṅga etc. rulers[1]

May it be known to you[2]:

By us when six hundred nine Śaka years have elapsed, coinciding with the currency of the ninth year of our[3] ever-growing victorious reign, while residing at the victorious camp at the village Bhāḍalī, near Paḷayaṭṭhāṇa[4], on the full-moon day of the month, Āshāḍha, on the supplication of Bhammaṇa-rāja,[5]

the village Vīra,[6] lying in the midst of the complex of the villages Kaḷahaṭṭhāṇa, Parañchika, Hariṇayiga,[7] on the northern bank of the river Nīrā, in [Sā]timāḷa-bhōga[8] in Paḷayaṭṭhāṇa-vishaya, has been given along with all privileges of enjoyment and with all *parihāras*, to Allaśarmman, son of Pāñchāla-śarmman and grandson of Durgga-śarmman belonging to Kauṇḍinya-gōtra.

[The grant is followed by the usual exhortation and admonition to future rulers of this area of the grant village to protect this grant and three of the usual verses with the same import attributed to the revered Vyāsa, the coordinator of the Vēdas].

This charter has been written by *mahā-sāndhi-vigrahika* Śrī-Rāmapuṇya-vallabha. ŌM.

Notes

1 Of the rulers mentioned as those brought down to the level of his servants by Vinayāditya, the following require to be dealt with *in extenso*. It is not certain if Kaḷabhra was the designation of a group of people or a dynasty of rulers. It is evidenced in the works of one Buddhadatta, that he was residing in the Chōḷa country and that there was one ruler named Achchyuta-vikkanta of the Kaḷabba - kula, who

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was the writer's contemporary, and that he was presumably ruling in the Chōḷa country. Buddhadatta seems to be as-signed to about the first half of the fifth century A.D.(BVB Series, *The Classical Age*, p.398-399; Sastry, KAN, *The Colas*, second edition, (1955), pp.101-102). Possibly, the above said Achchyuta-vikkanta was the same as the ruler who is stated to have kept the three Tamil kings, Chēra, Chōḷa and Pāṇḍya in confinement, as per literary tradition (Sastry, KAN, *The* Colas, p.102). Apart from these stray references to a Kalabbha king ruling in the Chōḷa country in about the early 5th century A.D. there is no information as to who the Kaḷabhras were, when they enveloped the Tamil country, how extensive was their domination, when and by whom their hegemony was put down. Among the epigraphs, it is possibly the Kūram grant of Paramēśvara-varman I (last quarter of the 7th century A.D.) which mentions Kaḷabhra, as one of the rulers along with Chōḷa, Kēraḷa and Pāṇḍya, whom Narasiṁhavarman I Pallava (middle of the 7th century A.D.) had repeatedly defeated, is the earliest to mention them (The mention of the *kali* - ruler Kaḷabhran having come to rule in the Pāṇḍya country immediately after or some time after the time of one ancient Pāṇḍyan king named Palyāga-Mudu-kuḍumi Peaḷudi and the wresting of the Pāṇḍya country from Kaḷabhras by Kaḍungōn, a scion of the Pāṇḍya dynasty as found in the Vēḷvi-kkuḍi grant of Neḍuñjaḍaiyan -8th century A.D. - *EI*, XVII, pp.291-309, only highlights further the fact that the ruvKaḷabhra had been there and had also spread his hegemony to the Pāṇḍya country, possibly before the time of Kaḍuṅgōn Pāṇḍya - end of the sixth or beginning of the seventh century A.D. (Sastry, KAN, *The Pāṇḍyan Kingdom*, p. 45) Further it must also be pointed out that before Nara-siṁhavarman I Pallava, his father Mahēndravarman I, is very well evidenced to have been ruling in the area from Toṇḍaimaṇḍalam and upto the river Kāvēri region - the Chōḷa country and that even that Mahēndra-varman's grandfather who in his Paḷḷankōyil plates claimed to have carried on his conquest upto the same river Kāvēri region (about the middle of the 7th century A.D.), are not stated to have come in to conflict with the Kaḷabhras. Hence Nara-siṁha-varman I Pallava's claim as stated above as well as the claim of Vinayāditya as recorded here were only part of a conventional rigmarole. There is no evidence of any Chō-ḷa having been ruling in any part of the Tamil country in the 7th century A.D. So the claims of these Pallava or Chāḷukya rulers having conquered a Chōḷa king was also an empty boast. Even the Pallava rulers whom these Chāḷukyas claim to have defeated can be seen to have been effectively ruling during seventh and eighth centuries. Possibly Vikramāditya and Vinayāditya carried out raids into the Tamil country

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time and again which were only pyrrhic ones. The Haihayas were a group of people who are stated to have been a branch of the Yādavas and their legendary king Arjuna is stated to have ruled at Māhishmati (modern Māndhātā in the Nimār District, Madhya Pradesh), which was the capital of the territory called Anūpa on the Narmadā (Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p.114 n.4). However, epigraphically, the earliest instance of a ruler claiming Haihaya lineage is found in the Bilhari (Jubbulpur District, M.P.) inscription of Yuvarāja (II) assignable to about the end of the tenth century A.D. (*EI*, I, p.253). That Yuvarāja (II)'s father is glorified as the Chēdi lord (*Ibid.*, verses 56 and 59). That Yuvarāja II's great - great grandson Yaśa-ḥkarṇadēva's inscription dated in (Kalachuri) year 829 (1078 A.D.) from Jubbalpur (*EI*, II, p.3 f) states that the Kalachuri dynasty of Haihaya rulers had descended from Kārtavīrya (*Ibid.*, verses 5 and 6). Apart from this, a family of subordinate chiefs claiming Haihaya descent is mentioned in an inscription dated Śaka 1040 (1118 A.D.) at Bhṛigubaṇḍa in the Satttenapalle Taluk in Guntur District of Andhra Pradesh (*ARSIE.*, 1932-33, B 263, Part II, para 10-11). The connection of this family with the Haihaya family of Central India, if a branch of that Haihaya family had migrated to Andhra Pradesh, are questions which are irresoluble at present. However, it seems possible that the Haihaya, whom Vinayā-ditya had reduced to the position of his servant was either an ancestor of the rulers of Chēdi mentioned above or Kalachuris, generally seem to have claimed to have belonged to the Haihaya group (See *CII*, IV, p. V). It was a Kalachuri ruler whom Vinayāditya had subjugated (See *Ibid.*, XLV, p. 1-li).

The *Viḷa* (the ruler of which had been) subjugated by Vinayāditya does not find mention elsewhere. It is possible that this part of the phrase, *Haihaya-viḷa* requires to be amended to *Haihay-āviḷa*. In which case, it can be understood that after Haihaya, *āviḷa* was intended to be mentioned and that this *āviḷa* was the same as Ābhīra who seems to have been ruling at Bhambhāgiri (Bhāmer in the Pimpalnar taluk of West Khandesh) (See *CII*, IV, p. XXVL, n.3; *EI*, XXV, p.203).

The other rulers mentioned in the list of rulers who are claimed to have been subjugated by Vinayāditya are otherwise well-known. The panegyrist of Vinayāditya might have just compiled this elaborate list just to glorify his ruler.

2 Usually, in these charters after the mention of the ruler-issuer of the charter, he is stated to have issued the order regarding the charter to a host of officials as also to the residents of the village for the execution of the grant as recorded and compliance. But in this charter

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that text is missing. The grant starts abruptly with "Let it be known to you."

3 It is seen that whereas in the Paṇiyal grant as dealt with above, the second regnal year of the king was equated to Śaka 604 (expired). here in the present grant the regnal year 9 is equated to Śaka 609 (expired). There is here a discrepancy of two years in the equation of the regnal years of Vinayāditya with the years in the Śaka era. Such discrepancies occur in other charters of Vinayāditya also. For this no clear cut explanation is possible.

4 Paḷayaṭṭhāṇa has been identified with the modern Phalṭaṇ, the chief town of the lower (river) Nīrā valley and Bhāḍali with the present day Budleebudruk five miles south-east of Phalṭaṇ (*EI*, XIX, pp.62-63). Phalṭaṇ, was a native state under the political charge of Satara District during the British regime (*Imperial Gazetteer of India*, XXII, p.112). It is also seen that this Paḷayaṭṭhāṇa was also the headquarters of the *vishaya* or territorial division in which the grant village lay.

5 Bhammaṇa-rāja was probably a feudatory of Vinayāditya. He has not been identified.

6 The village Vīra has been identified with the modern village Veer, situated one and half miles north of the river Nīrā (This river has retained its name from the ancient times till date. It is a tributary of the Bhīmā river – See *Gazetter of the Bombay Presidency*, Vol. XIX – Satara, p.16).

7 Of these three villages Parāñchika has been identified with the modern Paraṁchi (or Poriñche) and Hariṇayiga with the modern Harṇī, respectively – 3 miles to the north and 2 1/2 miles to the north-east of Vīra, both near Vīra (*EI*,. XIX,p.63). Kaḷahaṭṭhāṇa has not been identified.

8 Sātimāḷa-bhōga might have been a territorial sub-division under the enjoyment of Sātimāḷa. This term might have referred to either an individual or an institution. *Bhōga* might have also been just the designation of a territorial division of which Sātimāḷa was the chief town or village (See Sircar, D.C., *IEG*, p.54).

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No.76
TOGURSHODE PLATES OF VINAYADITYA

Location : Togurshōḍe, Kurnool District, A.P.

Date : Śaka 611, R.Year 10 = 688-89 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vinayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*,.VI, pp. 85-88

Text

Metre : V.1-4 ; *Anushṭubh*

स्वस्ति । जयत्याविष्कृतम् विष्णोर्व्वाराहं क्षोभितार्ण्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्त लोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृ ताशेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्री कृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवन वास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः कीर्त्तिवर्म्मपृथिवीवल्लभ महाराजस्तस्यात्मजस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराज योपलब्धपरमेश्वरापरनामधेयः सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मतिसहाय साहसमात्रसमधिगत निजवंशसमुचितचितराज्यविभवस्य विविधरसित सितसमरमुखगतरिपुनरपतिविजयसमुपलब्धकीर्त्तिपताकावभासितदिगन्त स्य हिमकरकरविमलकुलपरिभवविलयहेतुपल्लवपतिपराजयानन्तरपरि गृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितचोळपाण्ड्यकेरळधरणीधरकृत्रय माणमानशृंगस्य अनन्यसमवनत काञ्चीपतिमणिमकुट कूटकिरण सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य

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सूनुः पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्दैत्यबलमतिसमुद्धतं त्रैराज्य पल्लवबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनुरञ्जनः अत्यन्त वत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजा धिराजपरमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति । विदितमस्तु वोस्माभिरे कादशोत्तरष्ट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे दशमे वर्त्तमाने पम्पातटमधिवसति विजयस्कन्धावारे कार्त्तिकपौर्ण्ण मास्यां भारद्वाजसगोत्रस्य देवशर्म्मणः पौत्राय दुर्ग्गशर्म्मणः पुत्राय भीमशर्म्मणे सर्व्वशास्त्रविशारदाय वेदवेदांगविदे पेडेकल्विषये तो . . . . . दुग्रामे आदित्युञ्छमरुमन्नो गुळ्ळवेळेण्डन्दोरुग्रामे मारुञ्छमरु मन्नो वरेयूग्रामे मारुञ्छमरुमन्नोबट्टेयूग्रामे मारुञ्छमरुमन्नो . . . . . ॥ सभोगो दत्तः ॥ तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचंचलमवगच्छद्भिराचन्द्रार्क्कधरार्ण्णवस्थितिसमकालं स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ।
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनमिति ।

Translation

[The preliminary portion of this charter detailing the genealogical background as well as the exploits of the king of the charter is identical with the corresponding portion in the Paṇiyal charter dealt with above]

That Vinayāditya-Satyāśraya-Śrī-Pṛithivīvallabha-mahārājā-dhirāja-paramēśvara-bhaṭṭāraka orders all - Let it be known to you all:

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By us when six hundred eleven Śaka years have elapsed and during the currency of the tenth year of our growing victorious reign while residing at the victorious camp at Pampātaṭa,[1] on the day of the full moon in the month Kārttika

In Paḍekel-vishaya,[2] ādityuñchhamaṟumanna[3] in To . . . ḍu[4] village, and māṟuñchhamaṟu-manna[3] in the villages Guḷa-vēḷeṇḍaṟu-village, Vareyur-village and Baṭṭeyūr, with [all privileges enabling] enjoyment have been given

to Bhīma-śarmman, a scholar in all the branches of learning (*śāstra*) and who was fully conversant with the *Vēdas* and *Vēdaṅgas*, son of Durgga-śarmman, and grandson of Dēva-śarmman belonging to Bhāradvāja-sagōtra.

[The grant is followed by the usual exhortation and admonition to future rulers for safeguarding the grant and three verses with similar import attributed to Vyāsa, the coordinator of the *Vēdas*]

This charter has been written by *mahāsāndhivigrahika* Śrī-Rāmapuṇya-vallabha.

Notes

1 Pampā-taṭa might indicate either the bank of (river) Pampā or a place named so being an important centre on the bank of river Pampā. This river Pampā might have been the river with that name that rises at Ṛiśyamūka (mountain) in the Deccan or it might also have been an alternate name of the river Tuṅgabhadrā (See *IA*, VI, p.85; also Ramesh, K.V., *op.cit.*, p.132). It may be mentioned that the site where Vijayanagara, the capital of Vijayanagara, was established, is stated to have been mentioned as Pampā-tīrtha and Pampā-pura (Desai, P.B., ed. *A History of Karnataka*, p.342).

2 All the villages involved in the grant are stated to be in Kurnool District (Ramesh, K.V., *op.cit.*, p.132). So Pēḍēkel-*vishaya* must have been an ancient territorial division consisting of parts or the whole of the present day Kurnool District.

3 Regarding *māruñchhamaṟumanna* see above (Māṟuñchha grant of Vikramāditya I, No. 61 XLII,I pp.2-3.) Here, it is to be noted that in

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the phrase "*ādityuñchha-maṟu-manna*" and "*māṟuñchha-maṟu-manna*" the last two syllables are *ma*, *nna*, which together forming the word *manna* might have been a suffix which was the local equivalent of *mānya*, which is stated to refer to rent-free holding or tax-free land. The significance of *maṟu*, the word preceding *manna*, however cannot be explained. The phrases referred to above which occur in the present record referring to what was granted to the Brahmin Bhīma-śarmman, might have been plots of tax-free land originally set apart for the maintenance of the person or institution indicated by the prefix, *ādityuñchha* or *māruñchha* (It is noteworthy that whereas the first *maṟumanna* in To . . . ḍu village, is prefixed with Ādityuñchha, the rest of the *maṟu-manna* in the other villages listed are uniformly prefixed with *māṟuñchha*).

4 Two or three letters in between To and ḍu are erased. These letters could have been the middle portion of the modern name of the village Togurshōḍe or some such letters constituting the ancient name of the village.

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No.77

TIRLINGI PLATES OF DEVENDRAVARMAN

Location	: Tirlingi[1], Tekkali Taluk, Ganjam District .
Date	: [Gaṅga] year 192 = 688-689 A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Dēvēndravarman
Dynasty	: Early Gaṅga
Reference	: Rajabahadur, L.H. Jagadev, *IHQ*, XI, pp.300-303; Revised by Ghoshal, R.K., *Ibid*, XX, pp.232-36

Text

Metre : V.1-3; *Anushṭubh.*

ॐ स्वस्ति ।। सकलवसुमतीतलतिलकायमानसर्व्वर्तुसुखरमणीयाद्विज

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यवतः कलिङ्गनगरवासकान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचर गुरोस्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामिनश्चरण कमलयुगलप्रणामाद्विगलितकलिकलङ्को गङ्गामलकुलतिलको निजनि स्त्रिंशधारोपार्जितस्सकलकलिङ्गाधिराज्यः प्रविततचतुरुदधितरङ्गमेखला वनितलामलयशाः अनेकाहवसङ्क्षोभजनितजयशब्दः प्रतापावनतसमस्त सामन्तचक्रचूडामणि प्रभामञ्जरीपुञ्जरञ्जितचरणः परममाहेश्वरो मातापितृपादानुध्यातो नयविनयशौर्य्यौदार्य्यसत्यत्यागादि गुणसम्पदा माधारः श्रीगुणार्ण्णवसूनुर्म्महाराजः श्रीमद्देवेन्द्रवर्म्मा कोरसोडक पञ्चालिविषये नवतुलग्रामे सर्व्वसमवेतान्कुटुम्बिनः समाज्ञापयत्यस्ति । विदितमस्तु भवतां यथास्माभिरयं ग्रामः सर्व्वकरभरैः परिहृत्याचन्द्रार्क्क प्रतिष्ठमग्रहारीकृत्वाम्बाभट्टारिकापादाज्ञया तत्पुण्याभिवृद्धये गुङ्विषयिकः कालिङ्गपुर . . . . . वास्तव्याय वेदवेदाङ्गपारगाय वसिष्ठस्य गोत्राय बह्वृजस्य ब्रह्मचारिणेपिल्लशर्म्मणे च तस्य भगिनी पिल्लिकस्वामिन्यै वधूभ्यामपि सोमोपरागेकन्यादानसमसम्प्रत्तस्तदेवं बुध्वा यथोचितभाग भोगमुपनयन्तस्सुखंप्रतिवसथेति । प्रदक्षिणन्यायेनग्रामस्य सीमालिङ्गानि लिख्यन्ते । नवतुलमलवमध्ये क्रोञ्चगर्त्ततीरे केल्लडात् पश्चिमोत्तरे त्रिकूटे विभीतकवृक्षस्ततः पूर्व्वे नवतुलकेल्लडामध्ये कपित्थ स्ततोनुक्रमं पाण्डुरखदिरकस्तिमिर अधिमारकः वल्मीकश्चिह्न वार्य्यालिस्ततः पूर्व्वे पोल्लकोशम्बवृक्षस्ततः पूर्व्वेण पर्व्वतोविच्छिन्न गतो मस्तकजलागमावधिछिन्नकेल्लडा ततः पूर्व्वतलम् हलस्य नवतुलायां एकमतः खण्डिवोत्त वालातृके कलिङ्गवेणपाषाणपुञ्जस्ततो पश्चिमे पर्व्वतोदकस्ततो नवतुलकोरव्वामध्ये क्रोञ्चगर्त्तगताया एतत्पूर्व्व सीमावधिविभीतकंयावदिति । भविष्यतश्च राज्ञो प्रज्ञापयति धर्म्मक्रम विक्रमाणामन्यतमयोगादवाप्य महीमनुशासद्भिरयंदानधर्म्मोनुपालनीयम् । व्यासगीताश्चात्र श्लोका भवन्ति ।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥

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षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ इति ॥

अपूर्व्वनटवंश्येनमातृचन्द्रस्य सूनुनालिखितं पल्लवचन्द्रेणशासनं । कथिताज्ञा महामहत्तरशवरनन्दिशर्म्मणेति । प्रवर्द्धमानविजयराज्यसंवत्सरशतेद्विनवत्युत्तरे १९२ माघमासदिवसे त्रिंशतिमे ३० । उत्कीर्ण्णा-खण्डिचन्द्रभोगिकतनयेन सर्व्वचन्द्रेणेति ॥

Summary

Mahārāja Śrīmad-Dēvēndra-varmman (whose background and credentials were as described in the Śrīkākulam plates) ordered all the assembled residents in the village Navatula[3] in Kōrasōḍaka-pañchāli-vishaya[3], to inform them that he had granted that village after freeing it from all taxes and making it into an *agrahāra* and guaranteeing that the grant would hold good so long as the Sun and Moon last, as per the command of Ambā-Bhaṭṭārikā-pāda[4], for the augmentation of her religious merit, the grant having the sanctity of a *kanyā-dāna*[5],

to both, Pilla-śarmman a good *brahmachārī* adherent of Bahvṛicha branch (of the Vēdas i.e. Ṛig-vēda), belonging to Vasishṭha-sagōtra who had studied comprehensively the *Vēdas* and *Vēdāṅgas* and had hailed from a village in Guṇḍra-vishaya[6] and to his sister Pillika-svāminī,[5] on the occasion of lunar eclipse,[7]

and directing them (the residents) to live happily after remitting (to the donees) the due *bhāga* and *bhōga* (regularly).

[Then there is the description of the boundaries of the gift-village, proceeding in the clockwise order[8]]

[Then follow the usual admonition to future rulers to protect the grant recorded and three of the usual verses stated here as having been composed by Vyāsa]

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It is stated that the charter was written by Pallava-chandra, son of Mātṛichandra belonging to the family of Pūrvvanaṭa, that Śavara-Nandi-śarmman was the one who gave the order and that Sarvvachandra, son of Khaṇḍi-chandra-bhōgika inscribed the record,[9] on the 30th day of the month Māgha[10] in the year 192 in the ever-growing victorious reign.

Notes

1 The name of this village is spelt as Tirlaṅgi in the list of villages in the Madras Presidency. Found by a cultivator while tilling the land in the village Tirliṅgi, the set of copper-plates came to notice through the Zamindar of Tekkali (*IHQ*, XX, p.232).

2 Though not stated so in the record, there cannot be any doubt that the year quoted in the charter is referable to the Gaṅga era which has been concluded to have started in the period 496-498 A.D. (Sircar, D.C., *IE*, p.291).

3 The grant village Navatula has been identified with the present day hamlet of Nautala about six miles to the south west of ParlakimēḍI. The town or village, Korasōḍaka-pañchāli, after which the *vishaya* containing the gift-village was named, has been identified with Koroshaṇḍā, the modern village which also is situated six miles to the south of Parlakimēḍi (*IHQ*, XX, p.234). Pañchāli suffixed to the name of the place seems to have had a special significance, possibly indicative of its having had a five-member board conducting the local administration and judicial matters (See Sircar, D.C. *IEG*, p.230).

4 Ambā-bhaṭṭārikā-pādā was possibly the mother (*ambā*) of the king to be so reverentially referred to as one who ordered the king to make the grant.

5 The statement that the grant of the village Navatula after making it an *agrahāra* was as good as a *kanyādāna* (i.e.) giving (or receiving) a girl in marriage and the fact that the grant is stated to have been made in favour of a brother (Brahmin) and his sister suggests that, the purpose of the grant was to help the brother to marry off his sister. The grant was made to them jointly possibly to ensure that the brother did not wriggle out of the commitment, once the village came into his possession. Further, it is also possible that the sister's getting the joint possession of the village with her brother was meant to make her a very eligible and covetable bride.

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6 The name of the village from which the donees hailed is Kālingapura. However, this much seems to be clear that it belonged to Guṁḍra-vishaya. This *vishaya* has not been identified (Ghoshal is doubtful about the reading of this name of the *vishaya* (*IHQ*, XX, p.234).

7 This reference to the lunar eclipse as the occasion for the gift, when studied with the date cited at the end of the charter, i.e. year 192, Māgha, 30th day indicates that the day cited was a full-moon day when the said lunar eclipse occurred. It is possible that the reference was to the lunar eclipse that occurred on January 19, 687 A.D. or to that on January 6, Wednesday, 688 A.D. depending upon the year cited having been the expired or the current year (Pillai, L.D. Svāmikannu, *Ind. Ephemeris*, I, Part I, pp.224-225). However as per Sewell, R., *Eclipses of the Moon in India*, (London, 1890, Table E, p. XIII) – the lunar eclipse in the month of Māgha in 688 A.D. occurred on January 23, Thursday and in 687 A.D. it occurred on February 3, Sunday. However, the latter could not have been visible in India, as per Sewell, as on the 3rd February 687, the lunar eclipse started at 06.33 (AM) and ended at 10.17 (AM). Hence it appears that the calculations of either of these two authorities had gone wrong. All these calculations have been made on the basis that the Gaṅga era started sometime in 496 A.D. (See Sircar, D.C., *IE*. pp.290-91).

8 The designations of the topographical feature given as forming the boundary limits of the villages, Navatula, no doubt have a local colour and hence obscure for those non-conversant with the local dialect and usages (*IHQ*, XX, p.235 n.16) but it can be pointed out, that the terms, *malava*, *kellaḍā*, and *kōravvā* are seen suffixed to the village name Navatula. This indicates that these terms referred to some features which were pertinent to the said village.

9 This same set of officials connected with the issue of the record is found in the Śrīkākulam plates of this same king dated [Gaṅga] year 183 dealt with above.

10 See n.7 above. As the record states that the grant was made on the occasion of lunar eclipse and this dating of the record on the 30th day of the month Māgha, it indicates that the *pūrṇimānta* system of calculating the months was being followed here and that in the region pertaining to the record, it was the practice to dispense with the reference to the *paksha* or fortnight of the month.

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No.78
INSCRIPTION FROM JHALRAPATHAN

Location : Jhālrāpāṭhan[1]

Date : [Vikrama] 746 = 689-90 A.D. (?)

Script : Ornate early Nāgarī[2]

Language : Sanskrit

King : Durggagaṇa[3]

Dynasty : . . . .[3]

Reference : Buhler , G., *IA* , V, pp. 180-183 .

Text

Meter : V.1,2&5; *Śārdūlavikrīḍita* .

ॐ नमः शिवाय ।

रोषक्रोधप्रवृद्धज्वलदनलशिखाक्रान्तदिक्चक्रवालं
तेजोभिर्द्वादशार्क्कप्रति . . . . . . राविराश्रु ।
ब्रह्मेन्द्रोपेन्द्ररुद्रैः प्रलयभयभृतैरीक्षितं भ्रान्तदृग्भि
र्ल्ललाटं वः पुनातु स्मरतनुदहनलोचनं विश्वमूर्तेः ॥ १ ॥

सन्ध्या वासरकामिनी त्रिपथगा पत्नी तथाम्भोनिधे
स्तत्सक्तो न विभेष्यघादपि कथं निर्द्दग्धकामव्रतिन् ।
इत्थं वाक्यपरंपराविगर्हणेनोक्तो भवान्या भवो
भूयाद्वक्त्रचतुष्टयेन विहसन्नुच्चैश्चिरं वः श्रियै ॥ २ ॥

श्रीदुर्ग्गगणे नरेन्द्रमुख्ये सति संपादितलोकपालवृत्ते ।
अवदातगुणोपमानहेतौ सर्व्वाश्चर्यकलाविपश्चितीह ॥ ३ ॥

यस्मिन्प्रजाः प्रमुदिता विगतोपसर्ग्गाः
स्वैः कर्म्मभिर्व्विदधति स्थितिमुर्व्वरिशे ।
सत्वावबोधविमलीकृतचेतसश्च
विप्राः पदं विविदिषन्ति परं स्मरारेः ॥ ४ ॥

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यः सर्व्वावनिपालविस्मयकरः सत्वप्रवृत्युज्वल
ज्वालादग्धतमाक्षतारितिमिरः प्राज्यप्रचेष्टोजसा ।
शङ्कामन्धकविद्विषश्च कुरुते तुल्याकृतित्वादहो
दग्धोप्येष विशेषविग्रहरुचिर्ज्जातः कथं मन्मनः ॥ ५ ॥

आसीत्कृतज्ञस्थिरवागनायासितबान्धवः ।
देवनामात्यपायेषु चित्तस्यादृष्टविक्रियः ॥ ६ ॥

तस्यावरजः प्रवृद्धकोशक्षितिपद्यूतसभापतिर्व्वदान्यः ।
विदुषामपि वोप्पकाभिधानः स्वगुणैः प्रीतिमुपादधात्यजिह्वः ॥ ७ ॥

तेनेदमकारि चन्द्रमौलेर्भवनं जन्ममृतिप्रहाणहेतोः ।
प्रसमीक्ष्य जरावियोगदुःखप्रततिं देहभृतामनुप्रसक्ताम् ॥ ८ ॥

धर्म्म एव सखाव्यभिचारी रक्षणापिकृतिनस्खलितेषु ।
प्रायणेप्यनुगतिं विदधाति प्रेत्ययन्ति सुहृदः किमुतार्था ॥ ९ ॥

काले प्रकाममकरन्दसमीतिमत्त
भ्रान्तद्विरेफकुलकेलिविरावरम्ये ।
हृष्टान्यपुष्टमधुरातिकलप्रलापे
शम्भोर्न्निविष्टमिदमल्पकपक्ष्मधामं ॥ १० ॥

संवत्सरशतेषु सप्तसु षट्चत्वारिंशदधिकेषु ।
प्रणिहितमायतनमिदं समग्रलोकेश्वराधिपतेः ॥ ११ ॥

रम्यैर्ज्जनप्रतीतैरर्थानुगतैरकर्क्कशैश्शब्दैः ।
रचितेयमनभिमानात्प्रशस्तिरपि भट्टशर्व्वगुप्तेन ॥ १२ ॥

अच्युतस्य सुतेनेव सूत्रधारेण धीमता ।
उत्कीर्ण्णा वामनेनेह पूर्वविज्ञानशालिना ॥ १३ ॥

Translation

Ōṁ ! Salutation to Śiva.

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Verse 1 May that eye on the forehead of Viśvamūrti (God Śiva), which burnt the body of *Smara* (cupid), with the flame of the glowing fire, kindled by his fury that issued from it and which engulfed the whole area of the earth uptil the ends of the quarters, the intense heat of which was so scorching that it appeared as if all the twelve Suns had appeared together, and scared even Brahmā, Indra, Upēndra and Rudra who began to apprehend the onset of the deluge (*pralaya*),[4] purify you .

Verse 2 God Bhava (Śiva), who when chided by his consort Bhavānī (the wife of Bhava) in the course of conversation that (knowing that) Sandhyā is the beloved wife of the day (Sun), and again, that Gaṅgā (the river which traverses the three *patha* viz. heaven, earth and the netherworld) is the wife of the ocean, then are you not afraid of incurring sin by getting attached to them, oh! are you not the destroyer of cupid and the one who boasts of being chaste (in observing celibacy), only laughed boisterously with His four faces, May that Bhava bestow prosperity to you.[5]

Verse 3 When the chief of the rulers of men, Śrī-Durgga-gaṇa, has taken over the duties of the Lōkapālas,[6] seeing that he exemplifies all pure and good qualities, and that he is such an astute scholar in all branches of learning, the world was wonder-struck..

Verse 4 His subjects are happy due to their troubles having been removed, the lords of fertile soil are satisfied with their labours rewarded to the full (by abundant crops) and the Brahmiṅs, with their minds cleansed on their realization of the essential truth, are looking forward to enter the abode of the enemy of cupid (God Śiva).

Verse 5 Who, by exercising his great valour has destroyed the darkness that was his unhurt foes by the brilliant

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flame of his bravery and who caused all the rulers of the earth to wonder at him and who due to his impressive, enchanting personality has made the enemy and destroyer of the *asura* Andhaka (God Śiva)[7] to wonder how, that Manmatha burnt by him has resurrected with increased splendour.

Verse 6 There was (that one) named Dēva,[8] who was grateful, firm in his words and who had not tormented his relatives, and who had not given himself up to unjust acts.

Verse 7 His younger brother is the one named Voppaka[8], who presides over gambling parties of rulers with over grown wealth[9] who is very liberal and affable, who gladdens even great scholars and learned men with his (eminent) qualities, even without uttering any word.

Verse 8 By him was erected this abode of Chandramauli (God Śiva who bears the moon on his head), on seeing the ravages of old age, bereavement and sorrow of those who have a body, in order to get release from the series of births and deaths.

Verse 9 Dharmma (righteousness in thought and action), which is inflexible (i.e.) whose arms never get modified or altered) however, protects those good-hearted and upright beings even when they err (accidentally) in conduct. steadies them and remains attached to them even when they leave this body.

Verse 10 This abode of (God) Śambhu with scanty wings[10] attached to it has been consecrated in the season resounding with the drone of the swarm of beetles (bees) intoxicated by imbibing the pollen (of the flowers) to their hearts' content and also with the indistinct sweet agreeable noises made by others which are elated by the pleasantness of the season.

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Verse 11 In the seven hundred and fortysixth year, this abode of the Lord of the whole universe has been erected.

Verse 12 This eulogy has been composed with such words that are pleasing, and comprehensible to the people but pregnant with meaning and without harshness, by *bhaṭṭa* Śarvva-gupta without any pride and assumption.

Verse 13 This ha been incised by Vāmana,[11] the intelligent *sūtradhāra* (carpenter), son of Achyuta, who is conscious of the background.[12]

Notes

1 Jhālrāpāṭhan is stated to be the headquarters of the Pāṭan tahsil and the commercial capital of the (erstwhile) state of Jhalawar, Rajasthan (*Imp.Gaz.of India*, XIV, p.123). Alexander Cunningham (*Arch. Report*, 1864-65, II, pp.264, 266) stated that the inscription dealt with here possibly belonged to one of the temples (the fourth marked 'D' by him) among the ruins of Chandrāvati (situated on both the banks of the small stream called Chandrabhāgā) which is just south of the modern city of Jhālrāpāṭhan and that the said temple is at present devoted to the worship of Śiva, "whose *liṅgam* occupies the centre of the sanctum". Cunningham could not trace this inscription there (*Ibid.*, p.266).

2 The ornamental flourishes and the paleography of the characters employed in this inscription are characteristic. The date cited in the inscription without specifying the era to which it belonged, is best assigned to the Vikrama era (*IA*, V, p.180).

3 This ruler Durggagaṇa is otherwise unknown. There is no indication as to which dynasty he belonged.

4 The appearance of all the twelve Suns, simultaneously and burning of the earth are characteristic of the day of the deluge or destruction of life on this earth. Among the Gods who are stated to have been struck with awe, Upēndra (the incarnation of God Vishṇu as a brother of Indra for discomfiting the monster Bali) is just named so, to represent God Vishṇu and noticeably Rudra has been named as distinctly different from God Śiva, the hero of this verse, the fire issuing from the (third) eye of whom was the cause of all this consternation.

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5 This chiding of God Siva (Bhava) by his consort Bhavānī (a name which stresses that she is the sole legal wife of God Bhava) is comparable to a similar picture of chiding as given in an inscription at Tiruchirappalli (See above). The fact that God Śiva accommodated the river Gaṅgā in His locks has made the poet to picture that He did so because He was partial to her. The imagery whereby Sandhyā (feminine personification of the twilight period) is conceived as the wife of *Vāsara* (lit. day but here given as the name of the Sun) and that she was coveted by God Śiva seems to have been due to God Śiva being described as a Nīlalōhita (blue complexioned, tinged with redness) which is also the characteristic of the twilight period. Possibly this statement also had a reference to the *sandhyā-kāla* being held sacred to God Śiva.

6 The *lokapālas* are the eight divine regents each at the four cardinal and the four intermediate points, who are conceived as holding the earth in position and protecting it. (See above).

7 The rationale of the reference to God Śiva, in His role as the enemy or destroyer of *asura* Andhaka (*Andhaka-vidvishaḥ*) in this context by the poet is not comprehensible. (Cf. Dikshitar, VRR, *The Purāna Index*, I, pp.66-67).

8 The identity of this Dēva and his brother Voppaka has not been clarified in the record.

9 This association of Voppaka with gambling parties of rulers seems to have been meant to stress his honesty and integrity, which was appreciated by all other rulers.

10 Scanty wings (*alpa-pakshma*) which is stated to have been the characteristic of the temple built seems to have been meant to inform the readers that the said temple was provided with the barest minimum of embellishments. Cunningham had surmised that the present inscription might have belonged to one of the temples (marked fourth -D- by Cunningham) among the ruins of Chandrāvatī adjoining the modern city of Jhālrāpāṭhan, which at present is devoted to the worship of Śiva (see n.1above). Possibly this was the temple that was constructed by Voppaka.

11 The carpenter or stone-mason's name is given as Vāmana in his translation by the original editor. The bottom portion of the letters in the last line has been cut off and even so he had read . . . *maṇēna* in the text. So the name could not have been Vāmana.

Inscription No. 79

A grant of Guhila Babhata (Harsha) year 83 (689-90 A.D.)

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12 Buhler has given in continuation of the inscription dealt with above, an eye-copy, and text of another inscription, in identical characters, with opening verses again referring to the same ruler, Śrī-Durggagaṇa, which is fragmentary and of which, in consequence, the purport cannot be made out. But he had not stated any other details about the location of this inscription.

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No.79

A GRANT OF GUHILA BABHATA, YEAR 83

Location : Dungarpur,[1] Rajasthan

Date : [Harsha] 83[2] = 689–690 A.D.(?)

Script : Early Nāgarī

Language : Sanskrit

King : Bābhaṭa

Dynasty : Guhila of Kishkindhipura

Reference : Sircar , D.C., *EI*, XXXIV, pp. 173-176 .

Text

Metre : V .1- 5 ;*Anushṭubh.*

सिद्धं स्वस्ति । किष्किन्धिपुरात् गुहिलनराधिपवंशे गुणमणिगणकिरण रञ्जितदशाशे सुरपतिधाम्नीव स्थेयसि महीयसि प्रवरक . . . . . श्रीभाजिसमुन्नतिमतिभोगिमहासत्वसंश्रयविधौ दुर्ल्लंघ्येति गरीयस्या ध्वरपूताशेषभूलोके ॥ मुदितद्विजगणजुष्टेवसिष्टभूभुक्ति . . . . तदाये । अनवरतमित्रमण्डलपरिगमनोद्भासिनिप्रथिते सच्छायोद्विज वसतिः सुप्रापमहाफलो मनोहारी श्रीमानृजुराश्रितजनतृष्णाक्लमता पविनिहन्ता । समभिलषितफलसंपत्संपत्तिकृदुस्तृतो रुचिरपत्रः मेराविव कल्पतरुः श्रीदेवगणो नृपतिरासीत् । तच्चरणकमलयुगला नुध्यातसज्जननियतावगीतः शारदामलसकलमण्डलशशिकरनिकरावदात यशाः उदयादेवजनहितो महामहीभृच्छिरोनिहितचरणः अनुरक्तामल मण्डलविराजितो जिततमः प्रसरः अमलीकृतसर्व्वाशः कुलकमलाकर

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विर्विद्धेतश्रीकः दोषान्तकरः परबलकुमुदवनविकासहतिहेतुः । सकल भुवनैकतिलकस्समस्ततेजस्वितेजसां हर्त्ता । आविर्भवत्प्रतापो यो . . . . भानुरिव । चन्दनसुरभिपरिमलः पृथुकटकः उन्नतः स्थिरोक्षोभ्यः मलयमहीधर इव योनेकमहाभोगिनां वसतिः । गाम्भीर्य्यवानलघु स्समस्तरत्नाश्रयो महासत्वः यः स्थितिपालनपरमो लावण्ययुतः पयोधिरिव भद्रप्रकृतिरुदग्रः सद्वंशशक्तिमान्भयानकः दिग्गज इव यः सततप्रच्छन्नदानाम्बुपवित्रकरः सुप्रथितपुण्यकीर्त्तिः कार्त्तयुगनृपातिरिक्त गुणनिकरः । समुपार्ज्जितपञ्चमहाशब्दः श्रीबाभटः कुशली । सर्वानिवात्मीयान्नृपनृपसुतसन्धिविग्रहाधिकृतान् सेनाध्यक्षपुरोधः प्रमातृ मन्त्रिप्रतीहारान् । राजस्थानीयोपरिक कुमारामात्य विषयभोगपतीन् चौरोद्धरणिकशौल्किक राजपुरुषादीन्सर्व्वपुरुषांश्च ॥ व्यापृतकदाण्ड पाशिकचाटभटप्रातिसारक प्रभृतीन् ग्रामाधिपतिद्रांगिकप्रतिवासि कुटुम्बिनश्चैव । ब्राह्मणवणिक्पुरोगाः प्रकृतीर्जानपदान्करणि कांश्चापि अन्यांश्च यथान्यायं बोधयतीत्यस्तु वो विदितं । यथा मया किष्किन्धिपुरविषयान्तर्ग्गतमण्डलाच्छकेमित्रापल्लिकाग्रामे ग्रामस्यपूर्व्व सीम्निपाहकपाभकाभिधानपांचिकपरिमाणं क्षेत्रं । यस्य पूर्व्वपार्श्वे दक्षिणपार्श्र्वे चानुसंतत एवाधस्तनमित्रापल्लिकाग्राम . . . . . . सन्धिसेतुकः पश्चिमे रोंगरकपानीयोपावर्त्तः पाहकतडागिकापाल्येक देशश्च । उत्तरे शकपालीशो धनस्थवनमार्ग्गस्तथात्रैव गोपाल . . . डमात्रभुक्तिप्रमाणः कूपकच्छो यस्यापि पूर्व्वपार्श्वे लोहकारक च्छसेढको । दक्षिणे विषयवर्तन्यभ्यन्तरेस्वसेढकः पश्चिमे उत्तरे च मण्डलाच्चकक्षेत्रमित्येव मेतदुभयमप्यूषरवाहेकमहत्तर संगिलक प्रमुखादिष्टष्चतुराघाटनविशुद्धं । सशेवरं सभूतोपात्तप्रत्यायं, सहिरण्या देयं सभोगभागं सर्व्वदानसहितं भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्य माचन्द्रार्क्ककालिकं पुत्रपौत्रान्वयक्रमभोग्यं । कूरगिरीसामान्यब्राह्मण गोपपुत्रेभ्यो ब्राह्मणगोपादित्य गोपाढ्यदेभटढोण्ढगोपस्वामिनभ्यो दाण्डायनसगोत्रवाजसनेयसब्रह्मचारिमाध्यन्दिनेभ्यः पञ्चभ्योपि भ्रातृभ्यः पञ्चमहायज्ञीयानां कर्म्मणामुत्सर्पणार्थं पित्रोरात्मनश्च पुण्य यशोभिवृद्धये पूर्व्वप्रत्तोदेवब्रह्मदायाभिवर्ज्जमुदकातिसर्ग्गेण ब्रह्मदायः

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प्रतिपादितमित्यवगम्यामीषामिदं भुञ्जतां भोजयतां कृषतां कर्षयतां वास्मद्वंशजैरन्यैर्व्वागामिनृपतिभिस्सामान्य भूप्रदानफलेप्सुभिर्न्नकैश्चिद् व्याघाते प्रवर्तितव्यम्। कमलदलनिलीनवारि समास्थिरतरमेतमवेत्य जीवलोकम् अनुमतिरनुपालनं च कार्यं शशिकरचारुयशश्चिचीषुभिश्च यस्त्वज्ञाना दाच्छिन्द्यादाच्छिन्द्यमानं वानुमोदेत स पञ्चभिर्महापातकै स्संयुक्तः स्यादुक्तं च ॥

षष्टिर्वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
कपिलाशतघातीनामेनस्संप्रतिपद्यते ॥ ३ ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयोभिजायन्ते ब्रह्मदायापहारकाः ॥ ४ ॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महींमहीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥ ५ ॥

किष्किन्धिपुरप्रवर्द्धमानविजयराज्यसंवत्सरे त्र्याशीतितमे कार्तिक्यामद्य लिखितमिदं सान्धिविग्रहिकपाहेकेन । दूतकश्चात्र राजपुत्रघोर्घटस्वामी श्रीबा भटस्य स्वहस्तः ॥

Translation

Accomplished. Well-being. From Kishkindhipura.[3] In the dynasty of the Guhila rulers,[4] the rays from the heap of gems that are the (eminent) qualities of which dynasty have brightened the ten quarters (the eight points of the compass plus the above and below), which is famous and eternal like the celestial abode of the lord of the celestials, which is the resort of wealth (Śrī-Goddess of wealth) which is adorned with eminent and noble personages,

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which has purified the entire world by engaging in great and fierce battles and gaining victories, which has pleased the class of Brahmins, having duly propitiated them, which is well-known for being brightened by the circle of many friends,

there was the king,[5] Śrī-Dēvagaṇa who was a good shelter for accommodating the Brahmins, who was a fruit easily attainable, who captivated the mind of all, who was prosperous and straight forward, who removed the distress and fulfilled the desires of the people who resorted to him, who was like the *kalpa-taru* (the *kalpa* tree), had laid aside his glittering sword on the (mountain) Mēru in that he also sheds its glittering leaves) and had heaped abundant fortune on those who wished for it.

Meditating on the (Dēvagaṇa's) feet is Śrī-Bābhaṭa,[6] who is constantly praised by good people, whose fame is as pure and glowing white like the rays of the moon shining in the autumnal sky, who even from the time of his birth has done good to people, who has placed his foot on the head of (even) great rulers of the earth, who is glorious with the taintless *maṇḍalas* (regions) being attached to him, who has conquered the spreading darkness (evil), and has purified all the areas upto the end of the quarters; who has accentua-ted the glory of the lotus-tank that is his family, who has put an end to blemishes, who has caused the withering of the host of blossomed blue lotuses that is the army of his enemies, who is the sole forehead mark of the whole world, who has deprived the glory of the glorious (kings), who, with the brightness of his growing prowess and fame resembled the Sun, who like the Malaya mountain is lofty, firm and unflinching, who is the resort of great feudal lords (*mahā-bhōgis*) and has a vast army (*kaṭaka*) (the Malaya mountain is lofty, unsurpassable, is the abode of great serpents-*mahā-bhōgi*-and has vast valleys-*kaṭaka* - fragrant with sandal-wood trees), who like

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the ocean is imposing, is incapable of being thwarted (the ocean cannot be easily crossed), who is the storehouse of all gems (the ocean is reputed as the mine of gems), who is endowed with great qualities (*mahā-sattva* -the ocean is the abode of great living beings), who is capably maintaining the steadiness (of the lives of his subjects; the ocean keeps confined to its shores) and is very charming (*lāvaṇya-yutaḥ* - the ocean water is saline-*lāvaṇya*) who has got an amiable tempera-ment, who is tall, who is of noble lineage, powerful, and terrible like the elephants of the quarters, who has hands purified by being permanently covered with the water poured in oblation during the ceremony of making gifts (in the case of the elephant its trunk is always wet with the flow of ichor), who is well-known for his pure fame, whose manifold (great) qualities exceed those of the kings of the *kṛita-yuga*, who has earned the five great sounds[7]

Informs as fitting, all his own (subordinates and officials as enumerated below) *nṛipa* (subordinate rulers), *nṛipasuta* (princes), *Sandhivigrahādhikṛita* (the officials of the department of *Sandhivigraha* department dealing with forging pacts and arranging confrontation) *sēnāddhyaksha* (commanders of the army) *purōdha* (chaplain-royal priest), *pramātṛi*,[8] *mantri* (minister), *pratīhāra* [9] (lit. door-keepers of the palace but in practice, a high official) *rājasthānīya*, *uparika*, *kumārāmātya*, *vishaya-bhōga-patis* (the lords enjoying, *vịshayas* as their fee or fief) *chaur-ōddhariṇika* (those that put down the thieves and robbers police), *rājapurusha*, and such officials, *vyāpṛitaka* (superintendents ?)[10] *dāṇḍapā-śika* (officer incharge of executing punishments and jails?), *chāṭa*, *bhaṭa*, *prātisāraka*,[11] *drāṅgika* (collector of tolls and customs?) *prativāsi* and *kuṭumbins*[12] (husbandmen), the *brāhmaṇas*, tradesmen, *purōga* (preceptor /elders?)[13] *pra-kṛitis*,[14] (other subjects), *jānapadas* (administrators of the *janapada* - *nāṭṭār* ?)[15] *karaṇikas* (writers /

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accountants) and others; [16] May it be known to you that by me,

the plot measuring five(standard measures of land?) known as (or belonging to) Pāhaka-Pābhaka, at the eastern boundary of the village, Mitrāpallikā, in Maṁḍalā-chchhaka included in Kishkindhipura-vishaya,[17] of which plot (the boundaries are) on the eastern side and southern side, the connecting embankment running continuously at a low level upto Mitrāpallikā-village, on the west the divers-ion channel carrying drinking water (*pānīy-ōpāvartta*) called Rōṅgaraka, a portion of the protecting (wall) of the tank called Pāhaka, on the north, the forest-path of (i.e. leading to) Śakpāḷī, Śōdhana .

In the same way, here itself, the land around a well measuring an area of a *bhukti*[18] for which on the eastern side, is the *sēḍhaka*[19] in the *kachchha* of the blacksmiths, on the south is the *sēḍhaka*, situated on the road of the *vishaya*, on the west and north are the plots of Maṇḍalāchchhaka.

Thus, these plots, whose boundaries have been demarca-ted as per the direction of the prominent persons Ūshara, Vāhēka and *mahattara* Saṅgilaka, and from which the lands granted as *brahmadēya* as well as such land granted to gods (temples) are excepted.[20]

along with śēvaram,[21] the tributes payable to the king as arising out of *bhūtōpātta*,[22] whatever is to be paid in gold, the items that are enjoyable and whatever is payable as share (of the produce), all other levies payable by the landholders to the king (or land-lord),

In accordance with the rule of *bhūmi-chchhidra*,[23] with the entry therein of the *chāṭas* and *bhaṭas* being prohibited, with the guarantee of the grant lasting till Moon and Sun are there, and with the authorization to enjoy the granted land hereditarily in the family through sons and grandsons

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have been granted with libation of water as *brahmadāya*, for the augmentation of the religious merit and fame of (my) parents and self

to the five Brāhmaṇas, Gōpāditya, Gōpāḍhya, Dēbhaṭa, Ḍhōṇḍha, and Gōpasvāmi[24] who were brothers and were sons of the brāhmaṇa Gōpa, belonging to (*sāmānya*) Kūra-giri,[25] who belong to Dāṇḍāyana-sagōtra[26] and are adhere-nts of Vājasanēya-māddhyandina one of the schools, for duly carrying out the routine rituals known as the five great *yajñas*[27]

[The statement about the grant as detailed above is followed by the usual entreaties by the issuer-king to the future rulers of the area to protect the grant and admonition against disruption of the grant and five of the usual verses, without citing the source, are given.]

In the year eightythree in the reckoning [pertinent to] Kíshkindhipura,[28] on the day of the full-moon in the month Kārttika, this (charter) has been written by *sāndhivigrahika* Pāhēka.[29]

Here the *dūtaka* is *rājaputra* Ghōrghaṭasvāmi. This is the own signature of Śrī-Bābhaṭa.

Notes

1 It is stated that one Bhil had brought the plates to the Archaeologist of the old Dungarpur State, who took the impressions of the plates. He returned the plates to the Bhil. The Bhil's address etc. were not noted (*EI*, XXXIV, p.167). Otherwise, no information on the findspot of the charter is available.

2 The ascription of the year cited in the record to the Harsha era follows the reasoning of Sircar, D.C., (*Ibid*, p.168. Sircar equates the year 83 to 688 A.D. also see n.28 below).

3 Kishkindhipura has been located at a ruined site near the village Kalyanpur in the Bhomat District of the former Udaipur State (Sircar, D.C., *The Guhilas of Kishkindhā*, p.34; also see *EI*, XXXIV, p.169).

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4 It is noteworthy that whereas in the record of Bhāvihita dealt with above, where the dynasty is referred to as *Guhilaputr-ānvaya*, here the dynasty is referred to as that of Guhila-kings (*narādhipa*)

5 It is seen that in the record of Dēvahita, Dēvagaṇa is not attributed with the title of *nṛipati* or ruler, but here he is referred to as one who had acquired all the *mahāśabdas* without exception (*avāpta-aśēsha-mahāśabda*) ·

6 Whereas in the record of Bhāvihita, his relationship with Dēvagaṇa is seen specified as that of *pitṛivya* (father's brother or nephew), here Bābhaṭa is just stated to have been one meditating on the feet of (Dēvagaṇa) and there is not any indication of the relationship between them. Consequently it is not possible to define the relationship between Bhāvihita, who is not referred to after Dēvagaṇa in the present record, and Bābhaṭa.

7 It is noteworthy that whereas in Bhāvihita's record Dēvagaṇa is stated to have been one who had acquired all *mahāśabdas* without exception (*aśēsha*), (in the present record he is stated to have been a *nṛipati* (ruler), without being invested with the attribute referring to his having acquired the *mahāśabdas)* both Bhavihita of the other record and Bābhaṭa are referred to as those who had acquired the *pañcha-mahāśabdas.* It is not known if in these instances the *mahāśabdas* were those titles, like *mahārāja* etc. with *mahā* prefixed to them or their entitlement to have the five instruments sounded before them (See Sircar, D.C., *IEG.*, pp.230-231). It is now known if the attribution of this epithet among their other epithets were indicative of their feudatory status and if it was so, whose feudatories they were (See Sircar, D.C., *The Guhilas of Kishkindhā*, pp.56-57) is not known.

8 *Pramātṛi* is interpreted to have been the "Officer in charge of the measurement of the royal share of the produce" (*Ibid.*, p.173). Possibly he was the officer in charge of the collection of revenue.

9 *Pratīhāra* literally means "Officer in charge of the gate of the palace or capital" (*Ibid.*) But most of the designations as found in this list, seem to have been such that had been conferred on the holders, *honoris causa.*

10 *Vyāpṛitaka* is stated to have referred to the "head of an administer-ative division or department" (*Ibid.*)

11 *Prātisāraka* is interpreted as "gate-keeper or collector of tolls" (*Ibid.*, Also see Sircar, D.C. *IEG.*, p.260). However according to Monier Williams (*SED*, p.622 col.2) *pratisāraṇa* referred to the

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"dressing or anointing the edges of a wound". It is possible that *prātisāraka* was one who was in charge of the arrangement for dressing wounds and rendering first-aid to the wounded locals.

12 *prativāsi-kuṭumbinaḥ* might have referred to *kuṭumbins* who lived as a well-knit group (MW, *SED*, p.619 col.3).

13 *Purōga* seems to have referred to prominent citizens (Cf. Sircar, D.C., *IEG.*, p.266).

14 *Prakritis* in this context might have meant the artisans as they do not otherwise figure in the list (Cf. MW, *SED*, p.603 col.1; also see Sircar, D.C., *I.E.G.*, p.255).

15 The *jānapadas* figuring in these lists probably corresponded to *nāṭṭār* of the Tamilnāḍu inscription (Cf. Sircar, D.C., *IEG.*, p.133).

16 This list of officials addressed by Bābhaṭa regarding the issue of this charter can be compared with the corresponding list in the other charter issued by Bhāvihiṭa. Both look so unrealistic, being headed by *nṛipa* (*rājan* in the Bhāvihita's charter). While some of these in the list could have justifiably found place in the list as they were concerned with the administration , some others seem to have been included in the list just out of some convention.

17 Kishkindhipura-vishaya was obviously a territorial division which had Kishkindhipura, the capital of this dynasty of Guhila rulers, as its headquarters (Possibly, this same *vishaya* was referred to as Purapaṭṭa-vishaya in the charter of Bhāvihita–See *EI*, XXXIV, p.171). *Maṇḍalā-chchhaka* seems to have been the designation of a territorial sub-division in Kishkindhipura-vishaya. It must have been close to the seat of government of these rulers. It is seen that while describing the boundaries of the second block of land situated around a well that was granted, the fields of Maṇḍalāchchhaka is specially mentioned. It is likely that Maṇḍalāchchhaka was the chief village in a big village-complex, and Mitrāpallikā, in which the main land-grant was made, was one of the villages in that complex. None of these geographical features, except for the doubtful identification of Kishkindhipura as pointed out above have been identified. The description of the two land-blocks as well as of their boundaries is somewhat obscure and the translation given above is only tentative (Cf. *EI*, XXXIV, pp.173-174).

18 *Bhukti* usually means land in the enjoyment, apparently granted in lieu of fee for service rendered or being rendered (cf. Sircar, D.C., *IEG.*, pp.157-58). From the context of its mention in this record, it seems to have been an area of land of a definite dimension well

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recognised in the locality of the record (the concerned phrases *bhukti-pramāṇa* can be compared with the phrase, *pāñchika-parimāṇa* used to define the extent of the first plot of land granted). Possibly the land in the kingdom had been apportioned into *bhuktis* to be allotted to the servants of the royal establishment, as their fee for service. It cannot be definitely stated if the "*pāñchika-parimāṇam kshētram*" constituting the first block of land was an area covered by five such *bhuktis*. The interpretation of the phrase as "five standard measures of land" (*EI*, XXXIV, p.173) is very vague.

19 Sēḍhaka has been understood as referring to a tree known by that name (*EI*, XXXIV, pp.173-174). If that was so, its association with *lōhakāra* or black-smith brings to mind the old poem, "under the spreading chestnut tree, the village smithy stands". However, as the plot granted is itself stated to have been the *kachchha* around a well, *lōhakāra-kachchha* might have been the land allotted to the village blacksmith for his maintenance. The *sēḍhaka* might have pertained to that land.

20 Again this reference to the exception of lands already granted to *Dēva* (God) and as *brahmadēya* from the purview of the grant of two definitely circumscribed blocs of land is incomprehensible. Possibly this phrase had been inserted in the charter just in fulfilment of a convention.

21 *Śēvaram* from the context of mention, can be understood to have been a tax (main land-tax ?). It is difficult to interpret the term as referring to "arable land originally excluded from the village assessment" (See *Ibid.*, p.176 n.2) which interpretation could have had relevance in such cases where whole villages had been granted inclusive of all types of land coming under the jurisdiction of that village.

22 The phrase *bhūtōpātta-pratyāyam* has been interpreted as "income arising out of changes in the natural and climatic conditions" (*Ibid.*, p.174; *IEG.*, p.58). However it may be pointed out that to forestall disturbing of treasures buried for safety by villages, they are announced to be guarded by goblins, spirits or ghosts (*bhūta* i.e. that had been -cf. MW, *SED*, p.716 col.1). Hence it seems possible that the phrase referred to the king's rights over buried treasures dug out or exposed

23 The phrase, *bhūmi-chchhidra-nyāyēna*, which must have been a rule under which several privileges including a graduated assessment were granted to one who freshly brought some land under cultivation, thus expanding agricultural exploitation (See Sircar; D.C., *IEG*, p.58), also must have found its place even in grants of land already under

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cultivation, in fulfilment of a convention. It may be seen that in the present instance, the donees are seen to have been entitled to receive the levies, *śēvaram*, *bhūt-ōpātta-pratyāyam*, *hiraṇy-ādēyam*, *bhōga-bhāgam* and *sarvv-ādāna* in respect of the plots granted rather than to have been exempted from the payment of these levies, which fact obviously indicated that the said plots were already under cultivation.

24 This mention of the term *prabhṛitibhyō* "and such others" at the end after mentioning the five donee brothers is again meaningless (cf. *EI*, XXXIV, p.176 n.4). It is seen that subsequently there is a definite statement that the grant was made to the five brothers.

25 This Kuragiri as mentioned here was possibly the same place Ḳuragirikā, mentioned as the *sāmānya* of the donee of the Bhāvihita's charter. This word *sāmānya* seems to have had a special significance. Possibly it indicated that the donees concerned were alumni of the Vēdic institution, imparting Vēdic instruction at Kuragiri or Kuragirikā (cf. *chātur-vvidya-sāmānya* occurring in some other charters). Sircar has stated that this place cannot be identified (*EI*, XXXIV, p.171). He has also suggested that Kuragiri or Kuragirikā may be represented by the modern village, "Kuri" in the old Jodhpur state, about twelve miles north of Balōtra on the route Balotra to Jodhpur.

26 Such a *gōtra* is not listed in the known publications.

27 The *pañcha-mahāyajñas* or the five rituals ordained to be performed by a Brahmin as a daily routine have already been dealt with.

28 The phrase mentioning the year of issue of this charter starts with the mention of Kishkindhidpura. But the full significance has been obscured by the damage to the intervening portion before mention of this year. (See *EI* XXXIV, p.176 n.7). It is possible that these rulers of the Guhila family at Kishkindhipura reckoned their years from the year in which they settled down at that place and the year cited was in that reckoning. However in the charter of Bhāvihita, the *saṁvatsara* cited is not seen to have been qualified similarly. Possibly, the erased portion of the line after the mention of Kishkindhipura, cannot be justifiably restored as *pravarddha-māna-vijaya-rājya* (See *EI*, XXXIV, p.176 n.7). The mention of Kishkindhipura in this context must have had some other significance (cf. Sircar, D.C., *The Guhilas of Kishkindhā*, pp.67, 68).

29 It cannot be said if the writer of the record, Pāhēka was the same as the one referred to with reference to the first block of land that was granted.

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No.80

POONA PLATES OF VINAYADITYA

Location : Poona (Puṇe), Maharashṭra

Date : Śaka 612 , R. year 10 = 690 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vinayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Vats, Madho Sarup, *EI*, XXV, pp. 289- 91.

Text

Metre : V.1-4; *Anushṭubh*

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्त लोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशी कृताशेषमहीभृतां चलुक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवि त्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवन वास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः कीर्त्तिवर्म्मपृथिवीवल्लभ महाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपरा जयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मतिसहाय साहसमात्र समधिगतनिजवंशसमुचितचितराज्यविभवस्य विविधरसित सितसमरमुखगतरिपुनरपतिविजयसमुपलब्धकीर्त्तिपताकावभासितदिगन्त स्य हिमकरकरविमलकुलपरिभवविलयहेतुपल्लवपतिपराजयानन्तरपरि गृहीत काञ्चीपुरस्यप्रभावकुलिशदलितपाण्ड्यचोळकेरळधरणीधरत्रय मानमानशृंगस्य अनन्यसमवनतकाञ्चीपतिमकुटकूटकिरणसलिला भिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य सूनुः

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पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्दैत्यबलमतिसमुद्धतं त्रैराज्य काञ्चीपतिबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनुरञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव विनयादित्यसत्याश्रय श्रीपृथिवी वल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिः द्वादशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजय राज्यसंवत्सरे दशमे वर्त्तमाने मञ्चोहग्राममधिवसति विजयस्कन्धावारे वैशाखपौर्ण्णमास्यां महादेवी विज्ञापनया कन्याधर्म्मार्थं काश्यप सगोत्राभ्यां दुर्ग्गशर्म्मरविशर्म्मभ्यां राजमानेन तोरवेग्रामे पञ्चाशन्निवर्त्तनपरिमाणं पश्चिमदिग्भागे सर्व्वभोगपरिहारो दत्तः तदागमिभिरस्म द्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमव गच्छद्भिराचन्द्रार्कधरार्ण्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तं च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ।

Translation

[The preliminary portion of this charter is very similar to the corresponding portion in other charters of this king]

That Vinayāditya (with the usual titles) orders all. Let it be known to you all.

By us, when six hundred twelve Śaka years have elapsed, coinciding with the currency of the tenth year of our ever - growing victorious reign, while residing in the

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victorious camp at Mañchuḷ-grāma,[1] on the day of the full moon in the month Vaiśākha, on the supplication of *Mahādēvī*,[2] for the sake of *kanyā-dharmma*,[3]

land, fifty *nivarttanas* in extent as measured by the royal standard measure, situated in the western quarter of the village Torave,[4] with all privileges of enjoyment and *parihāras* has been given to Durgga-śarmman and Ravi-śarmman belonging to Kāśyapa-sagōtra .

[The mention of the grant is followed by the usual exhortations and admonition to future rulers of the concerned areas and three of the standard verses with similar import attributed to Vyāsa, the coordinator of the *Vēdas*.]

This charter has been written by Śrī-Rāmapuṇya-vallabha the *mahāsāndhivigrahika*.

Notes

1 This place is stated to be situated in Bijapur District of Karnataka (Ramesh, K. V., *op. cit.*,p.132). However the original editor who read the name of the village as Mañchuḷa (*EI*, XXV, p.289) was inclined to identify that place with Manchhar in Pooṇa district on the road to Nasik. It may be pointed out that this set of copper-plates was purchased by Vats in his capacity as Superintendent, Western Circle, Arch. Survey of India at Poona. But in view of the fact that the village involved in the grant is found in Bijapur district (See n.4 below), the former identification seems more plausible.

2 *Mahādēvī* is understood to have been the queen of the king (Ramesh, K.V., *op. cit.*, p.132).

3 *Kanyā-dharmmārtham* might have indicated an enable-ing of the grantees of the land (the two who were the beneficiaries of the grant) who might have been brothers, to marry off their sister / sisters or daughter/daughters i.e. for fulfilling their duty of giving away a virgin or virgins in marriage (Ramesh, K.V., *op. cit.*, p.132). Or it will also be possible that *Kanyā-dharmma* referred to the grant of land to the donees at the time of their own marriage. (cf. *EI*, XXV, p.289, n.4).

4 Torave is conjectured to have been the same as the modern village Tarāle in the Bijapur District (*Ibid.*, p.289; also Ramesh, K.V., *op. cit.*, p.132).

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No.81
SARNATH STONE INSCRIPTION OF PRAKATADITYA

Location	: Stone found at Sarnath,[1] Banaras District, U. P.
Date	: C 690A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Prakaṭāditya
Dynasty	: . . . .
Reference	: Fleet J. F., *CII*, III (1st Edition) pp.284-286.

Text

Metre : V. 2: *Anushṭbh*, V. 4,6,9,10,13: *Ārya*
V .12: *Vasantatilaka*

. . . . . . देवो . . . . ॥ १ ॥

. . . . काशीति विख्यातं पुरं कामेन भूषितं ।
. . . . ॥ २ ॥

पुरन्दर इव . . . . ।
. . . . पतत्यहो ॥ ३ ॥

तुङ्गतरङ्ग व . . . शास्त्रविदो . . . तटानां ।
करि . . . . रान्मध्य् द . . शमानीतः ॥ ४ ॥

तद्वंशसंभवोन्यो बालादित्यो नृपः प्रीत्या ।
तद्गोत्रलब्धजन्मा बालादित्यो . . . पतिः ॥ ५ ॥

तस्य धवलेति जाया पतिव्रता रोहिणीव चन्द्रस्य ।
गौरीव शूलपाणेर्ल्लक्ष्मीरिव वासुदेवस्य ॥ ६ ॥
. . . . . प्रतापतप्तामित्रवधूसिन्धुशोष . . . . ।
. . . . . तिविनया द्वयभृतं ॥ ७ ॥

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भक्तिधर्म्मैकशक्तिसततप्रथित . . . . . नुः ।
सुतवत्सल . . . . सुतः शौर्य्यविनयसंपन्नः ॥ ८ ॥

श्रीमान्प्रकटादित्यो . . . . . द्विजवरनिकराश्रयः
प्रवृद्धगुणः ।
कल्पद्रुम इव नितरां निष्कम्पः प्रकटमूलोपि ॥ ९ ॥

. . . . ।
. . . द्विजगणसेव्यः सततं विद्वत्समुदयविहितरुचिः ॥ १० ॥

निर्ज्जितदुर्ज्जयशत्रुस्त्रि . . . . ।
. . . . पूर्व्वः कार्त्तिकेय इव ॥ ११ ॥

यस्य . . . व . . निर्गत . . . लुब्धहृष्टभ्रमदभ्रमर ।
. . . वि . . . . तदिनं पृथुपुष्करिण्यः ॥ १२ ॥

येन रिपुसुन्दरीणां मलिनानि कृतानि विपुल . . . ।
. . . . . . नशनद्विजगुरु . . . . ॥ १३ ॥

कारितमेतद्भवनं मुरद्विषो र . . . . या
भासुयुतायामिका प्रकट . . . .
. . . . . . बहुमतो धर्म्मयशो राशि . . . .
. . यः ॥ खण्डस्फुटितसंस्कार . . . . धू . . . .
. . . . हंसभ . . . .
प्रशस्तिः . . . . स्वा . . तः ॥ . . . .
. . . . . रामचन्द्रपुत्रेण देवकेन ॥

Summary

The first available verse in this much damaged inscription seems to be devoted to a description of Kāśī. Then there is the mention of king Bālāditya born in "that" dynasty (*vaṁśa*).[3] Then it is stated that in his lineage (*gōtra*) was born Bālāditya. His wife was Dhavalā, a chaste wife like Rōhiṇī of Chandra (the moon), Gaurī of Śūlapāṇi (God Śiva) and Lakshmī of Vāsudēva (God Vishṇu), a

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modest woman who was absorbed in religious devotion and exe-cuting meritorious deeds. Of them was born Śrī-Prakaṭāditya, who is described as a bounteous person like the divine tree (*kalpa-ḍruma*), as a person resorted to by brāh-mins, as one who enjoyed the company of scholars, like Kārttikēya who had vanquished strong foes and as one who had excavated large tanks (*pushka-riṇyaḥ*).Possibly he had constructed a mansion (temple) of Mura-dvisha (GodVishṇ) and made provision for its periodical repairs and mainten-ance. The record seems to have been inscribed by Dēvaka, son of Rāmachandra.[4]

Notes

1 The stone containing this inscription is stated to have been discovered by General Cunningham at Sārnath, close to Benares.

2 Fleet had assigned this inscription to about the end of the seventh century A.D.on paleographical grounds (*CII*,III, p.285).

3 It is observable that Prakaṭāditya, and his father Bālāditya are not invested with any regal titles that could have indicated their independent status. It appears that the first Bālāditya, who had the modest title of *nṛipa*, was the ruler of a petty principality in the region of Kāśī (Benaras) and that the second Bālāditya and his son Prakaṭāditya who followed in his lineage had become feudatories of some sovereign power.It is noteworthy that Dhavalā, is referred to only as the *jāyā* (wife) of Prakaṭāditya.

4 The stone containing the inscription is stated to have suffered a great deal of injury rendering good portions of the record unavailable. (See *CII*,III,1st Edition (Fleet), p.284). The summary is given on the basis of the available portions of the text which, however, has some historical interest.

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No.82

SVALPAVELURA GRANT OF GANGA ANANTAVARMMAN

Location	: Badakhimedi Estate, Ganjam District,[1] Orissa.
Date	: Year 19 = C.690 A.D.[2]
Script	: Early Oriya
Language	: Sanskrit
King	: Anantavarmman
Dynasty	: Gaṅga (Śvētaka branch)[3]
Reference	: Chhabra, B.Ch., *EI*, XXIV, pp.129-137.

Text

Metre : V. 1-4; *Anushṭubh,*V. 5: *Puśpitāgra*

ॐ स्वस्ति । श्वेतकाधिष्ठानाद्भगवतश्चराचरगुरोः शकलशशाङ्कशेखर धरस्य स्थित्युत्पत्तिप्रलयकारणहेतोर्म्महेन्द्राचल शिखरनिवासिनः श्रीमद्गोकर्ण्णेश्वरभट्टारकस्य चरणकमलाराधनावाप्तपुण्यनिचयः शक्ति त्रयप्रकर्षानुरञ्जिताशेष सामन्तचक्रः स्वभुजबलपराक्रमजितसकल कलिंगाधिराज्यः परममाहेश्वरो मातापितृपादानुध्यातो गङ्गामलकुल तिलकोमहाराजाधिराजपरमेश्वरपरमभट्टारकश्रीअनन्तवर्म्मदेवः कुशली खल्गुखण्डविषये वर्त्तमानान् भविष्यांश्च ब्राह्मणपुरोगान् महासामन्त श्रीसामन्तदण्डनायक दण्डपाशिकान्तरङ्गकुमारामात्यो परिकविषयपति ग्रामपतिभागि भोग्यादिविषयजनपदानन्यांश्च चाटभटवल्लभजातीयान् यथार्हं मानयत्यादिशति च विदितमस्तु भवतामेतद्विषयसंबद्ध स्वल्पवेलुरो ग्रामोयं चतुः सीमोपलक्षितो वाजसनेयचरणाय काण्वशाखाय वत्सगोत्राय भृगुवत् दैर्दवत्च्यवनवत् जमदग्निवत् प्रवराय भट्टनानटशर्म्मणे सलिलधारापुरस्सरमाचन्द्रार्कक्षितिसमकाल मकरीकृत्य प्रतिपादितोस्माभिर्यतः ताम्रशासनदर्शनाद्धर्म गौरवाच्चन केनचित्परिपन्थिना भवितव्यं । उक्तञ्च धर्म्मशास्त्रेषु –

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बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥ २ ॥

षष्टिंवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके व्रजेत् ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥ ४ ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ५॥ इति ॥

दूतकोत्र महासामन्तश्रीअशोकदेवः । लिखितञ्च महासन्धिविग्रहिक गोविन्ददेवेन । लाञ्छितं महादेव्या श्रीवासभट्टारिकयेति । उत्कीर्ण्णञ्च श्रीमहिन्द्रभीमेन इति । सम्वत् १९ फाल शुदि ५ ॥

Translation

Ōṁ! Well being [!*] From the capital Śvētaka[4] *Mahārājādhirāja - paramēśvara-parama- bhaṭṭāraka* Śri-Anantavarmmadēva, the forehead mark of the taintless family of the Gaṅgā, who has a store of religious merit (acquired) by worshipping the lotus-(like) feet of Śrīmad-Gōkarṇṇēśvara-bhaṭṭāraka, [who wears on his head the crescent of the moon (*śaśāṅka*), who causes the existence, creation and absorption (of the universe) and who has taken His abode on the summit of the Mahēndra mountain[5];] who has got attached to him the circle of all the *sāmantas* without exception due to his eminence (gained through the possession) of the three powers, who has acquired the overlordship of all the Kaliṅga by conquest through the prowess of his arms, who is a *paramamāhēśvara* (an ardent devotee of Īśvara) and who

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meditates at the feet of his parents is well and orders the leading Brahmins, *mahāsāmanta, śrī-sāmanta, daṇḍa-nāyaka, daṇḍapāśika, antaraṅga, kumārāmātya, uparika, vishayapati, grāmapati, bhōgi, bhōgya* and such *vishaya-janapadas* and others as also the classes of *chāṭa, bhaṭa* and *vallabha*[6] as are there now and will be there in future in Khalgukhaṇḍi-vishaya, after duly honoring them, thus:

Be it known to you: this village Svalpa-vēlura[7] with well-marked boundaries on all four sides which is attached to this *vishaya* has been granted, after freeing it from taxes, for all time till the Moon, Sun and earth last, with libations of water to Bhaṭṭa-Nānaṭaśarmman, belonging to Vatsa-gōtra, with the *pravara*, like Bhṛgu, Dairda, Chyavana, Jamadagni, of the Kāṇva branch in the Vājsanēya-charaṇa.[8]

Hence, on seeing this copper-plate charter and out of respect to the law (*dharma*) none should create any obstacle (to the enjoyment of the benefits of the grant by the donee). It is also said in the *Dharmmaśāstras* [Five of the usual verses regarding the sanctity and inviolatibility of grants of land].

The *dūtaka* here is the *mahāsāmanta* Aṣōkadēva.(It is) written by *mahāsandhivigrahika* Gōvindadēva.(It has been) marked (with the official seal) by the *mahādēvī* (chief queen?),Śrī-Vāsa-bhaṭṭārikā.[9] (It has been) engraved by Śrī-Mahīndrabhīma. Saṁ 19, Phāla (Phālguṇa) *śudi* 5.

Notes

1 Regarding the location of this set of copper-plates containing this charter it is stated that it is one of the nine (ten?) such sets found in an earthen pot found buried in the earth in a village of the Badakhimedi Estate in Ganjām District. The village concerned could not be ascer-tained. They are now deposited in the Indian Museum, Calcutta (*EI*, XXIII, p.84; *Ibid.*, XXIV, p.129).

2 This date, year 19, as cited in the record can be understood to have been the regnal year of the king. As a grant of Sāmantavarmman of the

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same Śvētaka branch of the Gaṅga family who is referred to only as *mahārāja* (indicative of his feudatory status) is dated year 165 possibly in the Gaṅga era, corresponding to 663 A.D.,and as Anantavarmman of the present record is styled as *mahārājādhirāja*, *paramēśvara bhaṭṭāraka* indicating that he had acceded to the kingship subsequent to Sāmanta-varmman, when the kingdom and power of the kings of this family had grown to the position of an independent chiefship, the approximate date is given as above.

3 It has been concluded that there were at least five collateral branches of the early Gaṅgas ruling over different parts of Kaliṅga. The branch to which Anantavarmman of the present charter belonged had Śvētaka as its capital (*adhishṭhāna*) (*EI*, XXIV, pp.131-132).

4 This place, Śvētaka has not been identified. There is an opinion that it might have been Śrīkūrmam or some place in its neighbourhood, now extinct, in the present day Śrīkākulam taluk of Gañjam district (*Ibid.*, p.133; also see Ganguly, D.K., *Historical Geography and Dynastic History of Orissa*, p.250 n.94; also see *EI*, XXIV, p.133 and n.9-10).

5 The mountain Mahēndra has been identified with the range of hills between the borders of Orissa and Andhra, which presently is known by the name Mahēndramale (See Ganguly, D.K, *op. cit.*, p.10; also *Ibid.*, pp.75, 87-88, 148,157, 199).

6 The significance of the designations of all these officials addressed, has been discussed by Chhabra, B.Ch., (*EI*, XXIV, pp.133-134). However, it is still not clear as to what was the function of each of these categories of subordinates in the kingdom and in relation to the grant and the land granted in particular. It appears that the list is given as above out of pomposity. However, there was at least one referred to as *mahasāmanta* who is also seen to have been named *dūtaka* for the charter.

7 Svalpa-vēlūra has not been identified. (cf. *Ibid.*, p.133)

8 As per this record the donee belonged to Vatsa-sagōtra which had a four *ṛishi-pravara*, Bhṛigu, Dairda, Chyavana and Jamadagni, the *vat* suffix to each possibly signified that the donee was as saintly as each of these *ṛishis* in the *pravara* was. It is noteworthy that in the Gañjam grant of Jayavarmadēva of Unmattakēsari's time (*IHQ*, XII, pp.489-493), also the donee again belonging to Vatsa-gōtra is stated to have had the *pravara*, Vatsa-vat, Daiha-vat, Bhṛugu-vat, Jamadagni-vat, Chyavana-vat. The *Gōtra-pravara-nibandha-kadambaḥ* (p.25) cites the five *ṛishi pravara* of Vatsa, the Jāmadagnis, as follows: Jamadagnivat,

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Urvavat, Apnavāna-vat,Chyavana-vat, Bhṛigu-vat. As per Brough, Vatsa-gōtra has five-*ṛishi pravara,* Bhārgava, Chyavana, Āpnavāna, Aurva, Jāmadagnya, (Brough, John, *op. cit.*, pp.79, 81 etc.; also cf. *EI*, XXIV, p.135 n.8). Vājasanēya-charaṇa no doubt indicated that the donor was a follower of Śukla-Yajurvēda. This *pravara* of *ṛishis* and the inclusion of Daivda has not anywhere thought off.

9 If this *mahādēvī* was the chief queen it is interesting that she is stated to have held the official seal in her custody.

⌘⌘⌘⌘

No.83

MANOR PLATES OF VINAYADITYA MANAGALARASA

Location	: Mānōr, Palghar Taluk, Thana District, Maharashtra
Date	: Śaka 613 (expired); R. year 21= 691 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya-Jayāśraya Maṅgalarasa
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Krishṇa Dēva, *EI*, XXVIII, pp.17-22.

Text

Metre: V. 1-4: *Anushṭ*ubh; V.5: *Indravajrā*

ॐ स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्तलो
कमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण
परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशी
कृताशेषमहीभृतां चुलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान
पवित्रीकृतगात्रस्य सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वर

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श्रीकीर्त्तिवर्म्ममहाराजस्य प्रियात्मजोनेकनरपतिशतमकुटतटघटितमणि गणकरनिकरसमुल्लसितोद्योतित चरणकमलयुगलस्योत्तरापथाधिपतिश्री हर्षवर्द्धनपराजयोपलब्धपरममाहेश्वरोपरनामधेयः सत्याश्रयश्रीपृथिवी वल्लभमहाराजाधिराजपरमेश्वरश्रीपुलकेशिवल्लभमहाराजः तस्यात्मजो नेकसामन्तमकुटतटघटितचरणारविन्दो. मेरुमंदरमलयविन्ध्यसमानधैर्य्यो हरहरभिवर्द्धमानवरकरितुरगरथपदातिबलो मनोजवैकचित्रकंठाख्यप्रवर तुरंगमेणोपार्ज्जित स्वराज्यो विजितचेरचोलपाण्ड्यक्रमार्जितराज्यत्रयः परममाहेश्वरः श्रीनागवर्द्धनपादानुध्यातः सत्याश्रयश्रीपृथिवीवल्लभ महाराजाधिराजपरमेश्वरश्रीकोक्कुलिविक्रमादित्यराजः तस्यानुजो भ्राता परममाहेश्वरो विजितसकलारातिपक्षौ धराश्रयश्रीजयसिंहवर्म्मराजः तस्य सुतः प्रकटपराक्रमाक्रांतदिङ्मण्डलो धवलयशः सकलोन्मूलित शत्रुपक्षः परममाहेश्वरः विनयादित्यपृथिवीवल्लभयुद्धमल्लजयाश्रय श्रीमङ्गलरस राजः सर्व्वानेवागामिवर्त्तमाननृपतिसामन्तविषयपतिभोगिक राष्ट्रग्रामकूटदेशिल्लकमहत्तराधिकारिकादीन् समनुदर्शयत्यस्तुवः सं विदितं यथास्माभिः त्रयोदशोत्तरषट्शतेषुशकवर्षेष्वतीतेषुप्रवर्द्धमान विजयराज्यसंवत्सरे एकविंशतितमे वर्त्तमाने कुराटविषयान्तर्निविष्ट भगवतो दीर्धितिमालिनो मानपुरग्रामः तस्य पूर्व्वदिग्भागे डिणकग्रामः सपरिकरः पूर्व्व सीमापरिच्छिन्नः तथान्यद्वेलुग्रामेकुकुटिमिटिम्मिटि वासकद्वयं तथान्यद्वेन्तिविषये उरछकग्रामबोडत्तपल्लिके एतदशेष मभ्यन्तरसिद्धिकमचाटभटप्रावेश्यं मानपुरदेवभट्टारकपादानां गंधपुष्प धूपदीपसंगीतकवल्युपहारार्त्थं . खण्डस्फुटितसत्कारार्थं आचन्द्रार्क्का र्णवक्षितिस्थितिसमकालीनं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये भूमि च्छिद्रन्यायेनोदकातिसर्ग्गेण दत्तम् । प्रबलपवनप्रेरितोदधिजलतरंग चञ्चलमभावानुगतानां दीर्घकालस्थेयसश्च गुणनाकलय्यसामान्यभोगभू प्रदानफ़लेप्सुभिः शशिकररुचिरं चिरायशश्चिचीषुभिरयमस्मद्दायोनुम न्तव्यः प्रतिपालयितव्यश्च योवाज्ञानपटलावृतमतिराच्छिन्द्यादाछिद्यमानंवा नुमोदेत सपञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन -

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षष्टिंवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
कपिलाशतघातीयमेनः स प्रतिपद्यते ॥ ४ ॥
यानीह दत्तानि पुरा नरेन्द्रैः दानानि धर्म्मार्थयशस्कराणि ।
निर्माल्यवांतप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ५ ॥

लिखितमिदं दिविरपतिमहासंधिविग्रहिकाक्षपटलाधिकरणाधिकृतनिरवद्य परमेश्वरभट्टश्रीरुद्रनागेन कुमारस्वामिदीक्षितपुत्रेणेति ॥ शककाल संवत्सर १०० ६ १० ३ वैशाख शु १० ५ लिखितमिति ।

Translation

[The preliminary portion of this charter containing the genealogical background of the king is very similar to the corresponding portion in the other charters of this family upto the mention of Pulakēśi-vallabha-mahārāja.[1] Then it continues]

His son (was) Satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-Paramēśvara- Śrī-Kokkuli- Vikramāditya-rāja, whose lotus-like feet were being rubbed by the brims of the crowns of many *sāmantas* (feudatories), who was courageous and whose firmness was comparable to the (mountains) Mēru, Mandara, Malaya and Vindhya. The strength of whose army was being augmented day by day by choice elephants, horses, chariots, and footmen, who had consolidated his kingship with the sole help of the choicest horse, named Chitrakaṇṭha which was endowed with the speed of the mind, who had conquered the triad of kings, the Chēra, Chōla and Pāṇḍya of hoary ancestry, who was a devout worshipper of Mahēśvara and who meditated on the feet of Śrī-Nāgavarddhana.[2]

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His younger brother was Dharāśraya-Śrī-Jayasiṁha-varm-marāja, a devout worshipper of Mahēśvara, who had vanquished the whole host of his enemies.

His son is Vinayāditya-pṛithivīvallabha-Yuddhamalla-Jayāśraya-Maṅgalarasarāja,[3] who, with his manifest strength and valour, has overcome (the territories in) all the quarters, whose fame is white and unsullied, who has uprooted the host of all his enemies and who is a devout worshipper of Mahēśvara. He draws the attention of all the present and future *nṛipatis* (petty rulers of the concerned region),[4] *sāmanta* (feudatories)[4] the *vishayapati* (governor of the concerned division),[5] *bhōgika* (those who have the different areas in the region in their enjoyment)[6] prominent representatives / resident administrators (*kūtas*) of the *rāshṭras* (territorial subdivisions) and villages,[7] *dēśillakas*,[8] *mahattaras*[9] (those holding administrative authority, in various capacities in this region) and such who exercise authority (officials) over the territorial division in which the concerned village lay, to the following:

That, by us, when six hundred thirteen Śaka years have elapsed, in the (during the currency of) the 21st year of our ever-growing victorious reign.

The village Mānapura[10] and the village Diṇaka[11] to the east of the former in Kurāṭa-vishaya[12] with their boundaries already well-defined, along with *udraṅga* and *uparikara*, have been granted;

in the same way, the residential sites (named) Kukuṭi, Miṭimmiṭi in Vēlu village,[13]

again in the same way, the villages Urachhaka and Bōḍatta-pallikā in Vēnti-vishaya[14] have also been gifted,

all these, with all concomitant rights and privileges, after barring the entry into them by troops and spies (?)

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(with the guarantee that) the gift will have validity till the Sun, Moon, oceans and earth last.

(These) have been given with due oblation of water, in accordance with the rule pertaining to reclamation of land for cultivation in the first instance,[15]

to the temple of the worshipful divinity (the one with the wreath of brilliant dazzling rays) (Sun) at Mānapura,

with a view to provide for the unguents, flowers, incense, lights, music, flywhisk and food-offerings as well as for the (perpetual) maintenance (of the premises of the temple);

for the increase of the religious merit and fame of my parents and my own self.

[The grant is followed by the usual exhortation and admonition to future rulers of the area concerned in the grant to ensure protection of the gift and four of the usual verses in the same regard attributed to Vyāsa, the revered coordinator of the Vēdas.]

This has been written by the son of Kumarasvāmi-dīkshita, Śrī-Rudranāga, the *niravadya-paramēśvara-bhaṭṭa*, the *divirapati*, *mahāsāndhivigrahika*, *aksha-paṭal-ādhikaraṇādhi kṛita.*[16]

Written on Śaka era 100 6 10 3[17] Vaiśākha śu.10 .5

Notes

1 In this charter, the dynasty is referred to as Chalukya.

2 As for the identity of this Nāgavarddhana see above. It is noteworthy that here the king is stated to have meditated only at the feet of Śrī-Nāgavarddhana, not in addition to the feet of his parents, as is found mentioned in the other cases.

3 In this mention of the name of the ruler with his titles, the prefixing of Vinayāditya-Maṅgaḷarasa indicated his subordi-nation to Vinayāditya, the sovereign ruler of the main Chuḷukya line of Vātāpi, who

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was ruling at that time (cf. *EI*, XXVIII. p.19; Ramesh, K.V., *Chālukyas of Vātāpi*, p.136).

4 *Nṛipati* means ruler. Obviously in the context this term must have referred to the petty ruler of the region, under the sovereignty of Maṅgalarasa who was himself a *nṛipati*. It is not understandable, how this *nṛipati* was different from *sāmanta*, which term also referred to a feudatory ruler. (cf. Sircar, D.C., *IEG*, p.289).

5 *Vishayapati*, as the term indicates, must have been the governor or administrator of the territorial division (*vishaya*) concerned. In contrast to the *nṛipati* and *sāmanta* he must have been an appointee of the king (*Ibid.*, p.378).

6 The term *Bhōgika* is stated to refer to a *jāgīrdār* as also to a feudatory (Sircar, D.C., *IEG*, p.56). However as the word basically means 'one who enjoys' it can be taken to refer to that person who had been allotted the said village for his enjoyment by the king, as a fee or as a gift in recognition of some service rendered or being rendered. His concern must have been restricted to the yield of the land concerned or to the tax proceeds from the territory concerned.

7 *rāshṭrakūṭa* and *grāmakūṭa* must have meant the prominent representatives of the *rāshṭra* division and villages respectively (cf. *Ibid.*, pp.120-121, 277). It is noteworthy that *kūṭa* is suffixed to both *rāshṭra* and *grāma*.

8 *Dēśillaka* must have meant "an official in charge of the *dēśa* division" (cf. *Ibid.*,p. 87. He has not explained the significance of this designation).

9 This term *Mahattara* seems to have referred to the elder of the village or village headman or prominent citizen representative (cf. *Ibid.*, p.191).

.10 Mānapura is identifiable with Mānōr, the findspot of the plates (*EI*, XXVIII, p.19).The text is some-what dubious here. The original editor understood that the mention of Mānapura here was only to indicate that it was (already) "owned" by the Sun-God (Dīdhiti-mālin) (*Ibid.*, p.18). Certainly as later on, it is stated that the benefactions were for the carrying out of the services to Dēva-bhaṭṭāraka of Mānapura the above understanding seems plausible. But the text as it is, is capable of being interpreted as "Mānapura for Dīdhiti- mālin, the *bhagavān* who has entered (taken his abode) into Kurāṭa-vishaya" (i.e.) Mānapura was the first of the villages listed as those having been granted to Dēva-bhaṭṭāraka (The Sun-God) already referred to.

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11 The village Ḍiṇaka has been identified with Tena, two miles east of Mānōr (*Ibid.*, p.20).

12 Ķurāṭa-vishaya, a territorial division, must have been named so after the chief town in it, Kurāṭa. This Kurāṭa of the ancient times is probably represented the Kirat,.a modern village situated twelve miles north east of Palghar town, in the same complex as of the findspot of the record (*Ibid.*, p.20).

13 Vēlu-village can possibly be identified with Velgaon, three miles south-east of Kirat (*Ibid.*)

14 Vēnti, the town after which the *vishaya* was named, is probably represented by Bhendi, a village about four miles north east of Manor (*Ibid.*, p.20,n.1). The villages Urachhaka and Bōḍatta-pallikā have not been identified.

15 The mention here that the gift of the villages had been made in accordance with "the rule governing the cutting of land for the first time". When considered in the light of the mention earlier in the charter that the villages had been given along with *udraṅga* and *uparikara* and along with the rights pertaining (to land-holding) suggests that "*bhūmi-chchhidra-nyāya*" as mentioned here had some special significance than mere concessional and graduated taxation of such land newly brought under cultivation.

16 *Divirapati* is understood to have been the designation of the Chief Secretary or the Chief of the clerks (Sircar, D.C., *IEG*, p.99).

Mahāsāndhivigrahika was the designation of the minister for war and peace or of foreign affairs (*Ibid.*, p.188). *Akshapaṭalādhikaraṇādhikṛita* was the designation of the officer-in-charge of the department of records and accounts (*Ibid.*, p.14).

It is noteworthy that niravadya-paramēśvara-bhaṭṭa-Śrī-Rudranāga, who wrote this record, had been invested with all the three offices as noted above. Further, he is also stated to have been *niravadya*-blameless and a *paramēśvara* (Supreme Lord –said of rich or illustrious men and of princes and of Gods –MW, *SED*, (I), p.533 col.3; an imperial title; one of the technical titles of paramount sovereignty, Sircar, D.C., *IEG*, p.237). All in all, this Rudranāga seems to have been a very high-ranking and valued officer in the government of Maṅgalarasa.

17 This is probably a unique case where 600 is represented by a symbol for hundred first, followed by the symbol for 6.

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No.84

KURNOOL PLATES OF VINAYADITYA

Location : Kurnool District, Andhra Pradesh.

Date : Śaka 613, R. year 11 = 691 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vinayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, VI, pp. 88-91.

Text

Metre : V.1-2: *Anushṭ*ubh

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्तलो
कमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणप
रम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृता
शेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्री
कृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवन
वास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः कीर्त्तिवर्म्मपृथिवीवल्लभ
महाराजस्तस्यात्मजस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपरा
फ्जयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधि
राजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मतिसहाय
साहसमात्र समधिगतनिजवंशसमुपचितराज्यविभवस्य विविधरसित
सितसमरमुखगत रिपुनरपतिविजयसमुपलब्ध कीर्त्तिपताकावभासित
दिगन्तस्य हिमकरकरविमलकुलपरिभवविलयहेतु पल्लवपतिपराजया
नन्तरपरिगृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळधरणी
धरत्रयमानमानशृंगस्य अनन्यसमवनत काञ्चीपतिमकुटकूटकिरण
सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य

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सूनुः पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य समस्तविषय प्रशमनाद्विहिततन्मनोनु रञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामव द्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव विनयादित्यसत्या श्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानेवमाज्ञा पयति । विदितमस्तु वोस्माभिः त्रयोदशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्य संवत्सरे एकादशे वर्त्तमाने एळुपुन्दलेग्राम मधिवसति विजयस्कन्धावारेमाघपौर्णमास्यां श्रीविजयादित्ययुवराजवि ज्ञापनया कृष्णवेर्ण्णाया उत्तरतटे गन्यतत्रये वेलहिणरुभागे मुसुणिपरु नामग्रामः प्रोक्तेभ्यो ब्राह्मणेभ्यो दत्तः । तेषां नामगोत्राण्युच्यन्ते। कौशिकसगोत्रायरविवर्म्मद्विवेदायपुनः कौशिकसगोत्राय आदित्यषडङ्ग विदे काश्यपसगोत्रायशिवशर्म्मणे कौत्ससगोत्रायमहाकाळाय कौशिक सगोत्राय दासशर्म्मणे कौत्ससगोत्राय देवशर्म्मणे कामुकायन सगोत्राभ्यां शङ्करस्वामिशर्म्मभ्यां भारद्वाजसगोत्राय पतिशर्म्मणे काश्यप सगोत्राय देवशर्म्मणे भारद्वाजसगोत्राय मादिशर्म्मणे काश्यपसगोत्राय तमान शर्म्मणे वा . . . . कौशिकसगोत्राय दासशर्म्मणे व . . . . त्रिंशतो ग्रामानाम . . . सत्याश्रयादत्ताः कदुवपवेपुनामग्रामे भारद्वाजसगोत्राय दोणशर्म्मणे पञ्चविंशतिनिवर्त्तनं राजमानेन क्षेत्रं कौण्डिन्यसगोत्राय वृद्धशर्म्मणे तथा पञ्चाशन्निवर्त्तनं क्षेत्रं कौण्डि न्यसगोत्राय आदित्यषडङ्गविदे तथा पञ्चाशन्निवर्तनं क्षेत्रं तस्यैव सिहुकूरे पञ्चविंशतिनिवर्त्तनं क्षेत्रं प्राजापत्यं काश्यपसगोत्राय देवशर्म्मणे राजमानेन पञ्चविंशतिनिवर्त्तनं क्षेत्रं मानव्यसगोत्राय वासुदेवाय युसासाय तथा पञ्चविंशतिनिवर्त्तनं क्षेत्रं मानव्यसगोत्रायै ब्राह्मण्यै द्वादशनिवर्त्तनं क्षेत्रं प्राजापत्यं सत्तिक्करग्रामे कौण्डिन्यसगोत्राय हेतिशर्म्मणे पञ्चविंशति निवर्त्तनं क्षेत्रंप्राजापत्यं । उक्तानि नाम गोत्राणि वृत्तयश्च ॥ तदागामिभिर स्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचंचलमवगच्छद्भिराचन्द्रार्क्कधरार्णवस्थिति समकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयं ॥ उक्तञ्च ॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिर्वषसहस्राणि विष्ठायां जायते कृमिः ॥ २ ॥ इति
महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ॥

Translation

[The introductory portion of this charter is identical with the corresponding portion in the Togarchēḍu plates dealt with above]

That Vinayāditya (entitled as usual) orders: Let it be known to you.

By us, when six hundred thirteen Śaka years have elapsed, during the currency of the eleventh year of our ever growing victorious reign, while residing in the victorious camp at Eṟumpundale-village,[1]

on the day of the full-moon in the month of Māgha, on the supplication of Śrī-Vijayāditya-yuvarāja,[2]

the village Musuṇipaṟu,[3] in the Velahiṇaṟu-bhāga[4] included in Ganyata-traya[5] on the northern bank of (river) Kṛishṇaveṇṇā[6] has been given to the Brahmins as stated (below):

Their names and gōtras are stated (as follows)

(1) To Ravi-śarmman of Kauśika-sagōtra of (well versed in two Vēdas)

(2) Again, to Āditya of Kauśika-sagōtra (well versed) in the six adjuncts of the Vēdas

(3) to Śiva-śarmman of Kaśyapa-sagōtra

(4) to Mahākāḷa of Kautsa-sagōtra

(5) to Dāsa-śarmman of Kauśika-sagōtra

(6) to Dēva-śarmman of Kautsa-sagōtra

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(7) to Śaṁkara and svāmi

(8) Svāmi-śarmman of Kāmukāyana-sagōtra[7]

(9) to Pati-śarmman of Bhāradvāja-sagōtra

(10) to Dēva-śarmman of Kāśyapa-sagōtra

(11) to Mādi-śarmman of Bhāradvāja-sagōtra

(12) to Tamāna-śarmman of Kāśyapa-sagōtra . . . . .[8]

(13) to Dāsa-śarmman of Kauśika-sagōtra . . . .[9]

In Kaduvapavēpu village,[10] to Dōṇa-śarmman of Bhāradvāja-sagōtra, the field of twentyfive *nivarttanas* as measured by the royal (standard) measure; similarly, to Vṛiddhaśarmman of Kauṇḍinya-sagōtra, fifty *nivarttanas*, similarly to Āditya, who was well versed in six adjuncts of Vēdas, of Kauśika-sagōtra, fifty *nivarttanas* of land, to him again in Sihukūra,[10] twentyfive *nivarttanas* of land as *prājāpatyam*,[11] to Dēvaśarmman of Kāśyapa-sagōtra twentyfive *nivarttanas* of land (as measured) by the royal (standard) measure; similarly to Vāsudēva, the *Yusāsa*[12] of Mānavya-sagōtra twentyfive *nivarttanas* of land to the Brāhmaṇī[13] belonging to Mānavya-sagōtra twelve *nivarttanas* of land as *prājāpatyam*;[11] in the village Sattikkara,[10] twentyfive *nivarttanas* to Hēti-śarmman of Kauṇḍinya-sagōtra as *prājāpatyam*. Thus are stated the names and the (allotted) portions of maintenance.[14]

[Then follows the usual exhortation and cautioning to future rulers of the area and one verse in this context without attribution]

This charter has been written by Śrī-Rāmapuṇya-vallabha, the *mahāsāndhivigrahika*.

Notes

1 Eṟumpundale is stated to have been situated in what is now the Kurnool District (Ramesh, K.V,, *op.cit.*,p.138). This village is termed as a *vijaya - skandhāvāra* i.e. victorious camp in the record. This term

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ordinarily can be expected to indicate a camp pitched by a ruler in the territory conquered after vanquishing an enemy in battle. But in these charters the term is seen to have been applied to any place apparently within his own kingdom where the king camped. (Sircar, D.C., *The Successors of the Sātavāhanas*, p.47). It appears that the Chaḷukyan rulers kept touring within their own kingdom and the places where they camped in the course of such tours was described as the *vijaya-skandhāvāra*. This is not to be confused with the application of this term to places like Uṟaiyūr, which were in conquered territories where their camps were truly victorious camps.

2 This application of the title of *yuvarāja* to the heir-apparent has to be compared with the application of the same title to Vishṇuvarddhana, the brother of Pulikēśin II who was not the heir-apparent.

3 Musuṇipaṟu is stated to be situated in the Kurnool District (*Ibid.*, p.133). But the whole territorial complex including this village, granted as per the record is stated to have been situated on the northern bank of (river) Kṛishṇaveṇṇā (Kṛishṇā). This river forms the northern boundary of the modern district of Kurnool. To the north of that river are the modern districts of Raichur and Mahbubnagar. So, if at all, Muṣuṇipaṟu village has to be sought in the modern Mahbubnagar district or Raichur District.

4 This part of the writing on the plate is somewhat indistinct. Apparently it is a word that denoted a territorial division. On the facsimile this passage seems to read Velañchaṟubhāśē, though no elucidation of this name is possible.

5 The significance of Ganyata-traya is not clear.

6 Kṛishṇaveṇṇā refers to the river Kṛishṇā in this region. It is a mystery as to why this river was not endowed with sanctity as was invested to the other great rivers of India, Gaṅgā, Yamunā, Godāvarī, Sarasvatī (supposed to be a subterrinean river), Narmadā, Sindhu and Kavērī.)

7 Kāmukāyana-sagōtra belongs to the Viśvāmitra group and these *gōtrins* have the three *ṛishi-pravara* - Vaiśvāmitra, Āśmarathya, Bāndhula (Brough, John, *op. cit.*, pp.152, 157) However on the facsimile, the name of the *gōtra* reads Kāmakāyana. Kāmakāyana / Kāmakāyanina, have the three *ṛishi-pravara*, Vaiśvāmitra, Daiva-śravasa, Daivatarasa (*Ibid.*, pp.148, 151).

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8 There are eight letters here after the mention of Tamāna-śarmman, which are not readable

9 After the mention of Dāsa-śarmman, the passage in line 35 of the charter is not legible It seems to end with "*Satyāśraya dattāḥ* (*Satyāśrayēna dattāḥ*). This passage of the text might have indicated the circumstances under which, some more Brahmins were allotted land in different villages as detailed subsequently. (See n.14 below).

10 These villages, Kaḍuvapachēḍu, Sihukūra and Sattikkara, where plots of land were allotted to different Brahmins have not been identified.

11 *Prājāpatyam* is stated to refer among other things, to the rites (*IA*, p.91) - "a particular sacrifice performed before appointing a daughter to raise issue in default of male heirs" (MW, *SED*, (I),p.659 col.2). However it is seen that one of the *Brāhmaṇas* of Kauśika-gōtra is stated to have been allotted land in the village Sihukūra as *prājāpatyam* in addition to land allotted to him in a different village without any specification of purpose and after the mention of allotment to two more Brahmins, a *brāhmaṇī*, not named, of Mānavya-sagōtra is found to have been allotted land in the same village Sihukūra as *prājāpatyam*. So obviously these two, one, a *Brāmaṇa* and the other *Brāhmaṇī* were unconnected. It passes comprehension why allotments of land were made by the king especially to these two to help them to raise male heirs. So it is obvious that *prājāpatyam* must have had some other significance, which, however is not clear now.

12 What has been read here as *yu* actually appears to read *yya* on the facsimile but whichever way it is read, the word does not make sense.

13 *Brāhmaṇī,* as a common noun, here, would indicate any Brahmin lady. It might have been the proper name of the Brāhmin lady. See n.11 above.

14 This list of allotments of plots of land in three villages other than Musuṇipaṟu, to a set of Brahmins different from the thirteen who are seen initially listed (the names of two Brahmins of this set are identical with those found in the first set but this might have been accidental), is seen to have been added after the mention of "have been given by Satyāśraya". From this it appears that the village, Musuṇipaṟu was allotted to the first set of thirteen Brahmins on the supplication of Vijayāditya-yuvarāja and that Satyāśraya (Vinayāditya, the issuer of the charter) on his own allotted plots of land in other villages to a different set of Brahmins, and recorded the same in continuation in the same charter.The villages, Kaduvapavēpu, Sihukūra and Sattikkara, mentioned as those in which land had been granted have not been identified.

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No.85

SIDDHANTAM PLATES OF DEVENDRAVARMAN

Location	: Siddhāntam , Srikakulam Taluk, Gaṅjam District, Orissa
Date	: [Gaṅga][1] year 195 = 691 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Dēvēndravarman
Dynasty	: Early Gaṅga
Reference	: Pantulu, Ramdas, G., *EI*, XIII, pp. 212-216.

Text

Metre : V.1-4; Anushṭ*ubh.*

ॐ स्वस्ति ॥ सकलवसुमतीतलतिलकायमान सर्व्वर्तुसुखरमणीया द्विजयवतः कलिङ्गनगरवासकाद् महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोः सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्णस्वामिनश्चरणकमलयुगलप्रणामाद्विगलितकलिकलङ्को गङ्गामलकुलतिलको निजनिस्त्रिंशधारोपार्ज्जितसकलकलिङ्गाधिराज्यः प्रविततचतुरुदधितरङ्गमालामेखलावनितलामलयशाः अनेकाहवसङ्क्षोभजनितजयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणि प्रभामञ्जरीपुञ्जरञ्जितचरणः परममाहेश्वरो मातापितृपादानुध्यातो नयविनयदयादानदाक्षिण्यशौर्य्यौदार्य्यसत्यत्यागादिगुणसम्पदामाधारः श्रीगुणार्ण्णवसूनुर्महाराजः श्रीमान्देवेन्द्रवर्म्मा वराहवर्त्तन्यां सिद्धार्त्थकग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति विदितमस्तु भवतामस्माभिर्ब्रह्मचारिच्छेदे हलस्य भूमिरुदकमार्ग्गनिवेशनसहिता ग्रीष्मोदकं कुटुम्बैस्तुल्यमेरण्डपलिवास्तव्यायोदवाहिसगोत्राय वेदवेदाङ्गपारगाय बह्वृचसब्रह्मचारिणे तम्परशर्म्मदीक्षिताय दक्षिणायने उदकपूर्व्वं सम्प्रत्तस्तेनापि प्रतिगृह्य भ्रात्रे यज्ञशर्म्मणे चतुर्थोंशो दत्तस्तदेवं ज्ञात्वास्योपभुञ्जतः परिबाधा न कार्य्या । समन्ताद्भूमेस्सीमालिङ्गानि लिख्यन्ते । पश्चिमोत्तरकोणे वायव्यां पाषाणः

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पूर्वे तूर्ष्कः करकवृक्षस्ततोच्छेद पूर्वे दक्षिणेन गता गर्ता ततः पाषाणो परोपि पाषाणस्तस्य दक्षिणे दक्षिणपूर्वकोणे पाषाणस्तस्य पश्चिमे चिञ्चास्ततो पश्चिमे पश्चिमदक्षिणकोणे पाषाणस्तस्योत्तरोत्तरं पाषणा स्ततस्तटाकपालीमूले पाषाण इति ॥ भविष्यतश्च राज्ञः प्रज्ञापयति ।

मा भूर्विफलशङ्काः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यम्परदानानुपालने ॥ १ ॥

व्यासगीताश्चात्र श्लोकाः भवन्ति–

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

षष्टिर्वषसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमताच्छ्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ ४ ॥

इत्येरण्डपल्यामपूर्व्वनटान्वये मातृचन्द्रसूनुनाधिकृत श्रीमदानाङ्कुरस्य पल्लवेन लिखितं पुरोहितछरम्पनन्दिशर्मणः कथिताज्ञया प्रवर्द्धमानविजयराज्यसंवत्सरशते पञ्चनवते १०० ९० ५ श्रावण कृष्णदिने पञ्चमे दत्तः । शङ्करसूनुना उत्कीर्ण्णं शासनं अधिकृतनगन अश्वशालिभोङना इति ॥

Summary

[The introductory portion of this record is almost identical with that found in the Śrīkākulam plates of this same king dealt with above.]

That Śrīmān-Dēvēndravarmman, son of Guṇārṇṇva ordered all the congregated *kuṭumbins* of the village Siddhā-rtthaka[2] in Varāhavarttanī[3] (thus); that land of the extent of a *hala*[4] in the block [5] called brahmachāri-chhēda, along with the water-channel[6] and house as also summer-water (to be shared in proportion)[6] with (other) *kuṭumbas,*

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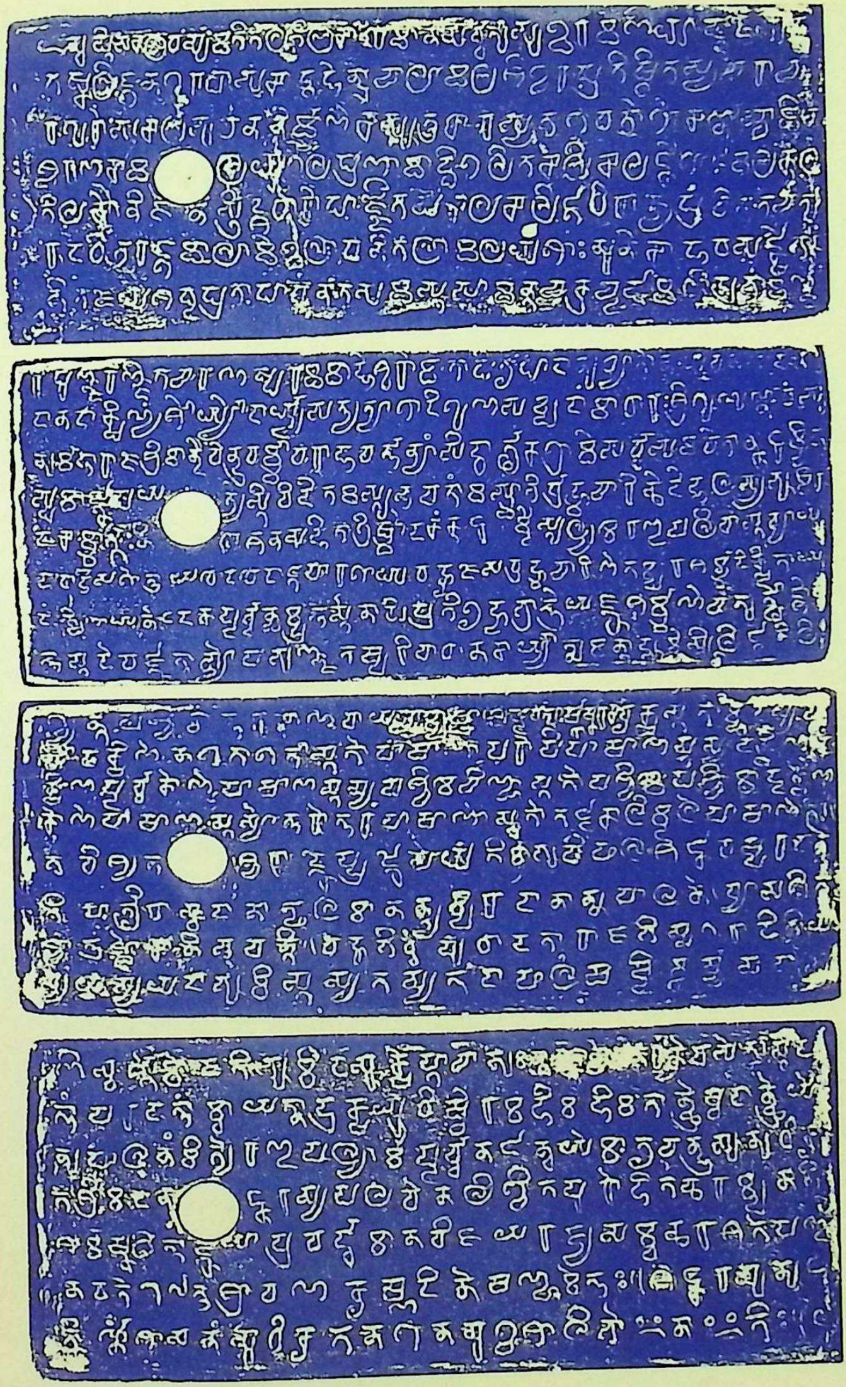
Inscription No.85



Siddhantam Plates of Devendravarman (691 A.D.)

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had been granted with due libation of water on the occasion of dakshiṇāyana[7] to Tampara-śarmma-dīkshita who was a scholar, adherent of Baḥvṛicha (*Ṛig*) branch (of the Vēdas), who had comprehensively studied the Vēdas and Vēdāṅgas, who belonged to Udavāhi-sagōtra,[8] and who hailed from Eraṇḍapali.[9] By him also, after receiving this (grant), one fourth part was given to Yajña-śarmman, (his) brother.[10] The *kuṭumbins* as addressed above were cautioned not to obstruct (the grantee and his brother ?) in the enjoyment (of the land granted).

The marks on the boundary of the land (granted) (were as follows)

In the north-western corner (i.e.) in the direction presided over by Vāyu, the stone, on the east, the tūrsh-kaḥkaraka-tree, then on the east of the *chhēda*, the *gartā* going to the south then, stone, above that also stone, south of that, in the south eastern corner, stone, west of that tamarind trees, then further and further on stones, then at the base of the bund of the tank, stone.

Then the attention of the future rulers was drawn to four of the usual verses, only three of which were here attributed to Vyāsa, which dwell upon the merits of protecting the grants made by others and the consequences that befall on disturbing such grants of others.

The charter was written by the officer,[11] Śrī-Madanāṅ-kura-Pallava son of Mātṛi-chandra of the family of Apūrva-naṭa, in Ēraṇḍapalli on the orders of the king conveyed by the *purōhita* (preceptor) Chharampa-nandi-śarmman. Given in the hundred and ninetyfifth year of the ever-growing victorious kingship,[1] on the fifth day of the dark (fortnight) in the (month) Śravaṇa.

Inscribed by the authorized (officer) Nagana, Aśva-saśāli-Bhōi[12], son of Śaṅkara.

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Notes

1 Though it is not stated so, the fact that the king of the charter claimed to belong to the Gaṅga-kula points to the year cited having belonged to the Gaṅga era. The statement that the year cited (i.e.) one hundred and ninetyfive belonged to the ever-growing victorious kingship was just a flamboyant one.

2 This village Siddhārtthaka, has been identified with Siddhāntam, near Śrīkākulam, the findspot of the charter (*EI*, XIII, p.213. According to Ganguly, D.K., this village Siddhān-tam is near Nagarakaṭakam *op.cit.*, p.18).

3 *Varttanī* seems to have indicated the designation of a particular type of territorial division (See Sircar, D.C., *IEG*, p.265). It is stated that Varāhavarttanī was "probably the region between Vaṁśadhārā and Nāgāvaḷi" (*EI*, XIII, p.213, also see Ganguly, D.K., *op. cit.*, p.18).

4 *Hala*, prima facie, may indicate an extent of land that can be "conveniently ploughed or rather cultivated with the help of one plough" (*EI*, XIII, p.215 n.17). But as in this charter the donee donated one fourth of the *hala* granted to him to his brother, it seems that *hala* referred to a sizable area of land (cf. Sircar, D.C., *IEG*, p.125).

5 *Chhēda* seems to have referred to a particular type of subdivision (block) of a territorial unit. As per this charter a *hala* in the *chhēda* designated as *brahmachāri-chhēda* in the village was granted to Tamparaśarmma-dīkshita. (See *EI*, XIII, p.213; *Ibid.*, IX, p.95). The name of the *chhēda*, brahmachāri-chhēda is noteworthy.

6 The reference to *udakammārggaḥ-nivēśana* as having accompanied the land granted is enigmatic. Pantulu has translated it as "water-course and the house-site." But the water-course must have carried water to all the fields and as such it could not have been made exclusive for the one *hala* granted to the donee. Hence it appears that *udaka-mārgga* referred to a special practice with regard to the supply of irrigational water in that locality. Possibly the phrase indicated the conferment of control over the point at which the irrigation-channel entered the village. (cf. *talai-vāy* in T.N. inscriptions). Interpreted this way, the term, *nivēśana* could not have referred to "house-site." In the same way the phrase "*grīshm-ōdakam kuṭumbais-tulyam*" has been translated by Pantulu as "the water during the summer (months being enjoyed) equally with (the) other families." If these translations are correct, then it will amount to a revelation of the local conditions (i.e.) while in non-summer months the king entitled his donees to enjoy the channel bringing irrigation water into the village as his

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monopoly apparently because then there was plenty of water in the region concerned and there were other channels for the utilization by the rest of the villagers, in summer when the water level shrank he was enjoined to share the water available in equal proportion with other villagers. All the above conclusions are only speculative.

7 *Dakshiṇāyana* refers to the winter-solstice when the Sun apparently starts moving down south from the Tropic of Cancer towards the Tropic of Capricorn. The occasion for the grant must have been this day of Dakshiṇāyana-saṅkrānti (i.e.) the day when the apparent movement of the Sun towards the south starts, which at present falls on June 22 every year (Pillai L.D.S. *Indian Ephemeris*, Vol. I, Part I, p.444). This *dakshiṇāyana-saṅkrānti* used to coincide with the *kaṭaka-saṅkrānti* (i.e.) the beginning day of the solar month, But *kaṭaka-saṅkrānti* kept moving away from June 22 and at present it is taken to occur on the 16-17 July. In Tamilnāḍu at present the religious observations connect-ed with *dakshiṇāyana* are carried out on this day of the *kaṭaka-saṅ-krānti.*

8 In the relevant texts Udavāhi-gōtra is not mentioned. However, it is possible that this is the same as the *gōtra* started by the sage Udvahavya, among the Bhāradvājas. People belonging to this *gōtra* have a three-*ṛishi-pravara*, Āngirasa, Bārhaspatya, Bhāradvāja (Brough, John, *op. cit.*, p.111 and 113; *Gōtra-pravara-nibandha-kadambaḥ*, pp.40-41; 115-116).

9 This village Ēraṇḍapalli was probably the same as Ēraṇḍapalla, a Damana of which place was subdued by Samudragupta in the 4th century A.D. (*ÇII*, III, No.1 text line 19, translation p.13).The identification of this place with Ēraṇḍapalli near Śrīkākulam seems quite plausible (Ganguly, D.K., *op. cit.,* p.157.Also Dubreuil, G.Jouveau *Ancient History of Deccan*, p.59-60). This place seems to have been of some importance to have had a notable principality developed around it. The modern representative of the village is not traceable.

10 This allotment of a fourth part of the *hala* of land by the donee Tampara-śarmma-dīkshita,to his brother Yajña-śarmman must have had a background of which there may be some indication in the fact that the royal order was routed through the *purōhita* (preceptor of the king ?)

11 The term *adhikṛita* as attributed Madanāṅkura-Pallava indicated that he was the authorized writer of the royal charters. Possibly it was the same officer who was referred to as Pallavachandra, who was the writer of the Śrīkākulam plates of the same king.

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12 The inscriber of the record, Nagana is stated to have been an *adhikṛita* and *akhaśāli-bhōi.* Of these, the term *akhaśāli*, obviously *akshaśāli*, referred to one in charge of the mint, if the connotation of the term as understood in Tamilnāḍu is understood to have been applied here (Sircar, D.C., *IEG*, p.14) or to a goldsmith (*Ibid.*, p.15). It is stated that in the Telugu-Kannaḍa areas, this term was applied in this sense. In both cases, this term referred to the one connected with metal work, which expertise was required for the inscriber on copper plates. *Bhōi* can be understood to have been a localised form of the term *bhōjaka* which meant one in enjoyment of the fief. Hence, it appears that Nagana had been entrusted with the task of inscribing on copper-plates as his fief and as such he was the authority meant for this work of inscribing on copper-plates.

No.86

BHAVNAGAR PLATES OF SILADITYA III

Location	: Bhāvnagar,[1] Gujarat.
Date	: [Gupta] samvat 372[2] = 691 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Śīlāditya III[3]
Dynasty	: Maitrakas of Valabhī
Reference	: Buhler, G, *IA*, V, pp.207-12 .

Text

Metre : V.1-3 : *Anushṭubh* ; V. 2: *Upajāti*

Upto Śiladitya III the text corresponds to the text of Lunsadi Plates stated above.

श्रीशीलादित्यस्य सूनुर्न्नवप्रालेयकिरण इव प्रतिदिनसंवर्द्धमानकलाचक्र वालः केसरीन्द्रशिशुरिव राजलक्ष्मीमचलवनस्थलीमिवालंकुर्व्वाणः शिखण्डिकेतन इव रुचिमच्चूडामण्डनः प्रचण्डशक्तिप्रभावश्च शरदागम इव प्रतापवानुल्लसत्पद्मः, संयुगे विदलयंनभोधरानिव –

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परगजानुदयतंचतपनबालातप इव संग्रामे मुष्णंन्नविमुखानामायूंषि द्विषतां परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीबप्प पादानुद्ध्यातः परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशीलादित्यस्तस्य सुतस्तत्पादानुध्यातः क्षुभितकलिजलधिकल्लोलाभिभूत मज्जन्मही मण्डलोद्धारधैर्य्यः प्रकटितपुरुषोत्तमतया निखिलजनमनोरथपरिपूरण परोपर इव चिन्तामणिश्चतुस्सागरावरुद्धसीमापरिकरां च प्रदानसमये तृणलवलवधीयसी भुवमभिमन्यमानो परपृथिवीनिर्म्मणव्यवसायासादित पारमैश्वर्य्यः कोपाकृष्टनिस्त्रिंशविनिपात विदलितारिकरिकुंभस्थ लोल्लसत् प्रसृत महाप्रतापानलप्राकारपरिगतजगन्मण्डललब्धस्थितिः विकटनिजदोर्द्दण्डावलंबिनासकलभुवनाभोगभाजामन्थास्फालविधुतदुग्ध सिन्धुफेनपिण्डपाण्डुरंयशोवितानेन पिहितात पत्रः परममाहेश्वरः परम भट्टारकमहाराजाधिराजपरमेश्वरश्रीबप्पपादानुध्यातः परभट्टारकमहाराजा धिराजपरमेश्वर श्रीशीलादित्यदेवः सर्व्वानेव समाज्ञापयत्यस्तु वः संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय गोमूत्रिकाविनिर्ग्गत श्रीवलभीवास्तव्य तच्चातुर्व्विद्यत्रैविद्यसामान्य भरद्वाजसगोत्रमैत्रायणीय सब्रह्मचारिब्राह्मणद्रोणपुत्र ब्राह्मणभूतकुमाराय सुराष्ट्रेषु लोणापद्रक स्थल्यां खोडस्थलकोपरिपटकसहित लोणापद्रक ग्रामः सोद्रंगः सोपरिकरः सभूतवातप्रत्यायसधान्यहिरण्यादेयसदशापराधः सोत्पद्य मानविष्टिकः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्म देयरहितो भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्ग्गेण धर्म्मदायोतिसृष्टः यतोस्योचितया ब्रह्मदेयस्थित्या भुंजतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वंशजैरन्यैर्व्वा अनित्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिरयमस्मद्दायो नुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्यतस्य तदा फलम् ॥ १ ॥

यानीह दारिद्रयभयान्नरेन्द्रैः धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानिको नाम साधुः पुनराददीत ॥ २ ॥

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षष्टिंवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

दूतकोत्र राजपुत्रंखरग्रहः । लिखितमिदं बलाधिकृतबप्पभोगिक पुत्र दिविरपति श्रीहरगणेनेति । सं ३७२ श्रावण ब ९ स्वहस्तो मम ॥

Translation

From the station at Bālāditya tank,[4] the victorious camp.

The introductory genealogical portion of this record upto the mention of Śīlāditya III agrees with the corresponding portion in the Lunsāḍi plates of Śīlāditya III dealt with above and continues :

That Śīlāditya (II)'s son is *parama-māhēśvara parama-bhaṭṭāraka mahārājādhirāja paramēśvara* Śrī-Śīlāditya (III) who meditated at the feet of Śrī-Bappa and also at the feet of his father Śīlāditya (II) who was again a *parama-māhēśvara paramamabhaṭṭāraka - mahārājādhirāja-paramēśvara*, who again meditated at the feet of Śrī-Bāva,[5] who has resource and ability to save the circle of the earth from getting drowned in the agitated waves of the ocean that is the Kali (evil age), who, because of his explicit character, was a *Purushōttama* (the best among men; God Vishṇu), who fulfilled the wishes of all people and thus was another *Chintāmaṇi* (a divine gem which grants the desires of those approaching it for such purpose), who, while making gifts of land finding the earth as restricted in area by the four oceans at its boundaries, insufficient (for his gifting purpose) looks to be ready, being a supreme lord-master, to create another earth, who has acceded to the (pre-eminent) position in the circle of the earth having with his valour split the temples of the enemy elephants with his sword drawn out in anger, who has got into such position to enjoy the whole earth due to the strength of his own extraordinary arms, whose parasol is enveloped with his

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reputation the whiteness (purity) of which is like that of the foam that rose from the milky ocean when it was churned.

That Śīlāditya (III) orders all-let it be known to you: By me for the augmentation of (religious) merit to my parents, the village Lōṇāpadraka[6] along with *Uparipaṭaka* of Khōḍasthalaka[7] in Lōṇāpadraka-sthalī in Surāshṭras, has been given along with the rights and privileges (the list is identical with the list in the other charters of this family)[7] of a *dharmmadēya* to *brāhmaṇa* Bhūta-kumāra, son of *brāhmaṇa* Drōṇa, a *sabrahmachārī* (adherent-follower) of Maitrāyaṇīya[8] (school) belonging to Bhāradvāja-sagōtra, who resides at Valabhī, common to four *Vēdas* and three Vēdas,[9] and who has migrated from Gōmūtrikā.[10]

[The statement of the grant is followed by the usual admonition against its disruption by anyone while the grantee enjoyed the land granted to him in accordance with the tenure of *brahmadēyam* and three of the usual verses in this regard which are cited here without attribution.]

Here the *dūtaka* is *rājaputra* Kharagraha.[11] This has been written by *divirapati* Śrī Haragaṇa, son of *balādhikṛit a* Bapa bhōgika. Saṁ 372 Śrāvaṇa ba. 9 This is [given under] my own hand.

Notes

1 There is no information on the findspot of the plates. Buhler, G. just said that it was one of the two sets of charters sent to him (for editing) by Mr. Burgess (editor of *Indian Antiquary*, Vol. V, where this is published). (*Ibid*, p.204). Mr. Burgess is stated to have got it from Major J.W.Watson after borrowing it from the Durbar, obviously of the erstwhile native state of Bhavnagar (*Ibid.*)

2 Buhler who originally edited this charter, read the year in the date given at the end of the charter as 342. But Bhandarkar, D.R. in his *List of Ins. of Northern India* (Appendix to *EI* Vols., XIX to XXIII, p.186, item No.1362) correctly read the date as 372 which accords with the place of the Śīlāditya, the issuer of the present charter in the

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genealogy of the Maitrakas of Valabhī (the last date of his father-predecessor Śīlāditya as found in his Kaira plates (*Ibid*, No.1361).

3 Whereas Buhler had numbered Śīlāditya of the present charter as the third of that name in the dynasty of Maitrakas, Bhandarkar, D,R. had numbered him as the fourth having numbered the grandfather of Śīlāditya of the present charter, also called Śīlāditya, who, however, is only referred to have been the ruler of the region of the Vindhya mountains and who is not evidenced to have ruled at Valabhī, as the second Śīlāditya (the first Śīlāditya having been his grandfather). That Śīlāditya was the son of Dērabhaṭa, who was himself the son of the first Śīlāditya. At the end of the rule of that first Śīlāditya the throne of Valabhī passed on to his brother Kharagraha and not to his son Dērabhaṭa who seems to have been relegated to the rulership of the Vindhya mountains region. When that Kharagraha's grandson, Dharasēna IV had no male heir to succeed him, the Valabhī throne reverted to that Śīlāditya I's own line. By that time Dērabhaṭa and his son Śīlāditya, who were biding their time to succeed to the throne of Valabhī, seem to have been dead and that is why the Valabhī throne came to be inherited by the sons of that Śīlāditya, son of Dērabhaṭa. It was the youngest son of Śīlāditya who succeeded Dharasēna IV. Thereafter the Valabhī throne was inherited by the other sons of Śīlāditya, son of Dērabhaṭa, the last inheritor having been the eldest son of that Śīlāditya, son of Dērabhaṭa, who was also named Śīlāditya. Hence this Śīlāditya, who inherited the throne of Valabhī was the second ruler of that name to inherit the throne of Valabhī. In this line of Śīlāditya II each regular successor assumed the title of Śīlāditya on accession. That is how the ruler of the present charter who was the son of that Śīlāditya II must be deemed to have been the third ruler of that name in the line of the rulers of Valabhī (See Virjee, K.K., *op.cit.*, pp.90, 91).

4 The victorious camp of the king wherefrom he issued this charter is stated to have been (on the bank of) the tank named Bālāditya. Presumably the tank was at the entrance into Valabhī and had been named after Dhruvasēna II, who had that secondary name and had probably caused that tank to be dug. Why Śīlāditya of the present record had to pitch his camp at that place is anybody's conjecture (See *IA*, V, pp.207-208).

5 Though in the case of Śīlāditya II, the father, Śrī-Bāva, at whose feet he meditated, might have referred to his father, in the case of Śīlāditya III, as the reverence to his father had already been indicated by the phrase, *tad-pad-ānudhyāta* at the beginning, *Śrī-Bappa* at whose

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feet again he is stated to have meditated later in the set of his attributes, might have referred to his predecessor, Dharasēna IV, who, having become a *chakravartti* or emperor he might have been held in great reverence and esteem by Śilāditya.

6 That the village Lōṇāpadraka, after which the *sthalī* or territorial division was named and is apparently the same as Luṇāpadraka, identified with the present day Luṇavāḍa (Virjee, *op.cit.*, p.305.)

7 The phrase "*Khōḍasthalakōparipaṭaka-sahita* " as occurring in the charter had been interpreted by the editor of *IA*, V, (Mr. Jas. Burgess) as "with cultivated land and salt marsh" (*Ibid.*, p.209, n.) However it is seen that in the grant of Dharasēna IV (Saṁvat 326) dealt with above "*uparivāṭaka*" defined the relationship between the village Kikkaṭaputra and Śarkarāpa-draka suggesting by construction that Śarkarāpadraka was *parivāṭaka* of the village Kikkaṭāputra, which preceded its mention. The translator of the text of that charter (R.G. Bhandarkar) understood the term to mean "a district" (a hamlet?) of (*IA*, I, p.16) (i.e.) Śarkarā-padraka whatever it was, if it was a hamlet or a locality, was the *upari-vāṭaka* of the village Kikkaṭāputra.

8 *Maitrāyaṇīya* is stated to be a school of Yajurvēda (closely connected with the Kaṭhas and Kalāpas) (MW, *SED*, p.834, col.2).

9 The phrase employed here, *śrī-valabhī-vāstavya-chātur-vvidya-traividya-sāmānya-Bhāradvāja-sagōtra* makes it look that in Bhāradvāja-sagōtra many persons, either well-versed in four Vēdas or in three Vēdas are commonly to be found.

10 *Gōmūtrikā* has not been identified.

11 As it is found, that the one cited as *dūtaka* in the charter of the Maitrakas of Valabhī succeeded to the throne of Valabhī, this Khara-graha, might have assumed the title of Śilāditya and succeeded to the throne as the fourth one with that title in that line.

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No.87

ELUR GRANT OF SARVALOKASRAYA

Location : Malikipuram,[1] Ragole Taluk, East Godavari Dist, Andhra Pradesh.

Date : R.Year 10 = 692 A.D.[2]

Script : Early Telugu

Language : Sanskrit[3]

King : Śrī-Vijayasiddhi *alias* Sarvva-lōkāśraya[4]

Dynasty : Eastern Chālukya

Reference : Krishna Rao, B.V., *JAHRS*, XII, p.49 f; pp.109-10, *Bhārati*, XVI, p.613 f .

Text

Metre : V.1; *Anushṭubh*

श्रीमतां सकलभुवनसंस्तूयमानमान्व्यसगोत्राणां कौशिकीवरप्रसादलब्ध राज्यानां स्वामिमहासेनपादानुध्यातानाम्मातृगणपरिपालितानां भगवन्नारा यणप्रसादसमासादित वराहलाञ्छनानांअश्वमेधावभृथस्नानपवित्रीकृत वपुशां चलुक्यानां कुलजलधिसमुदितेन्दोः नयविनयविक्रमोपार्ज्जित चारुभूरिकीर्त्तेः श्रीजयसिंहवल्लभमहाराजस्य प्रियानुजस्य इन्द्रसमान विक्रमस्य श्री इन्द्रभट्टारकस्यसूनोरनेकसमरसंघट्टोपलब्धयुद्धविजय यशः प्रसूत्यामोदगन्धादिवासितसकलदिग्मण्डलस्य श्रीविष्णुवर्द्धन माहाराजस्य प्रियतनयः समतिशयितपितृगणशक्तिसंपन्नः अन्वीक्षि क्यादिविद्याप्रयोगेषु श्रीविजयसिद्धिः स्वासिधारारिपुनृपतिवरमकुटतट घटितानेकंमणिकिरणरागरञ्जितचरणयुगलः श्रीसर्व्वलोकाश्रयमहाराजः एवमाज्ञापयति । अय्यवोळुवास्तव्याय भारद्वाजसगोत्राय तैत्तिरीयसब्रह्म चारिणे विष्णुशर्म्मणः पौत्राय वेन्नशर्म्मणः पुत्राय षट्कर्म्मनिरताय श्रीधरशर्म्मणे वेन्गिविषय एलूरुनामग्रामे पूर्व्वदिशायां वल्मिकः पूर्व्वतः। वल्मीकः दक्षिणतः । वल्मीकः पश्चिमतः । जलशृङ्गः उत्तरतः । एतैश्चतुर्वधिद्वादशकण्डिकोद्रवबीजपरिमाणक्षेत्रं । अपि च उत्तरदिशायाम्बुतटाकः पूर्व्वतः । जलशृङ्गः उत्तरतः । एतैश्चतुरुदधि

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द्वादशखण्डिकाकोद्रवबीजपरिप्रमाण क्षेत्रं विष्णुवर्द्धन अन्नप्राशननिमित्तं उदकपूर्व्वं दत्तम् । गृहस्थान पुष्प वाटिकासहितं सर्व्वकरपरिहारे प व . . . . . विजयराज्यसंवत्सरे दशमे पि . . . .

भूमिदानात्परं दानं न भूतो न भविष्यति ।
तस्य एव हरणात्पापं न भूतं न भविष्यति ॥ १ ॥

स्व . . . . . . त्तां वा यो हरेत व . . . .

Translation

In the family of Chalukyas, who have been prosperous, who belonged to Mānavya-sagōtra, extolled by all the worlds, who (originally) secured the kingdom by the grace of Kausikī,who meditate on the feet of Lord Mahāsēna, who are safe-guarded by the group of Mothers,[5] who acquired the superior Boar-emblem due to the grace of the worshipful Nārāyaṇa, whose bodies have been purified by the ceremonial bath, valedictory to the Aśvamēdha sacrifice, there was Śrī-Jayasiṁhavallabha-mahārāja, who was like a moon risen in the ocean of his dynasty, who acquired abundant fame by all the three means, of political manipulation (diplomacy), pursuation and by the (exercise of his) might .

His younger brother was Śrī-Indra-bhaṭṭāraka, whose prowess was comparable to that of the celestial lord, Indra (befitting his name).

His dear son was Śrī-Vishṇuvarddhana-mahārāja, who had the reputation of having gained victories in many battles, the fragrance of sandal etc. used on the occasion of the celebration of whose birth had permeated all the quarters (the land uptill the quarters, i.e. the whole earth).[6]

His dear son, Śrī-Sarvvalōkāśraya-mahārāja, who is endowed with all the (excellent) qualities and strength of his father in astounding measure, who has earned the title Śrī-

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Vijayasiddhi[7] on achieving success in understanding the proper mode of research into the interpretation and application of the principles contained in the Vēdas and other scientific treatises, whose pair of feet has been made crimson by the rays radiating from the numerous gems in the crowns of the enemy kings subdued by him through wielding the sharp edge of his sword, orders thus :

in the village Ēlūru in Veṅgi-vishaya,[8] in the eastern quarter, a field of an extent sowable with 12 *kaṇḍikā* of *kōdrava*[9] seed, bounded on the east, south and west with ant-hills in each quarter and jalaśriṅgam[10] on the north;

and in the northern quarter another field of the same extent, bounded by Aṁbu tank on the east, jaḷaśriṅga on the south, the boundary of jaḷaśriṅga on the north, along with house sites and flowergardens, after investing them with all *parihāras* (exemptions, rights and privileges).

have been given with (due) libation of water, on the occasion of the ceremonial initial feeding with solid cereal food (*anna-prāśana*)[11] of (the baby) Vishṇuvarddhana,

to Śrīdhara-śarmman, the grandson of Vishṇu-śarmman and son of Vēnna-śarmman, a student-adherent of Taittrīya school,[12] who belongs to Bhāradvāja-sagōtra and hails from Ayyavoḷu,[13] and who is absorbed in the performance of the six (ordained) duties.[14]

in the tenth year of his victorious reign

[The grant is followed by the usual verses cautioning against disruption of such grants of land, the record ending abruptly after starting the second of such verses]

Notes

1 Malikipuram was the place of residence of the gentleman who brought the charter to light. The place of find of the copper plates and their present location are not known.

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2 This equivalent is as given by the original editor after working out the chronological scheme concerning the succession in the dynasty of Eastern Chāḷukyas (*JAHRS*, XII, p.51; also see Venkataramanayya, N., *op .cit.* p.69).

3 The language of the record is stated to be "barbarous Sanskrit prose"(*JAHRS*, XII, p.49).Though there are some unintelligible passages in the grant portion, the language of the record is not that much corrupt.

4 Though this phrase "Vijayasiddhi" occurs at the end of a compound in the midst of the *praśasti* of the king Sarvvalōkāśraya, it becomes clear that it was the most important title of the king when it is seen that the seal of this and other charters issued by him bear the legend, Śrī-Vijayasiddhi (cf. *EI*, VIII, p.237). It is stated that "in later inscriptions of the Eastern Chāḷukya dynasty, this king, Vijayasiddhi or Sarvalōkāśraya is named Maṅgi-yuvarāja," (*Ibid.*, also see *JAHRS*, XII, p.50). On what strength he got this title is discussed under the Madras Museum Plates of the same king dealt with below.

5 The (divine) mothers (*Mātṛi*) mentioned are found specified in other records as seven in number (*sapta-mātṛis*). These seven mothers are stated to be Brāhmī or Brahmāṇī, Māhēśvarī, Kaumārī, Vaishṇavī, Vārāhī, Indrāṇī and Chāmuṇḍī (i.e. the seven aspects of the Supreme Śakti; MW, *SED*, p.807 col.1).

6 Such celebration of the birth of Vishṇuvarddhana might have been due to the fact that whereas Jayasiṁha (I) the then reigning king, was issueless, his younger brother Indrabhaṭṭāraka, was blessed with this son Vishṇuvarddhana which birth ensured the continuity of the dynasty. However as per the Madras Museum plates of this same ruler Sarvvalōkāśraya, dealt with below, the birth that was celebrated was that of his fame due to his achieving victories in many battles.

7 See note 4 above.

8 The village Ēlūru continues to exist with the same name till the present day and is in West Gōdāvari district of Andhra Pradesh.Vēṅgi-vishaya, was the base area of the Eastern Chāḷukyas and Vēṅgīpura the capital of the *vishaya* is near Ellore in the West Gōdāvari District (Krishna Rao, B.V., *A History of the Early Dynasties of Āndhradēśa*, C. 200-625 A.D., p.91).

9 *Kōdrava* is stated to be an inferior sort of grain (see above).

10 Jalaśriṅga is stated to be the same as *nīti-kummu* in Telugu which refers to "the blind arm of a water course" (*JAHRS*, XII, p.109).

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11 *Anna-prāśana* or feeding with solid food is the second of the rituals performed for initiating newly born child into life. It is significant that as per this record the *anna-prāśana* of Vishṇvarddhana was celebrated with a grant of the plots of land to a *brāhmaṇa* to mark the occasion. There is no extant evidence to indicate if in the case of Jayasiṁha, who is understood to have been the elder (step-)brother of this Vishṇu-varddhana or in the case of Kokkili (his younger brother) their *anna-prāśana* was celebrated with grants to Brahmins (cf. *JAHRS*, XII, p.51).

12 Taittirīya is a branch of Yajurvēda and it is termed as "black Yaju-rvēda." A cleavage in Yajurvēda is stated to have been caused by the tiff between Vaiśampāyana and his disciple, Yājñavalkya, the latter of whom broke away from his master and founded his own version of Yajurvēda which is now known as Vājasanēya or white Yajurvēda.(see MW, *SED*, p.455, col.1).

13 Ayyavoḷu may be identical with Aihole in Bijapur District (Appa-durai, A. *Economic Conditions in Southern India* (1000-1500 A.D.) p.394; also Sastri, K.A.N, *A Hist. of South India*, p.331.) However in view of the distance from Bijapur district to Ēulru involved, it might have been a village nearer to Ēlūru.

14 The six duties enjoined on a brāhmaṇa are *adhyāpana* (teaching the *Vēdas*), *adhyayaṇa* (studying the *Vēdas*), *yajana* (performing sacri-fices), *yājana* directing the performance of sacrifices, *dāna* (making gifts) and *pratigraha* (receiving gifts).

No.88

SORAB PLATES OF VINAYADITYA

Location	: Sorab, Sorab Taluk, Shimoga District, Karnataka
Date	: Śaka 614, R.year 11=692 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Fleet, J.F., *IA*, XIX, pp.146-152.

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Text

Metre : V.1-4; *Anushṭubh*

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्त लोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्त कल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षण वशीकृताशेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलिकेशीवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादि परनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्ष वर्द्धनपराजयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मति सहायसाहसमात्रसमधिगतनिजवंशसमुचितचितराज्यविभवस्य विविध रसितसितसमरमुखगतरिपुनरपतिविजयसमुपलब्ध कीर्त्तिपताकावभासित दिगन्तस्य हिमकर करविमलकुलपरिभवविलयहेतुपल्लवपतिपराजया नन्तरपरिगृहीत काञ्चीपुरस्य प्रभावकुलिशदलितचोलपाण्ड्यकेरळधरणी धरत्रयमानमानशृंगस्य अनन्यसमवनतकाञ्चीपतिमणिमकुटकूटकिरण सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य सूनुः स्वपितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्द्दैत्यबलमतिसमुद्धत त्रैराज्यकाञ्चीपतिबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनुरञ्जन अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशु राम इव राजाश्रयत्वाद्भरत इव विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभ महाराजाधिराजपरमेश्वरस्सर्व्वानेवमाज्ञापयति । विदितमस्तु वोस्माभिश्च तुर्द्दशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे एकादशे वर्त्तमाने तोरमर विषये चित्रसेधुग्राममधिवसति विजयस्कन्धावारे दक्षिणायनाभिमुखे भगवति भास्करे रोहिणीनक्षत्रे शनैश्चरवारे गुणसागरालुपेन्द्रात्मजश्री चित्रपादमहाराजविज्ञापनया देवरातकौशिकसगोत्राय ऋग्वेदपारगाय नागशर्म्मणः पौत्राय –

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शङ्करशर्म्मणः पुत्राय दिवाकरशर्म्मणे श्रीवैजयन्तीपुरो पकण्ठे पूर्व्वोत्तरदिशायां एडेवोळल्नामविषये सालिवोगेनामग्रामस्सोदकं सहिरण्यमकरमभटप्रवेशं ससर्व्वबाधापरिहारोदत्तः । तदागामिभिरस्मद्वं श्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिः आचन्द्रार्क्कधरार्ण्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालानीयं । उक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ।

Translation

[The preliminary portion of this charter is similar to the text[1] as found in the corresponding part of the Paṇiyal grant of this king dealt with above.]

That Vinyāditya [entitled as in the foregoing charters of this king] orders all thus:

Let it be known to you all; by us, when six hundred and fourteen Śaka years have elapsed, during the currency of the eleventh year of our ever growing victorious reign, when the worshipful Sun has started moving towards south, on the day with the asterism Rōhiṇī, a Saturday,[2] being resident in the victorious camp at the village Chitrasēdhu[3] in Toramara-vishaya,[4] on the supplication of Chitrapāda-mahārāja, son of Guṇasāgara Āḷupēndra;[5]

the village named Sālivōge[6] in the *vishaya* named Eḍḍevoḷal,[6] in the neighbourhood and north east of Vaija-

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yantī-pura[6] has been given along with gold[7] and oblation of water, (making it) tax-free after declaring it out of bounds for the troops and entitling it to all the *pariahāras* (freedom from all encumbrances),

to Divākara-śarmman, son of Śaṁkara-śarmman and gran dson of Nāga-śarmman, a master of Ṛig-Vēda, who belongs to Dēvarāta-Kauśika-sagōtra.[8]

[The grant is followed by the usual exhortation and admonition to future rulers of the area concerned to ensure protection to this gift and three of the usual verses in this regard attributed to Vyāsa, the coordinator of the Vēdas.]

This charter has been written by *mahāsāndhivigrahika* Rāmapuṇya-vallabha.

Notes

1 Though conforming to the draft genealogy of the Chāḷukyas of Bādāmi, here, the writer of the record, probably inadvertently ha skipped the mention of the name of Satyāśraya-Pulakēśin (II) after stating the claim of his earning the alternative name Paramēśvara on vanquishing Śrī-Harshavarddhana and has thus made it seem as if that achievement was that of Vikramāditya I (son of that Pulakēśin II). (cf.*IA*, XIX, p.149).

2 Fleet had equated the date of the record to 692 A.D. June 22. (*IA* .XIX, pp. 147-149). Possibly he had given sole attention to the statement in the record that the grant was made on the occasion of the day on which the Sun started moving towards the south (*dakshiṇāyana-saṅkrānti*) as, on the equivalent date cited , the moon was associated with the asterism Āślēsha (as per Garga system) or Maghā (as per Brahmasiddhānta system). and not Rōhiṇī as stated in the record .He had not indicated if June 22 in the year 692 A.D, was a Saturday or not . However when the arguments of Panchamukhi, made while trying to fix the equivalent of the day cited in the Dayyamdinne charter of the same king (dealt with below), is taken into consideration, it appears possible that the Śaka year 614 quoted in the record was the current one (mistakenly cited as that one which had elapsed) and the equivalent has to be found in 691 A.D.

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3 Chitrasēdhu could have been the ancient name of what is now known as Chitrachedu in the north western corner of the Kurnool District ($15^0 50'$; $77^0 40'$) (*Gazetteer of India and Pakistan*, p.268). (cf. Ramesh, K.V., *op. cit.*, p.133. He says that Chitrasēdhu was in the modern Shimoga District.)

4 Toramara-vishaya was probably the same as Turamara-vishaya over which a Bāṇarāja was ruling as a feudatory of Vijayāditya, the successor of Vinayāditya as cited in an inscription from Betapalli (Lat.$15^0 30'$; long. $17^0 40'$ (*Gazetteer of India and Pakistan*, p.1445), Gooty Taluk, Anantapur district (*SII*, IX, No.47). If it was so, then in the light of n.3 and n.4 it will have to be deemed that Toramara-vishaya of ancient days comprised parts of the modern districts of Kurnool and Anantapur.

5 The Āḷupas, who were the rulers in the South Kanara District had become the "trusted allies" of the Chāḷukyas, as indicated in several charters of the Chāḷukyas. This Chitrapāda-mahārāja is stated to have been made his son-in-law by Vinayāditya (Ramesh, K.V., *op. cit.*, p.134). He seems to have been entrusted with the charge of the rule of Banavāsi or Kadamba-maṇḍala which had been conquered from its erstwhile rulers, the Kadambas, by Vinayāditya's forbear, Kīrttivarman (Ramesh, K.V., *Chālukyas of Vātāpi*, pp.50, 52). As Sālivōge, the village granted as per this charter, was in the neighbourhood of Vaijayantīpura (Banavāsi) it would appear that it was Chitrapāda-mahārāja, who had intended to grant the village as recorded in this charter and that being a feudatory he had to request his overlord Vinayāditya, then stationed at Chitrasēdhu in Kurnool District (?) to officially make the grant (Also see Harihar plates of Vinayāditya dealt with below).

6 This Vaijayantīpura has been identified with Vanavāsi or Banavāsi which was the chief town of a territorial division named after it (Fleet, J.F., *Dynasties of the Kanarese Districts*, pp.278-279 n.2). Eḍevoḷal, the chief town in a territorial sub-division named after it, was as per this charter situated close to and north east of Vaijayantīpura. It is note-worthy that in the Harihar plates dealt with below, Eḍevoḷal-bhōga is stated to have been part of Vanavāsi-maṇḍala. Sālivōge in that *vishaya* must have been near Banavāsī (cf. Ramesh, K.V., *op. cit.* p.133).

7 This is the reference to the practice of the symbolic and ritualistic adding of a gold coin while making an oblation of water signifying the gift.

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8 Dēvarāta-Kauśika-sagōtra as such is not mentioned in the available texts. Dēvarāta, however is stated to have been a *ṛishi* under the Viśvāmitra group, who was the promulgator of his own *gōtra.* These *gotrins* have a three *ṛishi-pravara* viz. Vaiśvāmitra, Daivarāta, Audala (Brough, John, *op. cit.*, p.149-51). According to *Matsyapurāṇa*, the *gōtrins* of Dēvarāta have the three *ṛishi-pravara*, Viśvāmitra, Dēvarāta, Udala of great austerity (*Ibid.*, pp.155-156). The Aghamarshaṇa-Kauśikas are stated to have the three *ṛishi-pravara* viz. Vaiśvāmitra, Aghamar-shaṇa, Kauśika (*Ibid.*, p.152). The *Gōtra-pravara-nibaṁdha-kadambah* (p.66) states that for both Mādhūla and Kauśika-gōtrins the three *ṛishi-pravara* is, Viśvamitra, Āśmarathya, Bandhuli.

No.89

MAYALUR PLATES OF VINAYADITYA

Location	: Māyalūr, Koilkuntla Taluk, Kurnool District, Andhra Pradesh.
Date	: Śaka 614 (Expired); Regnal year, 11=692A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Sarma, M.Sōmaśekhara, *JOR*,10,pp.27-46.

Text

Metre : V.1-4 ;*Anushṭubh*

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणांसप्तलोक मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षण प्राप्तकल्याण

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परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षण वशीकृताशेष महीभृतां चलुक्यानाङ्कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः कीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्ध परमेश्वरापरनामधेयस्सत्याश्रयश्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मति सहायसाहसमात्रसमधिगतनिजवंश समुचितचितराज्यविभवस्य विविध रसितसितसमरमुखगतरिपु नरपतिविजयसमुपलब्धकीर्त्तिपताकावभासित दिगन्तस्य हिमकरकरविमल कुलपरिभवविलयहेतुपल्लवपतिपराजया नन्तर परिगृहीतकाञ्चीपुरस्यप्रभावकुलिशदलितचोलपाण्ड्यकेरळधरणी धरत्रयमानमानशृंगस्य अनन्यसमवनतकाञ्चीपति मणिमकुटकूटकिरण सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य सूनुः पितुराज्ञयाबालेन्दुशेखरस्येव सेनानीर्दैत्यबलमतिसमुद्धत त्रैराज्य पल्लवबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनुरञ्जनः अत्यन्त वत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव श्रीविनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजा धिराजपरमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति । विदितमस्तु वोस्माभिश्च तुर्द्दशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे एकादशेवर्त्तमाने महाकोटतीर्थमधिवसति विजयस्कन्धावारे भार्ग्गवस गोत्रस्य षडङ्गविदः स्वस्तिशर्म्मणः पौत्राय चतुर्व्वेदविदोहरिदत्तशर्म्मणः पुत्राय त्रिविक्रमशर्म्मणे वेदवेदाङ्गपारगाय पेडेकुल्विषये आलिकुन्देग्रामे मारुञ्छमरुमन्नो तस्मिन्नेवग्रामे राजमानेनाष्टोत्तरशतनिवर्त्तनं क्षेत्रं दत्तं । तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशु चञ्चलमवगच्छद्भिराचन्द्रार्क्कधराणर्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

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स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिक श्रीरामपुण्यवल्लभेन लिखितमिदं शासनमिति ॥
. . . लनमो नमः ॥

Translation

[The preliminary portion of this record describing the genealogy and mention of the king is very similar to the corresponding portion in the Paṇiyal grant dealt with above.]

That Vinayāditya (entitled as in the Paṇiyal and other grants) orders all: Let it be known to you all.

By us when six hundred fourteen Śaka years have elapsed, during the currency of the eleventh year of our ever-growing victorious reign, being resident in the Vijaya-skandhāvāra at Mahākōṭa-tirtha,[1]

The Māṟuñchamaṟumanna[2] in the village Ālikunda[3] in Peḍe-kul-vishaya,[4]

and in the same village, the plot of hundred and eight *nivarttanas* in extent as measured by the royal standard measure, have been granted to

Trivikramavarman, who has covered the whole field of (knowledge of) the *Vēdas* and *Vēdāṅgas*, son of Haridatta-śarmman, well-versed in the four *Vēdas* and grandson of Śvasti-śarman, who had studied the six limbs (of the Vēdas), who belongs to Bhārggava-sagōtra.

[The grant is followed by the usual exhortation and admonition to the future rulers of the concerned area to ensure the protection of the grant and three of the usual

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verses with the same import attributed to Vyāsa the revered coordinator of the Vēdas.]

This charter has been written by Śrī-Rāma-puṇya-vallabha, the *mahāsāndhivigrahi* . . .

Notes

1 Mahākōṭa-tīrtha has been surmised to be the same as the Mahākūṭa-tīrtha, situated three miles east of Bādāmi (*JOR*, 10, p.31, cf. Ramesh, K.V., *op. cit.*, p.133. He says that this Mahākōṭa-tīrtha is in Kurnool District.

2 The meaning of this term has been discussed above.

3 Ālikunde has been identified with Ālikoṇḍa also called Ālava-kuṇḍa, six miles north east of Māyalūr in Koilkuṇṭla Taluk (*JOR*, 10, p.31).

4 From the identification of Ālikunda with a place in Koilkuntla Taluk, it naturally follows that Peḍakul-vishaya must have been constituted of portions of the modern Kurnool District (cf. *Ibid.* Also see Gai, G.S., *Some Select Inscriptions*, p.69; also see n.2 under Togurshode plates of Vinayāditya dealt with above.)

No.90

DAYYAMDINNE PLATES OF VINAYADTIYA

Location	: Dayyamdinne, Adoni Taluk, Bellary District.
Date	: Śaka 614; R.year 12 = 692 A.D.[1]
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vinayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Panchamukhi, R.S., *EI*, XXII, pp.24-29.

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Text

. . . . . . विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति । विदितमस्तु वोस्माभिश्च तुर्द्दशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे द्वादशेवर्त्तमाने तगरनद्युत्तरसमीपे तळयखेडग्राममधिवसति विजय स्कन्धावारे आषाढ पौर्ण्णमास्यां दक्षिणायनकाले मर्द्दकारीविज्ञापन यानलवाडिविषये उळचळ नामग्रामे कौशिकगोत्राय दूसशर्म्मणे पूर्व्वस्यान्दिशि राजमानेन पञ्चाशन्निवर्त्तनक्षेत्रं अपि च कौशिकगोत्राय कण्णशर्म्मणे राजमानेन पञ्चाशन्निवर्त्तनक्षेत्रं अपि च आत्रेयगोत्राय सर्वशर्म्मणे राजमानेन पञ्चाशन्निवर्त्तनक्षेत्रं अपि च गार्ग्यायण गोत्रसर्वशर्म्मणे दक्षिणस्यान्दिशि राज मानेन पञ्चाशन्निवर्त्तनक्षेत्रं सर्व्वबाधापरिहारं दत्तानि ॥ वेदव्यासेन व्यासेनोक्तम् ।

अस्मद्वंशयैरन्यै. . . . .

. . . . क्रिमिः ।

श्रीरामपुण्यवल्लभसेना . . . राजेन लिखितं ॥

Translation

[The introductory portion of this charter detailing the genealogical background has been stated[2] to be a reproduction of the corresponding portion found in the Jejūri plates of this same king dealt with above. The charter continues]

That Vinayāditya (entitled as in his other records) orders all. Let it be known to you all:

By us, when six hundred and fourteen Śaka years have elapsed, during the currency of the twelfth year of our ever-growing victorious reign, while residing in the victorious camp at the village, Taḷayakhēḍa, situated near to the north of the river Tagara,[3] on the supplication of Marddakārī,[4] on the occasion of *dakshiṇ-āyaṇa-kāla* on the full - moon day in the month of Āshāḍha[5], the following

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plots as measured by the royal standard measure have been granted with exemption from all encumberances[6]

in the village Uḷchalạ in Nalavāḍi-vishaya.[7]

In the eastern quarter, fifty *nivarttanas* of land to each of the following brāhmaṇas:

1) Dūsa-śarmman of Kauśika-gōtra; 2)) Kaṇṇa-śarmman of Kauśika-gōtra and 3) Sarva-śarmman of Ātrēya-gōtra and in the southern quarter (of the same village) fifty *nivarttanas* of land to Sarva-śarmman of Gārgyāṇa-gōtram.[8]

[This grant is followed by three of the verses attributed to Vyāsa, the coordinator of the Vēdas][9]

Written by Śrī-Rāmapuṇya-vallabha-sēnā . . rājēna likhitam[10]

Notes

1 It is to be noted that whereas the Sorab charter also is dated in Śaka year 614 (expired), and that year was equated to the current regnal year 11 of Vinayāditya, here the same Śaka year is seen equated to the year 12 (current) of the king. This feature is sought to be explained in n.5 below.

2 See *EI*, XXII, p.29,n.7

3 Taḷayakhēḍa which as per the present charter was located near the northern bank of the river Tagara, was conjecturally identified with "Tahirkheḍḍa on the northern bank of the river Tēr (Thairna)" (*A.R. Ep.*, 1916, p.130) (Also see Ramesh, K.V., *op.cit.*, p.134. He identifies the village with Tahirkhēḍ, in Osmanabad district, Mahārāshṭra). As for the river Tagara, it may be seen that one village named Tagara, is mentioned in the Hyderabad Plates of Pulakēśin II (Śaka 534). Fleet identified that village with the modern village Thair, which is on the bank of a small river named Thairna; in the Naldurg District (now Osmanabad district; (*JRAS*, 1901, pp.541-542; also see above No.57 n.13). Also see *IA*, VI, p.75 *USVAE*, IV, No.57). The river nowadays called Thairna might have been known as Tagara in ancient days and the village Tagara might have been named after that river.

4 No attempt to identify this Marddakkārī has been made so far. She might have been a concubine of the king.

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5 After comparing the date given here with that given in the Sorab grant dealt with above, Panchamukhi had concluded that the *dakshiṇāyana-kāla* as mentioned here could not have referred to the day of the *dakshiṇāyana-saṅkrānti* but only to a day in *dakshiṇāyana* and said that "the intended date of the record must be 692 A.D., July 4" and that as per calculation of L.D. Swamikannu Pillai, as in the Śaka year 614 (expired) there was an intercalation of the month Āshāḍha. The month Āshāḍha referred to here must have been the second or *nija-Āshāḍha* (*EI*, XXII, pp.24-25). However see note 2 under Sorab plates dealt with above. If it is understood that the Śaka year 614 cited in that record was the current one, it will solve all problems and there need not be any reconsideration of the date of accession of Vinayāditya and the *dakshiṇāyana-kāla* cited in the present record could as well have been *dakshiṇāyana saṅkrānti* in the Śaka year 614 (expired).

6 In *sarvva-bādhā-parihāram*, the term *bādhā* which means obstacles or impediments or annoyances, with reference to the land as used here, it seems to have included taxes, other levies, interferences by officials etc. as *parihāra* is stated to mean "abandoning (his claims over the land by the king) and also "exemption from taxes" (MW, *SED*, p.605 col.1).

7 Uḷchaḷ has been identified with the modern village Ulchāla in the Kurnool taluk of Kurnool district (*EI*, XXII, p.29). Nalavāḍi-vishaya of the ancient days is understood to have been constituted with portions of the modern Anantapur and Kurnool districts (*Ibid.*)

8 *Gārgyāyaṇa-gōtra*, the *Gōtra-pravara-nibandha-kadambaḥ* (p.127) mentions Gārgyāyaṇa under Āgastyas. However the *pravara* of these *gōtrins* is not clearly mentioned. The same reference (p.76) under *Vasishṭha-gōtrakāṇḍa* as related by Bōdhāyana lists. Five branches of Parāśaras-Kṛishṇāh (black) Gaurāḥ (pale, yellow) Aruṇāḥ (red), Nīlaḥ (blue), Śvētāḥ (white) and Śyāmāḥ (wheatish colour) and states that a Gārgyāyaṇ is belong to the Śyāma branch. It is also stated that for all these five branches of Parāśarāḥ, the three *ṛishi-pravara* is Vāsishṭha, Śāktya, Pārāśarya. In the case of all these Vasishṭhas, there cannot be intermarriage. Brough refers to one lineage Gārgya with the five *ṛishi-pravara* - Aṅgirasa, Bṛihaspati, Bharadvāja, Śainya, Gargyaunder Bharadvājas (*op. cit.*, p.118; also p.121). One *gōtra* descended from Gārgyahari with the three *ṛishi-pravara*, Angirasa, Samkṛiti, Gaurivīta, is also mentioned under Kēvala-Aṅgīrasas (*Ibid.*, p.133).

9 The drafter of this record started to give the usual exhortat-ion to future rulers of the king's own dynasty or others (*Tad-āgāmibhir-asmad-vaṁśyair-anyaiś=cha rājabhiḥ* etc.) but got confused on reaching the word *rājabhiḥ* and continued into the usual verse -

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(*Bahubhir-vvasudhā bhuktā rājabhiḥ* etc.) the *rājabhiḥ* being the word that caused the confusion.

10 Whereas in the other records Śrī-Rama-puṇyavallabha is referred to as *mahāsāndhivigrahika*, the office he held, here his official designation is not given. There is a continuation after the mention of his name in the text but it is not readable due to obliteration.

No.91

SURAT PLATES OF YUVARAJA SRYASRAYA SILADITYA

Location : Surat, Sūrat District, Gujarat.

Date : [Kalachuri] 443 = 693 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Yuvarāja Śryāśraya-Śrī-Śīlāditya

Dynasty : Chāḷukyas of Gujarat

Reference : Mirashi, V.V., *CII*, IV, pp.132-137.

Text

Metre : V. 1, 3-6: *Anushṭubh* , V. 2: *Āryā*

सिद्धम् ।

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

नरसिंहविक्रमस्तुतविमलयशा जगति विजयते वीरः ।
स्थिरबलविनयादित्यः सत्याश्रयवल्लभः श्रीमान् ॥ २ ॥

स्वस्ति । कार्म्मणेयोपकण्ठकुसुमेश्वरावासितविजयस्कन्धावाराच्छ्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्तलोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भग

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वन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षण क्षणवशीकृताशेषमही भृताञ्चळुक्यानाङ्कुलमलङ्करिष्णुर्ब्बहु सुवर्ण्णकाश्वमेधयागावभृथस्नानपवि त्रीकृतशिरानृगनहुषययातिधुन्धुमाराम्बरीषप्रतिमस्सकलोत्तरापथेश्वरश्रीहर्ष वर्द्धनलब्ध युद्धपताकस्सत्याश्रयश्रीपुलकेशिवल्लभ महाराजस्तस्य सुतस्तत्पादानुध्यातोनिवारितवीर्य्यविलङ्घितान्यालङ्घयारिभूपालबलकाञ्ची पुरीशपल्लवान्वयप्रमाथी परिगृहीतत्रैराज्यराज्यः श्रीविक्रमादित्यसत्याश्रय वल्लभमहाराजस्तस्य पुत्रस्तच्चरणानुध्यातो विनयाद्यसाधारणराज गुणालङ्कृतोविनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वर भट्टारकस्तस्य पितृव्यस्यानेकसमरविजयसमुद्भूतविशुद्धकीर्त्तेः परम माहेश्वरस्य धराश्रयश्रीजयसिंहवर्म्मणः पुत्रस्तच्चरणकमलाराधनपरो नय प्रतापविजृम्भितान्यमहीपाल चक्रस्सकलकलाप्रवीणोरतिचतुरविलासि नीजनमनोहारिरूपलावण्यसौभाग्यसमेतो विद्याधरचक्रवर्त्तीव श्रयाश्रय श्रीशीलादित्ययुवराजस्सर्व्वानेव राजसामन्तविषयपतिग्रामभोगिक महत्तरादीन्यथासम्बद्ध्यमानकान्समाज्ञापयत्यस्तु वस्संविदितम् ॥ मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये कार्म्मणेयचातुर्विद्यशालासामान्य शाण्डिल्यसगोत्राध्वर्य्यु काण्वसब्रह्मचारिणे ब्राह्मणनण्णस्वामिपुत्र दीक्षितमात्रीश्वराय भूमिच्छिद्रन्यायेन कार्म्मणेयाहार विषयान्तर्ग्गतौ सुम्भलाग्रामे पूर्व्वस्यां सीम्नि क्षेत्रं यस्य पूर्व्वतः अल्लूरकग्रामसीमा दक्षिणतः शमीवृक्षवल्मीकतडाकिकापालिः पश्चिमतोम्बिलकावृक्षौ उत्तरतो मल्लावितडाकपालिमधुकतडाकिकग्रामदेवीक्षेत्रसीमा एवमेतच्च तुस्सीमाभ्यन्तरप्रतिष्ठितम्पञ्चमहायज्ञादिक्क्रियोत्सर्प्पणाय पुत्रपौत्रान्वय भोग्यमाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनं सर्व्वदित्यविष्टिप्रातिभेदिका दिपरिहीणं पुण्यतिथौ श्रावणपौर्ण्णमास्यामुदकातिसर्ग्गेण प्रतिपादितम्। यतोस्मद्वंश्यैरन्यैर्व्वागामिभद्रनृपतिभिः कदलीगर्भसारंसंसारं जलबुद्बुदो पमञ्च जीवितमवधार्य्यशिरीषकुसुमसदृशापायञ्च यौवनं गिरिनदी सलिलगत्वराणिचश्वर्य्याणि । प्रबलपवनाहताश्वत्थपत्रचञ्चला च राजलक्ष्मीरिति शशिकररुचिरं स्थास्नु यशश्चिचीषुभिरय मस्मद्दायोनु मन्तव्यः पालयितव्यश्च । योवाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिन्द्य मानं वानुमोदेत स पञ्चभिर्महापातकैस्सोपपातकैश्च संयुक्तः स्यात् ।

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अपि चोक्तमृषिप्रवरेण विकचकुवलय दलनिकर सुभगतरवपुषा सत्यवतीनन्दनेन भगवता वेदव्यासेन व्यासेन ।

षष्टिंवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ४ ॥
बहुभिर्व्वसुधा भुक्ता राजभिसगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ५ ॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ६ ॥

संवत्सरशतचतुष्टये त्रिचत्वारिंशदधिके श्रावणशुद्धपौर्ण्णमास्याम् ॥ संवत्सर ४०० ४० ३ श्रावणा शु दि १० ५ । दूतको बलाधिकृताम्मगोपः । लिखितञ्च बलाधिकृत चेल्लेनेति ॥

Legend : श्रीधराश्रयः ।

Translation

Verse 1 [The usual verse in adoration of God Vishṇu in His boar incarnation]

Verse 2 Victorious in the world is the illustrious hero, Vinayāditya-Satyāśraya-vallabha of confirmed strength, whose unsullied fame is praised in the world and whose valour is that of Narasiṁha.

Well being. Being resident in the *Vijayaskandhāvāra* at Kusumēśvara,[1] in the neighbourhood of Kārm maṇēya.[1]

[Then follows the usual description of the Chāḷukya family]

Embellishing that famịly (was) Satyāśraya-Śrī Pula-kēśivallabha-mahārājạ, whose head had been sancti-

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fied by the bath at the ceremonial bathing ceremony (*avabhṛitha-snāna*) (at the conclusion) of the sacrifices, *bahusuvarṇṇaka* and *aśvamēdha*, who was comparable to (the ancient famed kings) Nṛiga, Nahusha, Yayāti, Dhund-humāra and Amba-rīsha,[2] who had snatched the battle-standard[3] of Śrī-Harshavarddhana, the master of the whole northern region (sakal-ō*ttarāpatha*)

his son (was) Śrī-Vikramāditya-Satyāśraya-vallabha-mahā-rāja, who meditated at his (the father's) feet, who by his unrestrained (unrestricted) valour had overcome the armies of the circle of the enemy kings who could not (otherwise) be conquered by (any) other, who had harassed the family of the Pallava,the lord of Kāñchīpurī, who had annexed the kingdoms of the triad of kings,

His son, meditating on his (his father's) feet is Vinayāditya-Satyāśraya-Śrī - Pṛithivī - vallabha - mahārājā dhī rāja-Paramēśvara-bhaṭṭāraka, who is adorned by modesty and other exceptional kingly qualities,

His paternal uncle, is Dharāśraya Śrī-Jayasiṁhavar-mman, a *parama-māhēśvara* (great devotee of Mahēśvara), who has the spotless fame, earned through the victories in many battles.

His son, who is engrossed in worshipping his (his father's) feet is Śryāśraya-Śrī-Śilāditya-yuvarāja, who, by his diplomacy and valour has left the circle of other kings gaping, who is an adept in all the arts, who, like Vidyā-dhara-Chakravartti, is fortunately endowed with an attar-ctive personality capable of captivating the minds of damsels clever in amorous sports, orders

all, *rāja-sāmanta*, *vishayapati*, *grāma-bhōgika*,[4] *mahat-tara* and such concerned persons, Let it be known to you

By me, for the enhancement of the merit and fame of my parents and mine own self,

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The field on the eastern border of the village ōsumbhalā[1] included in the territorial division (*vishaya*)[1] of Karmmaṇē-yāhāra,[1] as bounded on the east by the boundary of Allūraka[1] village, on the south by the śamī tree, anthill, and the border of the small tank, on the west by the twin *ambiḷakā* trees,[5] on the north by the border of the Mallāvi tank, the small tank Madhuka, and the boundary of the field of (belonging to) the village-goddess, the field thus circumscribed has been gifted with due libation of water, on the auspicious day of the full-moon in the month Śrāvaṇa,

to be enjoyed hereditarily in the line of sons and grandsons as long as the Moon, Sun, oceans and earth last, and exempt from all *ditya*,[6] *vishṭi*, *prātibhēdikā*[7] and such,

for the performance of the rituals, *pañcha-mahāyajña* etc. in accordance with the regulations governing the act of first ploughing the land (for cultivation),

to Dīkshita Mātrīśvara, son of the *brāhmaṇa* Naṇṇa-svāmin, a student (*sabrahmachārī*) of the Kāṇva (school) of *Adhvaryu* (Yajurvēda), belonging to Śāṇḍilya-sagōtra, very familiar in or an *alumni* of the school for (teaching) the four *vidyās* (Vēdas) in Kārmmaṇēya.[8]

[The grant is followed by the usual exhortation and admonition addressed to the future rulers of the area to ensure protection for the grant and four of the usual verses with the same import attributed to the worshipful Vyāsa, the coordinator of the Vēdas, who was eminent among hermits, whose body was more charming than a collection of the petals of full-blown lotuses[9] and who was the dear son of Satyavatī][10]

In the year four hundred and fortythree, on the day of the full moon in the month Śrāvaṇa.[11] The messenger (*dūtaka*) (for this charter) is *balādhikṛita*[12] Ammagōpa. And written by *baḷādhi-kṛita* Chēlla.

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Notes

1 Kārmaṇēya has been identified with Kamarēj, about 10 miles north-east of Surat and Kusumēśvara, doubtfully with Kosmārā about 6 miles south west of Kamrej and 3 miles north west of Umbhēl. Ōsumbhalā has been identified with Umbhēl, seven miles south of Kamrēj, and Allūraka with Alurā, four miles from Umbhēl. The whole complex was part of the territorial division which was named after Kārmmaṇēya, aforementioned (*CII*, IV, pp.133-34 and 134 n.1).

2 One Nṛiga was the son of Ikshvāku, who was cursed to become a lizard for an inadvertent mistake but was later released from the curse and blessed to go to heaven by Lord Kṛishṇa (Dikshitar, VRR, *Purana Index*, II, p.260). There was also a Nṛiga, an ancient king, who was the son of Uśīnāra by Nṛigā and was the ancestor of Yaudhēyas (MW, *SED*, p.567 col.5) Uśīnara is stated to have been the name of an ancient people in central India. It was also the name of the king of that people (*Ibid.*, p.219 col.3; Dikshitar VRR, *op.cit.*, I, p.249).

Nahusha, the son of Āyuh and father of Yayāti, was an ancient king, who became so powerful that he could replace Indra, the celestial lord. But due to his over bearing and arrogant nature he invited the wrath of the sages and got cursed to become a serpent. *Mahābhārata*, XIII (Anuśāsana parva) ch. 99-100; also MW, *SED*, (I), p.532 col.2-3). There were also other Nahushas. Yayāti was the son of Nahusha, a celebrated monarch of the lunar race. He succeeded Nahusha. From him through his two wives came the two lines of the lunar race-one through Yadu (Yādava) the son of Dēvayānī, daughter of Uśanas or Śukra and the other through Puru, the son of Śarmishṭhā, daughter of Vṛisha-parvan."Yayāti-Nāhusha is also represented as the author of a canto of Ṛig-vēda." (MW, *SED*, p.847 col.1-2).

Dhundhumāra was the son of Triśaṅku (of the solar race, the king of Ayōdhyā) and father of Yuvanāśva. His original name was Kuvalāśva and he got the name as above on slaying an *asura* named Dhundhu (MW, *SED*, p.517, col.2).

Ambarīsha -there were several ancient kings who bore this name.

1. a *rājarshi* (a saintly king), son of king Vṛishāgir, and composer of a canto of Ṛig-Vēda
2. Son of Nābhāga and a descendent of Manu-Vaivasvata, who was a celebrated devotee of God Vishṇu
3. a *rājarshi*, and a descendent of Sagara and an ancestor of Daśaratha (of Rāmāyaṇa fame).

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4. A son of the patriarch Pulaha (MW, *SED*, p.83 col.2; also see Dikshitar, VRR, *Purāṇa Index*, I, pp.8

3 The *yuddha-patākā* or battle-standard that Pulakēśin II obtained (seized ?) from Harshavarddhana was apparently the standard ensign of the latter. (Could it have been the *pāli-dhvaja*, the seizure of which from the lord of Uttarāpatha after crushing him by Vinayāditya is referred to in the Jamalagāma grant of Vinayāditya dealt with below ?). Even today the regimental standard constitutes the honour of the concerned regimental unit and its protection is the prime duty of the regimental unit concerned during battles, and its loss signified defeat.

4 *Grāma-bhōgika* was apparently one who had the village for his enjoyment. It is likely that this privilege was a fee paid to him against service in the governmental set-up. As such, probably he enjoyed only the whole or part of the revenue collection from the concerned village without any rights pertaining to land-holding (Cf. Sircar, D.C., *IEG.*, p.120).

5 Ambilakā-vṛiksha may be a tamarind tree (*CII*, IV, p.136 n.8). This name of the tree may also be a colloquial form of *āmra-vṛiksha*, the mango tree.

6 *Ditya* probably referred to all taxes. If it is taken to mean "gifts, or "occasional presents to the landlord" (*CII*, IV, p.136; Sircar, D.C., IEG., p.98), it would have been incongruous that the donee, without being released from obligation of paying the taxes to the king, was only exempted from paying some extraordinary exaction.

7 *prātibhēdikā* being one of the items of exemptions, could not have meant "special rights" (*CII*, IV, p.137). It must have been some special levy exacted from landholders (cf. Sircar, D.C., *op. cit.* p.258).

8 The phrase *Kārmmanēya-chātur-vvidya-śālā-sāmānya* indi-cates that in Kārmmaṇēya, there was an institution (*śālā*) to impart education in the four Vēdas and the donee was either a frequenter of that *śālā* or a teacher there.

9 It is not known as to wherefrom the drafter of this record got this picture of Vyāsa (cf. The *Mahābhārata*, Vol. I, tr. Roy. P.C., p.223, Ādiparvam, Section CV).

10 Satyavatī, was the daughter of Vasu and Adrikā but was brought up by a fisherman. She begat Vyāsa even while a virgin, through the grace of the sage Parāśara, who blessed her to be a virgin again after she had delivered Vyāsa. She married Śantanu, of the Kaurava race later. On the death of Śantanu as also of her two sons, Chitrāngada

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and Vichitravīrya, childless, she called Vyāsa and ordered him to procreate on the two widows of her son by Śantanu, Vichitravīrya, for the continuation of the race. Vyāsa begat Dhṛitarāshṭra and Pāṇḍu of the Mahābhārata fame on Ambikā and Ambālikā respectively and Vidura on the maid of Ambikā (See *Ibid.*, pp.221-25).

11 Though the details of date given are insufficient for identifying the Julian equivalent and for verification, Mirashi tentatively equated them to either 692 A.D., August 2 (if the year cited is deemed to have been current) or 693 A.D. July 23 (if the year cited was the expired year) (*CII*, IV, p.133).

12 *Dūtaka* or messenger was apparently the officer who conveyed the king's order in the charter to the concerned authorities for its execution (cf. Sircar, D.C., *op. cit.*, pp.103-104). *Balādhikṛita* literally means "The commander of an army division". Probably such a military official optionally officiated in civil functions in the secretariat. (*Ibid.*, p.44). When compared to other charters where the *dūtaka* cited was either a prince or heir-apparent or some other high official it appears that *Balādhikrita* Ammagōpa must have occupied a very high rank in the official hierarchy. Here it is noteworthy that both the *dūtaka* as well as the writer of the charter were *balādhikṛitas.*

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No.92
SANGALOODA PLATES OF RASHTRAKUTA NANNARAJA

Location	: Sangalooda (Saglud), Akola District, Maharashtra
Date	: Śaka 615 = 693 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Nannarāja
Dynasty	: Rāshṭrakūṭa
Reference	: Venkataramayya, M, *EI*, XXIX, pp.109-115.

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Text

Metre : V.1, 2 : *Śārdūlavikrīḍita*

स्वस्ति । पद्मनगराद्विराट्

विस्तीर्ण्णस्थितिपालनाप्तयशसि श्रीराष्ट्रकूटान्वये
रम्ये क्षीरनिधाविवेन्दुरभवच्छ्रीदुर्ग्गराजो नृपः ।
लोकाह्लादनहेतुभिः प्रविततैस्तेजोविशेषोदयै
र्य्येनोच्चैः पदवीं विगाह्य विधिवत्पक्षद्वयं भासितम् ॥ १ ॥

तस्य सूनुरासीदनेकसमरसाहसावष्टंभयशाः श्रीगोविन्दराजस्तस्यासीदा त्मवानात्मज आत्मन्याहितशक्तिसिद्धिः श्रीस्वामिकराजः ।

पुत्रस्तस्य महानुभावचरितः श्रीनन्नराजः कृती
कान्तः कारुणिकः कलङ्करहितः केतुः करालो द्विषान् ।
धौरेयो रणसाहसाहितधियामग्रेसरो मानिनां
वैदग्धोद्धतचेतसामधिपतिः कल्पद्रुमो योर्त्थिनाम् ॥ २ ॥

यश्च संश्रयविशेषलोभादिव सकलैराभिगामिकैरितरैश्च गुणैरुपेतः परम ब्रह्मण्यः परमभागवतः श्रीयुद्धासुरापरनामा स सर्व्वानेव राजसामन्त विषयपतिग्रामभोगिक पुरिल्लकचाटभटसेवकादीन्समनुबोधयत्यस्तु वो विदितं यथास्माभिर्म्मातापित्रोरात्मनश्च पुण्यावाप्तये तगरवास्तव्यमारुल सगोत्रकौशिकप्रवरतैत्तिरीयसब्रह्मचारिणे अनिवारितान्नसत्त्रप्रदायिने वर्मु लकचतुर्वेदपौत्रायभूतगणभट्टपुत्रहरगणद्विवेदाय वटपुरकग्रामे विंशति कर्म्मान्तामधुकसमेतं क्षेत्रञ्च निवर्त्तनशतं तच्च उम्बरिकाग्रामे दक्षिणेन वैवद्रकसीममर्य्यादा उत्तरतः तिलिंगिच्छिभटारकः पूर्व्वतः नागयिमर्यादा पश्चिमतो च्छीवाहलेभिराघाटनैः क्षेत्रं भूमिच्छिद्रन्यान्येन कार्तिकपौर्ण्ण मास्यामुदकपूर्व्वं प्रतिपादितं यतोस्मद्वंश्यैरन्यैर्व्वागामिनृपति भोगपतिभि रस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्चयोवाज्ञानतिमिरपाटलावृतमतिरा च्छिन्द्यादाच्छिन्द्यमानं वानुमोदेत सपञ्चभिर्म्महापातकैस्संयुक्तः स्यादिति । शककालसंवत्सरशतेषु षट्सु पञ्चदशवर्षेषु कार्त्तिकशुद्ध पौर्ण्णमास्यां लिखितमिति ॥

Legend : श्री जुद्धासुरः ।

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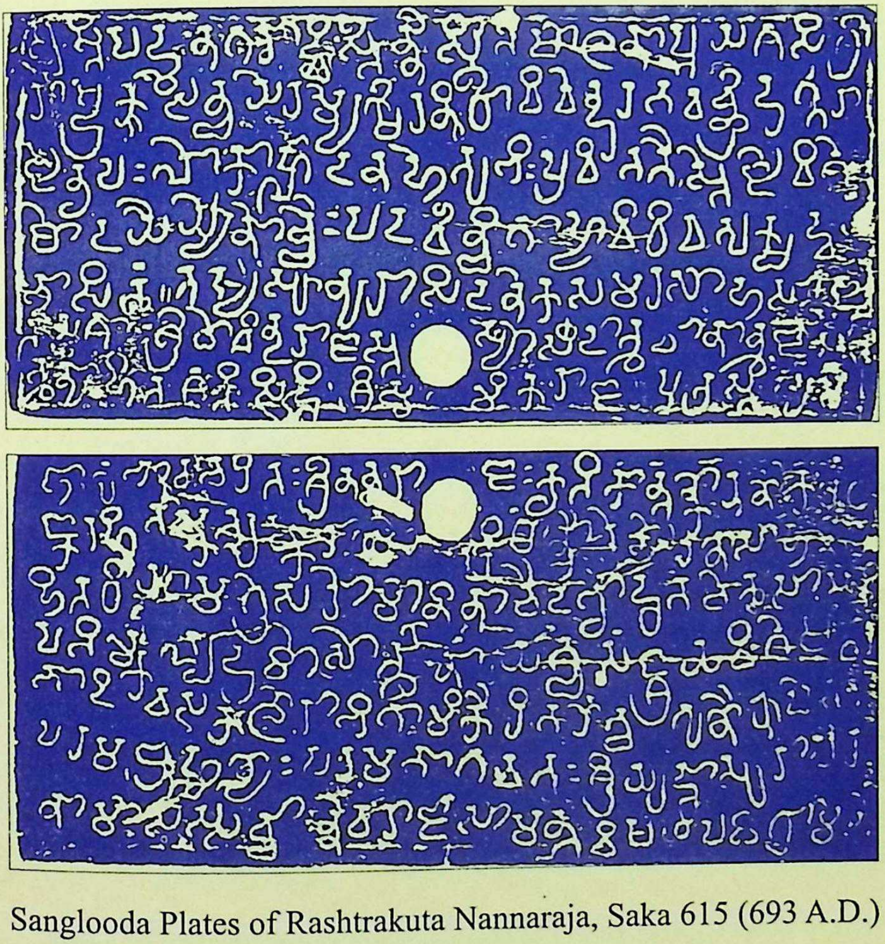

Sanglooda Plates of Rashtrakuta Nannaraja, Saka 615 (693 A.D.)

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Translation

Well-being ! From Padmanagara.[1]

The genealogical account of the family of Nannarāja Yuddhāsura prefaced to this charter is almost identical with that found in the Multai Plates of the same king dealt with below.[2]

That Nannarāja whose alternate name is Yuddhāsura, addresses (this order) to all the *rāja-sāmantas*[3], the lords / governorsof the *vishayas* (district-like territorial division)[4], *grāma-bhōgika* (one who has been given the village for enjoyment as his maintenance?)[5], *purillaka* (mayor/governor of a town ?),[6] *chāṭa* (irregular soldiers?), *bhaṭa* (policemen ?), *sēvaka* (servants)[7] etc., Let it be known to you :

that by us, for acquiring merit for my parents and self, the field, hundred *nivarttanas* in extent, *viṁśatikarmm-āntā*[8] madhuka[9] in Vaṭapuraka village[10],as also the village Umbarikā[10], for which on the south there is the limit of the boundary of Vaivadraka[11], on the north, (the temple of) Tatiliṅgichchhibhaṭṭāraka,[12] on the east the limit of Nāga-yal[3] on the west Uchchhīvāhala,[14] has been granted with due libation of water in accordance with the rule, *bhūmi chchhidra,*[15] to Hargaṇa-Dvivēda, son of Bhūtagaṇabhaṭṭa, grandson of Varmulaka-chaturvēda, who was the grantor of uninterrupted *sattra* (establishment for the supply of food), an adherent-student of Taittirīya (school of Yajur-vēda) belonging to Māruḷa-sagōtra[16], with Kauśika-pravara, hailing from Tagara,[17] on the day of the full-moon in the month of Kārttika.

This (benefaction) must be approved and protected by the future kings (*nṛipati*), belonging to our own family or any other families (as may get to rule over this area) and / or those that may become lords of this region on getting this area as their *bhōga-pati* (enjoyment). If any one with his mind, blurred by the darkness of ignorance snatches

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away (the granted land from the donee or his descendants) or permits such snatching away by others, he will incur all the five great sins (i.e. such act will amount to his having committed all the five great sins).

Written on the day of the full-moon in the bright fortnight of Kārttika in the year 615 of the Śaka era.

Legend on the seal : Śrī-Juddhāsura

Notes

1 Padmanagara has not been identified with certainty. On the one hand it has been identified with the modern village, Padmin, a suburb of Akōla (Akōla District) and on the other, with Pauṇī in Bhandara District (*EI,* XXIX, p.113 and n.9). Saṅgaḷooda, the findspot of the charter being located in Akōla District, the former identification is more correct.

2 While reading the text on the Multai Plates, Fleet read the name of the king as Nandarāja instead of Nannarāja (*IA*, XVIII, p.234)

3 The phrase, *rāja-sāmanta* occurring in the context of those addressed by the king, regarding the grant, might have indicated a single class of people, king/feudatories (See DCS, *IEG.,* p.272) or two classes, subordinate kings and feudatories.

4 *Vishayapati,* was possibly the appointed governor of the concerned *vishaya* (district-like territorial division) (*Ibid.*, p.376). He might have also been one who had been made the lord of the *vishaya.*

5 *Grāma-bhōgika* has been interpreted to mean "probably the *jāgīrdār* of a village or one who enjoys a village as a free-holding" (*Ibid.*, p.120). It might also have indicated an official who had been granted the village as his maintenance.

6 *Purillaka* has been stated to indicate "the mayor of a town" (*Ibid.*, p.266).

7 There is no certainty in the identification of these three classes of people, *chāṭa, bhaṭa* and *sēvaka*, who are here reflected to have had a say in the local matters of the village. (cf. *Ibid.*, pp.51,67, 310). Chāṭas might have been armed men stationed in the locality to give the people protection from raids by adventurers from the neighbourhood or by robbers. *Bhaṭas* might have been local strong men. *Sēvakas* might have been servants selected by the locals to attend to their various needs.

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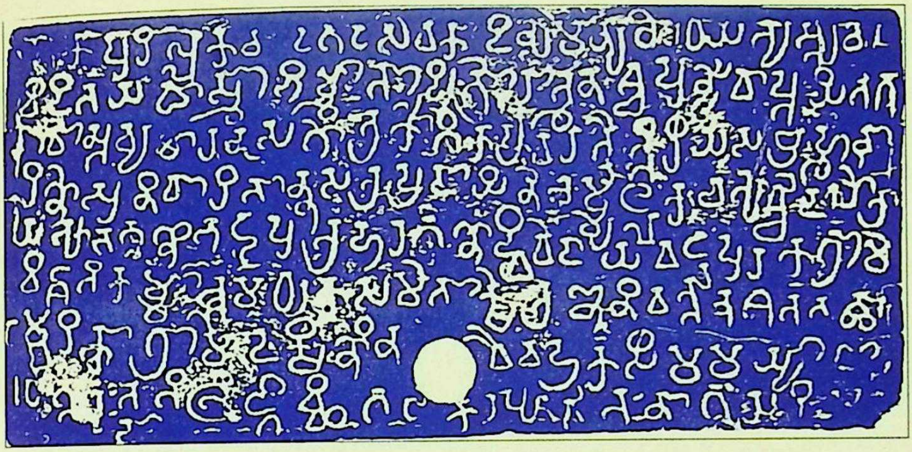

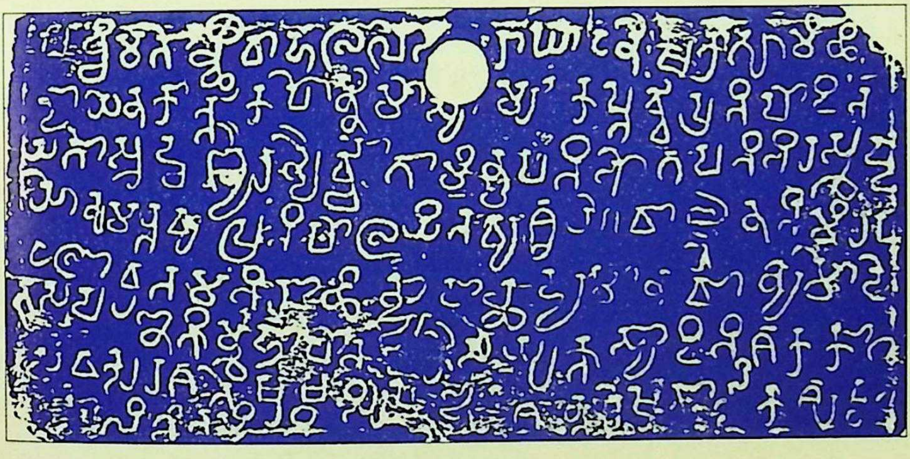

Sanglooda Plates of Rashtrakuta Nannaraja, Saka 615 (693 A.D.)

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8 Here the phrase *viṁśati-karmmānta* describes a type of land. It may be recalled that some charters of the Maitrakas of Valabhī (e.g. Nogawa Plates of Dhruvasēna II dealt with above) refer to *brāhmaṇa-viṁśati* along with *pūrvadatta-dēva-brāhmadēya* as having been excepted from the purview of the grant made as per the concerned charter. From this, one is led to surmise that in each village or in some of the villages in the north-western region of the Deccan, one twentieth part of the land tilled or cultivated land (*karmmānta*–See MW, *SED* p, 210 col.1) was set apart or earmarked for being given over to Brahmins or to any other category of people (cf. D.C.Sircar, *IEG*,, pp.147-148,374). In this light it can be interpreted here that such land called *madhuka* earmarked in the village Vaṭapuraka was also granted to Haragaṇa-dvīvēda as per this charter. (cf. *EI*, XXIX, p.110).

9 *Madhuka* as per the lexicons (MW, *SED*, p.781, col.1) was the name of a species of tree (cf. *madhuvana* in the Sundarakāṇḍa of *Śrīmad-Rāmāyaṇa*, which was a grove exclusively meant to grow vine to supply liquor.) Possibly the land defined as *viṁśati-karmmānta* and known as *madhuka* was distinguishable by the presence of that tree in it.

10 The village Umbarikā has been identified with the modern Umbarī near Akōla. (*EI*, XXIX, p.114). The village Vaṭa-puraka has not been located.

11 Vaivadraka has not been identified.

12 The bare mention of Tatiliṅgichchhi-bhaṭṭāraka as the boundary on the north of the land granted, indicates that Tatiliṅgichchhi-bhaṭṭāraka (the reading is clear) might have been the presiding deity of the temple which marked the northern boundary of the land granted.

13 On the facsimile it is seen that after *nāga* and before *ri* there is only one letter which can be doubtfully read as *ma*. Hence the reading can only be Nāga-*mariyāda* or it could also be *Nāgayi*-[*ma*]-*riyāda*. This Nāga or Nāgaya might have been the name of a village, which is represented by the modern name Naigaon near Akōla (*EI*, XXIX, p.114).

14 Uchchhīvāhala which was on the western boundary of the granted land might have been a village or any other geographical feature. In any case it has not been identified (See *Ibid.*)

15 *Bhūmi-chchhidra-nyāya* is usually understood as "the maxim governing the reclamation of the fallow land according to which the one who brings it under cultivation for he first time" was granted liberal concessions in taxes. (DCS, *IEG.*, p.58).

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16 In the name of the *gōtra*, whereas *ruḷa* is clear on the facsimile, the first letter could have been either Vā or Mā (Vāruḷa or Māruḷa). No such *gōtra* name either Varuḷa or Māruḷa is referred to in the extant texts. It is noteworthy that though the grantee Brahmin and his grand-father were Taittirīya-sabrahmachāris (followers/students of Taitttirīya school) they were proficient in two (*dvivēdins*) and all the four (*chatur-vēdins*), branches of the, *Vēdas* respectively.

17 Tagara, the village from which the grantee-brahmin hailed has been conjecturally identified with Tēr (in the old Hyderabad State-its present day exact location has not been indicated. (*EI*, XXIX, p.114).

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No.93
KOLHAPUR PLATES OF VINAYADITYA

Location : Kolhapur[1], Kolhapur District, Maharashtra

Date : Śaka 615; R.year 13 = 693-94 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vinayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Panchamukhi R.S., *Karnatak Inscriptions*, Vol. II, pp. 6-11.

Text

Metre : V.1,5,6,7: Anushṭubh 2: *Vasantatilakā*, V. 3: *Sragdharā*,

स्वस्ति । जयत्याविष्कृतम् विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणांसप्तलोक मातृभिः सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणवशी कृताशेषमहीभृतांचलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्री

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कृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्त त्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मतिसहायसाहसमात्रसमधिगतनिजवंशसमुचितचितराज्यविभवस्य विवि धरसितसितसमरमुखगतरिपुनरपति विजयसमुपलब्ध कीर्त्तिपताकाव भासितदिगन्तस्य हिमकरकरविमलकुलपरिभवविलयहेतुपल्लवपति पराजयानन्तर परिगृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितचोलपाण्ड्य केरळधरणीधरत्रयमान मानशृंगस्य अनन्यसमवनतकाञ्चीपतिमकुट कुटकिरणसलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमद्ध्यवर्त्ति भुवन मण्डलाधीश्वरस्य सूनुः पितुराज्ञयाबालेन्दुशेखरस्येव सेनानीर्द्दैत्यबल मतिसमुद्धतंत्रैराज्यकाञ्चीपतिबलमवष्टभ्य समस्तविषयप्रशमनाद्विहित तन्मनोनुरञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशुराम इव राजाश्रयत्वाद्भरत इव अपि च -

अन्यस्यजातुचिदभूमिरमोघवीरा
नानाफलेषु विषयेष्वविसंवदन्ती ।
देवेन येन नमिता गुणपाशलब्ध
कोदण्डयष्टिरिव पल्लववंशलक्ष्मी ॥ २ ॥

आयाताम्मूषकेन्द्रादिदमिदमकृशादागतं लाटराज्यात्
सारं स्त्रीराज्यरांज्ञीप्रहितमिदमिदन्ते कमेणोपनीता ।
एतत्त्रैराज्यराजैरवलिगितमिदं पल्लवेन्द्रादवाप्तं
देवेत्यावेदयन्ते सततमुपनतं यस्य रत्नं नियुक्ता ॥ ३ ॥

मौलिरिव चन्द्रमौलेरमोघं राजाश्रयो घटितगङ्गः ।
यो रत्नश्रीपल्लवसन्तान भूभृतो भाति ॥ ४ ॥

पल्लवकळभ्रकेरळहैहयविळमळवचोळपाण्ड्याद्याः येनाळुपगङ्गाद्यैः मौले स्समभृत्यतान्नीताः । स देवः प्रभावाञ्जितपल्लवेन्द तत्पूर्व्वप्रभृति विज्ञापनालेखोन्मीलितयशोवितानमधुमदमाद्यत्कमेरकामिनीजनानन्दगीत वस्तुभूतत्रैराज्य विजयापदानः विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभ–

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महाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वो स्माभिः पञ्चदशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्य संवत्सरे त्रयोदशेवर्त्तमाने सीन्नानदीतटमधिवसति विजयस्कन्धावारेमाघ पौर्ण्णमास्यां कलिङ्गेतिविज्ञापनया भारद्वाजसगोत्राय दशगुणशर्म्मणे एन्दमदुवुळग्रामस्य मन्नार्द्धं तस्मिन्नेव ग्रामे पश्चिमस्यान्दिशि राजमानेन पञ्चाशन्निवर्त्तनपरिमाणंक्षेत्रं उरुविगेग्रामस्य मन्नार्द्धं तस्मिन्नेवग्रामे पञ्चाशन्निवर्त्तनपरिमाणञ्च क्षेत्रञ्च दत्तंतदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्क धराण्णर्वस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमु क्तञ्चभगवता वेदव्यासेन व्यासेन

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ५ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ६ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ७ ॥

महासान्धिविग्रहिक श्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ।

Translation

[The introductory portion of this charter is very similar to the other charters of this king upto the mention of "like Bharata in being the refuge of kings" in praise of Vinayāditya and continues as follows]

Verse 2 Further, the prosperity of the Pallava family / the Goddess Lakshmī of (attached to) the family of the Pallavas, who, having been protected by those unfailing heroes, was perhaps unapproachable to others, and had been never averse to confer various fruits and other benefits to the Pallavas (as much as they wished for), has been bent (made to bow to him) like the shaft of a

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bow strung by the chord that are his string of (multitude of) excellent qualities,[2] by him (Vinayāditya)

Verse 3 (Prose) O! Lord! This has come from the lord of Mūshika[3], a lord of no mean stature, this is the excellent gift that has come from the Lāṭa kingdom, this has been sent by the queen of the kingdom of the females[4] for you, this has been presented by Kama,[5] this has been secured from *trairājya* (the triple-kingdom), this has been received from the Pallava king, so announce his officers pointing to the gems and jewels brought and placed before him. (Vinayāditya).

Verse 4 He was just like the head of God Chandramauli (the God with the moon on His head-God Śiva), in that he was the refuge of kings, (*rājā* means both "king" and "moon". The moon adorns the head of God Śiva having taken refuge there), and further as he had enticed the Gaṅgā away from the Pallava and had bound the ruler of that dynasty to himself (as a subordinate ally) (in the case of God Śiva the river Gaṅgā is wound with the tuft of His matted locks).[6]

By whom the Pallava, Kaḷabhra, Kēraḷa, Haihaya, Viḷa, Māḷava, Chōḷa, Pāṇḍya and such (rulers) were brought down to the same level of servitude to him, just like the lot of the Āḷupa, Gaṅga and such who were his hereditary feudatories.

That resplendent lord, whose glory, has spread like an umbrella, the covering cloth of which was constituted by the letters of supplication from the conquered Pallava king and others who followed his example, and the story of whose victory over Trairājya, has become the subject of the songs being sung by the intoxicated Kamēra damsels,[7] Vinayāditya-Satyāśraya-Śrī- Pṛithivīvallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka, commands all thus : Let it be known to you :

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By us when six hundred fifteen Saka years have elapsed, and when the thirteenth year of our ever-growing victorious reign is current, being resident at the victorious camp on the banks of the river Sīnnā[8], on the day of the full-moon in the month of Māgha, on the supplication of Kalingēti,[9]

The half of "*manna*"[10] of the village Ēndamaduvuḷa[11] (and in the same) village, in the western quarter the field five hundred *nivarttanas* as measured by the royal standard measure, in extent

(as also) the "half of manna" of the village Uruvige, and in the same village, the field 500 *nivarttanas* in extent have been granted to Daśaguṇa-śarmman of Bhāradvāja-sagōtra

[The grant is followed by the usual exhortation and admonition to the future rulers of the area to ensure the perpetuation of the gift till the Sun, moon etc. last and three of the usual verses with similar import attributed to the revered Vyāsa, the coordinator of the Vēdas]

This charter has been written by *mahāsāndhivigrahika* Rāmapuṇyavallabha.

Notes

1 Except that this set of plates is deposited in the Irwin Agricultural Museum, Kolhapur, no further information on its findspot etc. is available.

2 This verse is unique among these charters. The poet has laboured to bring out the fact that the Lakshmī or the Pallava had been bent to be subservient to Vinayāditya, by the strength of the great martial qualities possessed and exhibited by him.

3 Mūshika is stated to be the "name of a people inhabiting the Malabar coast between Quilon and Cape Kumari" (MW,*SED*, p.827 col.2). It is also to be noted that a river Mūshika (*Yelikēru*) is stated to be running through Kandukūr in Udayagiri-rājya (*Nellore Dist. Ins.* Kandukūr-78, p.618 f). Also see Dikshit, D.P., *Political History of the Chālukyas of Bādāmi*, pp.148-149).

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4 *Strī-rājya* is stated to be "women's realm" a region (perhaps in "Bhutan" peopled by Amazonian women. MW, *SED*, p.1261 col.2). However in the context of the present charter, it may again be a region in the present day Kēraḷa State, where the matriarchal system is prevalent. One *Strī-rājya* is mentioned twice by Varāhamihira in his *Bṛihatsaṁhitā*. In ch.14, verse 22 it is stated to be in the northwest (of India). On the mention of it in verse 6 of Chapter XVI, the comm.-entary cites Kāsyapa to identify it with Bharukachchha -स्त्रीराज्यं भरुकच्छेश्च (ed. V. Subrahmanya Sastri, pp.164, 174-75).

5 This has been read as Kama by the original editor. However, as in the other charters of this king, one Kamēra is mentioned in this context, *Kama* in the present record may have to be amended to *Kamēreṇa*. The identity of this Kamēra is also much debated (Ramesh, K.V., *op. cit.*, p.128; Fleet, J.F., *IA*, IX, p.127 n.24). Here it must be pointed out that in the course of the eulogy of Vinayāditya it is stated that his victory over the *trairājya* was the subject of the songs of Kamēra damsels. This seems to indicate that these Kamēra damsels were residents in the territory of the rulers of *trairājya*, which might have been known as Kamēra.

6 In this verse the poet of this record has compared and contrasted the king with God Śiva, by double entendre. The God is Chandramauli (i.e.) one who has Chandra or moon on His head, the moon (also referred to as *rājā*) having taken refuge (*āśrāya*) there and the king Vinayāditya was the refuge for other kings (*rājās*). Again the God wears the river Gaṅgā, unsplintered, on His head (the allusion is to the story of king Bhagīratha inducing the celestial Gaṅgā to come down to earth to water his parched kingdom, and then praying to God Śiva to control the impetuous Gaṅgā in her descent from the celestial world and of the God receiving the flooding torrent of the river wholly on His head and then letting her out in several streams, again as prayed for by the king Bhagīratha. Hence the river borne on the God's head is the whole and unsplintered Gaṅgā and king Vinayāditya wore (the allegiance of) the unsplintered Gaṅga family (apparently the reference is to the Gaṅga family before it got split into several branches about this period) which was till then a valued gem possessed by the kings of the Pallava family (the Gaṅgā and other chiefs of the minor dynasties of the region kept transferring their allegiance as per their judgement of the political situation of the relevant time). (cf. Sheik Ali, B., *History of the Western Gaṅgas*, p.74 f.) However, it is to be seen that the panegyrist, in his enthusiasm had become forgetful of the fact that the moon who had taken refuge on the head of the God is one but in the case of the king, quite a good number of kings had sought and

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obtained refuge in him and that the river Gaṅgā is conceived as feminine and the Gaṅga who had been drawn towards the king, was masculine .

7 Whereas the Lakshmēśvar inscription of Vinayāditya and other records speak of his having reduced to the position of tribute-paying feudatories, the lords of Kamēra, Pārasīka and the islands of Siṁhaḷa etc. here it is stated that the intoxicated Kamērā damsels sang about his military feats against *traiājya* rather than about his feats against the lord of Kamēra. Hence it seems possible that the territory of *trairājya* was known as Kamēra. See n.5 above; also Ramesh, K.V., *op. cit.*, p.128; Dikshit, D. P., *op. cit.*, p.150; *IA*, IX, p.127, n.24). It is to be noted that these Chāḷukya records refer to the Pallava as *trairājya* Pallava.

8 River Sīnnā has not been satisfactorily identified.

9 Kaliṅgēti has been understood as a Chāḷukya subordinate entrusted with the administration of the Kolhapur region (Ramesh, K.V.,*op.cit.*, p.134). Panchamukhi surmised that this word might have been a mistake for Kaliṅgapati, (*K.I.*,II, p.6). But it is seen that apart from the mention in the Aihoḷe inscription of Pulikēśin II (dealt with above) that the Kōsalas and Kaliṅgas were struck with fear (on seeing the) army of Pulikēśin (II) (verse 26) Kaliṅgas or rulers of Kaliṅga are not known to have been subjugated by any of the successors of Pulakēśin (II) (Also see Ramesh, K.V., *op. cit.*, pp.85-86).

10 *Mannnārddha* or half of *manna* must have indicated some category of land set apart in villages for a special category of people or for a special purpose. It may be pointed out that just as the donee in this charter, is stated to have been given 500 *nivarttanas* of land in the same village, in addition to *mannārddha* in each of the two villages ment-ioned, in some other charters of the Chāḷukyas dealt with above the donees are stated to have been given *mārūñcha-marumanna* along with some other plots of land of definite dimensions in the concerned villages. From this it appears that the *manna* mentioned in this charter was a category of land same as or similar to the *mārūñcha-marumanna* of the other charters. See above.

11 The village Ēndamadavuḷa must have been in the modern Kolhapur District as the other village involved in the grant, Uruvige is stated to have been so situated. (Ramesh, K.V., *op. cit.*, p.134; also see *Karnatak Inscriptions*, II, p. IV).

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No.94

HARIHAR PLATES OF VINAYADITYA, SAKA 616

Location : Harihar, Davangere District, Karnataka

Date : Śaka 616, R.year14 = 694 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vinayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, VI, pp.91-94; *IA*, VII, p. 300-303.

Text

Metre : V.1-4; *Anushṭubh*

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां सप्त लोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षण वशीकृताशेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलिकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रय श्रीपृथिवीवल्लभमहाराजा धिराजपरमेश्वरस्तत्प्रियसुतस्य विक्रमादित्यपरमेश्वरभट्टारकस्य मति सहायसाहसमात्रसमधिगतनिजवंशसमुचितचितराज्यविभवस्य विविध रसितसितसमरमुखगतरिपुनरपतिविजयसमुपलब्ध कीर्त्तिपताकावभासित दिगन्तस्य हिमकरकरविमलकुलपरिभवविलयहेतुपल्लवपतिपराजयानन्त रपरिगृहीतकाञ्चीपुरस्य प्रभावकुलिशदलितचोलपाण्ड्यकेरळधरणीधर त्रयमानमानशृंगस्य अनन्यसमवनतकाञ्चीपति मणिमकुटकूटकिरण

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सलिलाभिषिक्तचरणकमलस्य त्रिसमुद्रमध्यवर्त्तिभुवनमण्डलाधीश्वरस्य सूनुः पितुराज्ञया बालेन्दुशेखरस्येव सेनानीर्द्दैत्यबलमतिसमुद्धतं त्रैराज्यपल्लवबलमवष्टभ्य समस्तविषयप्रशमनाद्विहित तन्मनोनुरञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुशत्वात्परशु राम इव राजाश्रयत्वाद्भरत इव पल्लवकलभ्रकेरळहैहयविळमळवचोल पाण्ड्याद्याः येनाळुवगङ्गाद्यैर्म्मौर्यैस्समभृत्यतान्नीताः विनयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिः षोडशोत्तरषट्छतेषुशकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे चतुर्द्दशे वर्त्तमाने हरिषपुरप्रत्यासन्ने करञ्जपत्र ग्राममधिवसति विजयस्कन्धावारे कार्त्तिकपौर्ण्णमास्यां श्रीमादाळुवराज विज्ञापनया वात्स्यसगोत्रस्य श्रीशर्म्मणः सोमयाजिनः पौत्राय मार शर्म्मणः पुत्राय ईशानशर्म्मणे वेदवेदाङ्गपारगाय वनवासीमण्डले एदे वोळल्भागेकिरुकागामासिनामग्रामस्सभोगस्सर्व्वबाधापरिहारोपेतो दत्तः॥ पेर्ग्गागामासिग्रामपश्चिमभागे कृताकृतक्षेत्रं । चेतस्य क्षेत्रस्य सीमा । पूर्व्वोत्तरदिग्भागे सिरुगोडुग्रामसीम्नि पूलिवुटु । तत आगत्य कर्व्वेसुरि गोळ ततः पेरदातु। तत आलेरे। तत आगत्य आल्गोळ। ततो नित्तकला । ततः प्राग्गत्वा नेळ्ळगेरे । ततः कुपुंकेरे । ततो दक्षिण दिशमावृत्य अरकट्ट॥ तदागामिभिरस्मद्वंश्यैरन्यैश्चराजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशु चञ्चलमवगच्छद्भिराचन्द्रार्क्कधराण्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषंपरिपालनीयमुक्तं च भगवता वेदव्या सेन व्यासेन–

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ।

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Translation

[The opening portion of this record (i.e.) the invocatory verse and the genealogical account, is very similar to that of the Jējuri plates dealt with above.]

That Vinyāditya-Satyāśraya-Śrī-Pṛithivī-vallabha-mahā-rājā-dhirāja-paramēśvara-bhaṭṭāraka orders all thus :

May it be known to you. By us, when 616 Śaka years have elapsed, during the currency of the 14th year of our evergrowing victorious reign, while residing in the victorious camp at Karañjapatra village[1] in the neighbourhood of Harēshapura,[1] on the day of the full-moon in the month Kārttika, on the supplication of Āḷuvarāja,[2]

the village, named Kiṟukāgāmāsi[1] in Edevoḷal-bhāga in Vanavāsi-maṇḍala, has been given with (all privileges of) enjoyment and with the exemption from all impediments

to Īśāna-śarmman, one who is an astute scholar in the *Vēdas* as also in the *Vēdāṅgas*, the son of Māra-śarmman, and grandson of Śrī-śarmman, who was a performer of the *Sō*ma-sacrifice, belonging to Vātsya-sagōtra.

On the north-east of the village Perggāgāmāsi, the field, partly cultivated and partly uncultivated[3]

The boundaries of this field (are as follows)-In the north-east at the border of Sirigoḍu-grāma, the pūli-vutu, then proceeding further, Karvvasurigōḷa, then Perutu, then Ālgeṟe, then Ālgoḷa, then Nittakalā, then proceeding (towards the) east Nēṟilgēṟe, then Kuṟupakeṟe, then turning towards the southern direction Arakaṭṭa[4]

[Then follow the exhortation and admonition to future rulers of this territory to protect this grant and three verses attributed to Vyāsa, the codifier of the Vēdas].

This charter has been written by Śrī-Rāma-puṇyavalla-bha, the *mahāsāndhivigrahika*.

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Notes

1 All these villages figuring in this record are stated to be situated in Davangere District, Karnāṭaka. Of them Harēsha-pura, can be understood as the old name of Harihar, the find-spot of the charter (Ramesh, K.V., *op. cit.*, p.134):

2 This Āḷuvaraja must have been the same as Chitravāha-mahārāja who figures as the supplicator in the Sorab plates of this same king dealt with above.

3 This indifferently developed field to the north east of Perggāgāmāsi village of which the boundaries are detailed, seems to have been granted to Īśāna-śarmman in addition to the whole village Kiṟukāgāmāsi. The villages Kiru-kāgāmāsi, and Per-ggāgāmāsi, were apparently the smaller and bigger Kāgā-māsi villages adjacent to each other. The village Kirukāgāmāsi, is stated to be in Davangere District (Ramesh, K.V., *op. cit.*, p.134).

4 Of lexicographical interest are the suffixes in the names of the topographical features, listed among the boundaries of the land in Kirukāggāgāmāsi, village, granted:

vutu or *butu* in Puli-vutu and pēr-butu

gōḷa in Karvvasurigōḷa and āl gōḷa

keṟe or *geṟe* in āl geṟe, neṟil-geṟe kuṟupa-keṟi

Of them *vutu* might have been connected with *ut* or *uṭ* meaning to plough; *kēṟe* means 'a tank'; *gōḷa* might have been the same as *koḷa* which means "a pond" or tank (Tamil - *kuḷam*).

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No.95
PARIKUD PLATES OF MADHYAMARAJA

Location : Pārikuḍ, Puri District,[1] Orissa

Date : Year 26 = C. 695 A.D.[2]

Script : Early Nāgarī

Language : Sanskrit

King : Madhyamarāja[2]

Dynasty : Śailōdbhava

Reference : Banerji, R.D., *EI*, Vol, XI, pp.281-87.

Text

Metre : V.19-22: *Anushṭubh.* V. 23: *Pushpitāgrā.*

Upto Verse 18 the text is the same as in the Banpur plates of Ayaśobhīta II Madhyamarāja, dealt with above.

कटकाच्छ्री शैलोद्भवकुलतिलको महामखवाजपेयाश्वमेधावभृथस्नान निर्व्वर्त्तिथप्रख्यात कीर्त्तिक्रमः परममाहेश्वरो मातापितृपादानुध्यातः श्री मध्यमराजदेवः कुशली अस्मिन् कोङ्गोडमण्डले श्रीसामन्तमहासामन्त महाराजानकराजपुत्त्रां तरङ्गदण्डनायकोपरिकविषयपतितदायुक्तकवर्त्त मानभविष्यद्व्यवहारिणः सकारुण्यं ब्राह्मणपुरोगाञ्जनपदांश्च यथार्हं मा नयतिबोधयति आज्ञापयति च ॥ विदितमस्तु भवतां श्रीकटकभुक्ति विषयसम्बद्ध पूर्व्वखण्ड . . मोह्वादशतीम्मिरप्रमाणस्सर्व्वपीडा वर्ज्जितश्चाटभटाप्रवेश्यो न केनचित्परिग्राह्यः षड्विंशतिमे संवत्सरे विजयवर्द्धमानराज्ये मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुर स्सरेणाचन्द्रार्क्कक्षितिसमकालमस्माभिर्नानागोत्रप्रवरचरणाय ब्राह्मणशील स्वामिगोवर्द्धनस्वामिबन्धुकवडिस्वामिनारायणस्वामिमाधवस्वामि भरणि स्वामिदुर्ग्गस्वामिरुद्रस्वामिशिवस्वामिसुखस्वामिने विपश्चितेप्रतिपादितः यतोह्यस्य यथाकालमुप युज्यतो न केनचिद्विघातः करणीयः । उक्तञ्च धर्म्मशास्त्रे

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बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १९ ॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥ २० ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
सविष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते ॥ २१ ॥

हरते हारयते भूमिं मन्दबुद्धिस्तमावृतः ।
स बद्धो वारुणैः पाशैस्तिर्यग्योनिषु जायते ॥ २२ ॥

इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा
न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २३ ॥

विद्युद्विलासतरलामवगम्य सम्यग्–
लोकस्थितिं यशसि सक्तमनोभिरुच्चैः ।
नित्यं परोपकृतिमात्ररतैर्भवद्भि–
र्द्धर्म्माभिराधनपरैरनुमोदितव्यं ॥ २४ ॥

. . . . . लिखितं सान्धिविग्रहिक . . . .
. . . देवेन । लाञ्छितं . . . . दृढ्ढेन ॥ सम्वत् .
. . ८८ कार्त्तिकशुक्ल . . . . .

Translation

[The introductory portion describing the genealogy, achievements, and glory of the king of this charter, Ayaśōbhītadēva (II) Madhyamarājadēva,[3] is almost identical[4] with the corresponding text in the Bāṇpur plates of this same king (*EI*, XXIX, text pp.36-38) dealt with above. Then the text in this charter continues:

From Kaṭaka[5] Śrī-Madhyamarājadēva, the forehead mark of the Śailōdbhava dynasty, who had earned the reputation

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of having bathed in the purification waters (*avabhṛitha*) at the culmination of the great sacrifices, (*Vājapēya*, and *Aśvamēdha*) performed by him, who is a great devotee of Mahēśvara and is one who meditates on the feet of his parents, is well and honours as due and orders the *śrī-sāmanta*, *mahāsāmanta mahārāja*, *rājānaka*, *rājaputra*, *anta-raṅgadaṇḍanāyaka*, *uparika*, *vishayapati*,[6] and their appointtees, the present and future administrators (*vyavahāriṇaḥ*)[7] as also the (prominent residents) of the *janapada* as led by the *brāhmaṇas*,[8] along with their executives[9] in Koṅgōda-maṇḍala[10] to the following effect:

[May it be known to you: (the village) of twelve *tīmmira*-[11] area . . . .in the eastern division connected with Kaṭaka-bhukti-vishaya,[12] relieved of all hindrances, wherein the entry of *chāṭa* and *bhaṭa* has been barred, after ensuring that there will not be any encroachment therein, has been granted, with due libation of water, to last so long as the Moon, Sun and earth are there, for the augmentation of religious merit of (our) parents and self, during the twenty-sixth year of (our) victorious, and ever progressing reign, to the (following Brahmins, of different *gōtras* and *pravaras* and *charaṇas* :

1 Śīlasvāmi; 2.Gōvarddhana-svāmi, 3.Vandhu-svāmi; 4. Kavaḍi-svāmi; 5. Nārāyaṇa-svāmi; 6. Mādhava-svāmi; 7. Bharaṇi-svāmi; 8. Durgga-svāmi; 9. Āditya-svāmi; 10. Rudra-svāmi; 11. Śiva-svāmi; 12. Sukha-svāmi.

While these grantees use (the land) duly according to the time-schedule[13], no impediments should be caused to them.

[Then follow six of the usual verses, here stated to be quotations from *dharma-śāstra*, as also an appeal to protect this grant bearing in mind the evanescence of all worldly possessions.]

Written by *sāndhivigrahika* . . . . . . dēva

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Official seal affixed (by) . . . . dṛiddhāna

Saṁvat . . 88[14] Kārttika śukla . . . .

Notes

1 Pārikuḍ was a small native state during the British times and the set of plates containing this charter was in the record room of the then Rājā-Bahādur of Pārikuḍ (in Puri District). The Rājā-Bahadur could not ascertain as to when this set of plates came into the possession of his family. (See *EI*, XI, p.281 and n.1)

2 The charter is stated to have been issued in the twentysixth year of the king (see note below). At the end of the charter also there is mention of the year and date of the issue of this charter but this has been rendered unreadable due to damage and erasure of the writing on the plate (i.e. the reverse of the third plate which seems to have become much worn out because of its exposure). Asainyabhīta (II) Mādhava-varmman, apparently the father of Ayaśōbhīta (II) who was understandably the same as the Mādhavarāja (II) figuring in the Ganjam Plates dated Gupta year 300 as a subordinate of Śasāṅka, could have counted his regnal years from the date he succeeded his father, Ayaśōbhīta I even though in a feudatory status, or from around 620 A.D. when he had thrown off his allegiance to Śaśāṅka and become independent. Assuming that the latter was the case and as he is seen to have continued to rule upto at least his 50th regnal year as evidenced by his Cuttack plates dealt with above, he can be deemed to have ruled till about 670 A.D. In the light of the above surmises the approximate date as above has been assigned to this record issued by his son. (See *EI*, XXIX, pp.33-34).

3 After stating that Yaśōbhīta (Ayaśōbhīta in the Bānpur plates which should be deemed correct-See. Mallār plates of Mahāśiva-gupta) was the son of Asainyabhīta, there is a very long description of his achievements and eminent qualities in eight verses, at the end of which in a prose passage the purport of the charter is given prefixed by the statement that Madhyamarājadēva was well and ordered the various officials in respect of the grant made. In between, there is a phrase reading, "*chitram Madhyama-rājadēva-guṇa-dhṛid-rājy-ēpi-tat-prāp-tavān* (verse 13 in this charter and verse 15 in the Bāṇpur plates (A) of this king and verse 11 in the Bānpur plates (B) -*EI*, XXIX, pp.38 and 42 respectively). In the absence of the Bāṇpur plates to guide him. Banerji, R.D., read this phrase as "*Chitram, Madhya marājadēva - guṇa - dhṛid =rājya* [*m**] *Pitu* [*ḥ**] *prāptavān* and stated that this phrase seems to suggest Madhyamarājadēva got his

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father's (Ayaśōbjhita II's) kingdom. (*EI*, XI, p.283). Now the Bānpur plates as referred to above have clarified the position that, Madhyama-rājadēva was the title of Ayaśōbhita (II).

4 Verses 3 and 11 as found in the Bānpur plates are missing here. Whereas the available text of the Bānpur plates (A) ends with verse 20 which corresponds to verse 18 of the present plates, in the present plates, the text continues to give the contents of the charter in a prose passage (In the Bānpur plates (A) also such a prose passage seems to have been inscribed in a third plate wherein, possibly due to the breakage of the plates only a short fragment of that passage has become available, (cf. *EI*, XXIX, p.33).

5 Actually the relevant word, *Kaṭaka*, had been read as *kaṭāt* and then corrected to *kaṭaka* by Banerji . *Kaṭaka* referred to the camp or capital (Sircar, D.C., *IEG*, p.151). It cannot be guessed if Madhyamarājadēva issued this charter from his capital or from some other place where he had camped.

6 There are no means to know if this list of functionaries addressed regarding the grant were actually concerned with the administration of the *maṇḍala* or village or the list was given just to fulfill a convention. One does not know the difference in status as between the *śrī-sāmanta* (cf. Sircar, D.C.,*IEG*., p.320) *mahāsāmanta* (cf. *Ibid*, p.187), *mahārāja* (cf. *Ibid*., p.164), *rājānaka* (cf. *Ibid*., p.271) and *rājaputra* (cf. *Ibid*., p.272), all of which designations were indicative of their feudatory status, and how they were concerned with the issue of the charter. In the same way it is not known as to in which context *antaraṅga-daṇḍanāyaka* (possibly the general of the army who was intimate with the king - cf. *Ibid*., pp.23, 80), *uparika* (stated to have been a viceroy (*Ibid*., p.352) and *vishayapati* probably the governor of the *vishaya* - district-like geographical division - *Ibid*., p.378) were brought into the picture.

7 It is not known, if *tad-āyuktaka-varttamāna-bhavishayat-vyavahā-riṇaḥ* referred to two categories, one, those appointed by the authorities mentioned in the preceding passage and two, administrators (or traders?) as existing at the time of the grant as also those that would be there in future or to one category (i.e.) the administrators or executives appointed by the fore-going authorities.

8 *Janapadas* must have been the (prominent) land-holders in the block of villages, who had an immediate concern with the disposal of land in the block (cf. *nāṭṭār* of T.N. records; also see Sircar, D.C., *IEG*, p.133). The *janapadas* seem to have had the Brahmins in the block at their head (cf. *brahmadēya-kkiḷavār* of TN records).

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9 *sa-karaṇān* (with their own executives) as written in the record was misread as *sa-kāra(ru)ṇyaṁ* by Banerji.

10 For the identity of Koṅgōda-maṇḍala, see above.

11 *Timmira* was the land measure, the mention of which is found only in the records from Orissa (See Cuttack Museum Plates dealt with above. Also Sircar, D.C., *IEG*, p.341).

12 Kaṭaka-bhukti-vishaya was possibly the territorial division (*vishaya*), the yield of the crops from the lands in which or the revenue income from which was in the enjoyment (*bhukti*) of the *kaṭaka* (capital ?) (from where the king issued this charter. The towns had to have a hinterland for their existence. The twelve *timmira* of land granted seems to have been the total area of the village in the eastern part (*pūrvva-khaṇḍa*) of the abovesaid *vishaya*. The name of the village must have been in one or two syllables as there is only so much space in the chipped off portion of the plates. It must be seen that the next line starts with *mō* (or *grāmō*).

13 The phrase *yathā-kālam upayujyatō* seems to have indicated the growing of different crops in rotation in the land as suited to the different seasons.

14 The reverse of the third plate being unenclosed and exposed seems to have suffered from wear and tear. Consequently the writing therein is much erased. In spite of this Banerji doubtfully read Saṁvat [88] therein and conjectured that this year is referable to the Harsha era. However, Venkayya, V. disputed this reading and thought it possible that the symbol read as 88? by Banerji was actually twenty (20), which was the tenth digit of the year 26th, the regnal year of the king already cited in the body of the record (*EI*, XI, p.282 and n.1).

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No.96

DHULEV PLATES OF MAHARAJA BHETTI

Location : Dhulēv,[1] Udaipur District, Rajasthan.

Date : Year 73 = 695-96 A.D.[2]

Script : Early Nāgarī

Language : Sanskrit

King : *Mahāraja* Bhētti

Dynasty : Ruler of Kishkindhā[3]

Reference : Mirashi, V.V. *EI*, Vol, XXX, pp.1- 4; Sircar, D.C., *Ibid.*, pp.5-7.

Text

Metre : V. 1: *Anushṭubh.*

ॐ नमः ॥ स्वस्ति किष्किन्धायाः महाराजभेत्तिः कुशली सर्व्वानेव स्वानायुक्तकविनियुक्तकचाटभटकुटुम्बिमहत्तरद्राङ्गिकान् बोधयत्यस्तु वो विदितं यथा मया महाराजबप्पदत्तेः पुण्याप्यायननिमित्तम् भट्टिनागब्राह्मणाय चन्द्रात्त्रेयसगोत्रायाः वाजसनेयसब्रह्मचारिणे ऊब्बरकग्रामाग्रहारे अनुमतिः दत्ता । अस्य कृषतः कर्षयतो वा परिपन्थना न करणीया ग्रामे वासिभिश्च समुचितभागहिरण्यदेयोपनयः कार्यः । भवति चात्र श्लोकः ।

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥

राज्यप्रतिपत्तिवर्षे त्रिसप्ततितमे आश्वयुजसंवत्सरे । दूतको यज्ञदेवः ॥ लिखितञ्च सांबभटेन। महाराजभेत्तिस्वहस्तः। भट्टिवडस्य स्वहस्तः । त्रम्बतालीनिवेशे सामन्तभर्तृवड्डसकाशात् दूतकः कर्क्कभटः ॥ श्री सामन्त भर्तृपद्रस्यानुमतिः । दूतकोत्र सामन्त भव्विहितः ॥

Translation

Oṁ ! Obeisance! well - being ! From Kishkindhā[3], *Mahā- rāja* Bhētti is well and informs all *āyuktaka,*

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viniyuktaka, chāṭa, bhaṭa, kuṭumbi, mahattara, drāṅgika at the (relevant station) (as follows). May it be known to you, that

This grant (*datti*) (is of) *mahārāja* Bappa[4]. For the augmentation of merit to him, (I have) given this approval (to that same grant) of the *agrahāra* Ubbaraka-village[5] to Bhaṭṭi-Nāga, a *brāmaṇa* of Chandrātrēya-sagōtra[6] and of Vājasanēya-charaṇas.[7] While this grantee tills (the land) or has it tilled, no obstruction should be caused. By the residents of the village, also the due *bāga* and *hiraṇyādēya* should be remitted (to him).

Here is the verse [one of the usual verses starting with *shashṭim varsha-sahasrāṇi* with no attribution].

In the seventythird year of the foundation of the kingdom, of the Āśvayuja year.

Dūtaka (is) Yajñadēva and written by Sāmbabhaṭa

(This is) Mahārāja Bhetti's own hand .[8]

This is Bhaṭṭivaḍa's own hand.

At the camp at Trambatālī, from the side of *sāmanta* Bhartṛivaḍḍa , the *dūtaka* (is) Karkka-bhaṭa

[This is] approved by Śrī-*sāmanta* Bhartṛipadra

Here the *dūtaka* is *sāmanta* Bhavvihita[8]

Notes

1 Dhulēv (also called Ṛishbhadēva) is stated to be about 40 miles south of Udaipur, Rajasthan. The plate containing the present charter is stated to have been in the possession of a brāhmaṇa of Dhulēv, according to whom it was found at Kalyāṇpur, about four miles south east of Dhulēv. (*EI*, XXX, p.1).

2 Mirashi has argued as to how year quoted, 73 which is also stated to be *Āśvayuja-samvatsara* is referable to the Bhāṭika era, which he has concluded to have started in 623-624 or 624-25 A.D. and thus equated the year 73 to 695-96 A.D. He has also suggested that this

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Bhāṭika reckoning might have been started by an ancestor of *mahārāja* Bhētti. This interpretation seems to be justified by the statement here that the year 73 was that which was reckoned from the date of the establishment of the kingdom (to which *Mahārāja* Bhētti belonged) (*rājya-pratipattā-varshaiḥ*). He has also stated that the Āśvayuja year, cited as the equivalent of the year 73 "was actually current in 695 A.D. according to the mean sign-system", but did not indicate if that Āśvayuja year corresponded to 694-95 or 695-96 A.D. (in accordance with the Indian system of calculation of the year). However, he said that there is a discrepancy of one year which could be explained as the result of "some confusion due to the year having been current or expired (*EI*, XXX, pp.2-3). Having been equated to Mahā-Āśvayuja year (See No.1 above), it is not clear as to how 695 A.D. was equated to Āśvayuja year. Sircar, D.C. had argued as to how the attribution of the year 73 to the Bhāṭika era by Mirashi was itself wrong and why it should be attributed to the Harsha era to give the equivalent 679-80 A.D. (*Ibid.*, pp.5-7. Also Sircar, D.C., *The Guhilas of Kishkindhā*, pp.45-48.) Sircar had also argued that the equation of the Harsha year 73 (679-80 A.D. to the Āśvayuja year of the 12th year Jupiter reckoning might have been an error made by the court astrologer of Bhētti - *Ibid.*, p.64). (Regarding the method of reckoning the 12th year Jupiter cycle, see Sircar, D.C., *IE*, pp.288-89; also Fleet, J.F., *CII*, III, Appendix III, pp.168-174). Sircar further argued that Mirashi's stress on the *rājya-pramattā-varshaiḥ* and suggestion that the year 73 could have been of an era reckoned from the foundation of the kingdom at Kishkindhā by an ancestor of Betti which was the same as Bhāṭika era are to be ignored (*EI*, XXX, pp.6-7). However here, the arguments of Mirashi have been admitted tentatively and the year cited in the record has been equated to 695-96 A.D.

3 The record opens with the mention of Kishkindhā, which Mirashi has corrected to Kishkindhāyāḥ (i.e.) from Kishkindhā. As no further information about this ruler is available, tentatively that place is understood to have been the capital of the family (*EI*, XXX, p.1). Mirashi has surmised that the extensive ruins of an ancient town near the modern village of Kalyāṇpur about four miles south-east of Dhulēv might have been the ancient Kishkindhā (*EI*, XXX, p.4). Sircar, D.C., had surmised that Bhētti was very probably a Guhila (*idem*, *The Guhilas of Kishkindhā*, p.55).

4 This is another instance of the use of the word "bappa". It is seen that it might have referred to anyone, revered father, originator of the family or overlord. Here this word might have referred to mahārāja Bhēṭṭ's overlord (cf. The records at Nos. 35,63,64,67 and 69 above.

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In these records, one *daivat-ādhidaivata parama-bhaṭṭāraka* is referred to as one for whose sake (i.e.) for the increase of his religious merit, the ruler of the record is stated to have made the grant recorded therein.Howẹver Mirashi thought it probable that the phrase "mahārāja Bappa-datta" was the title and name of the king's (Bhētti's) father and that the grant recorded in this charter had been made for that Bappa-datti's merit (by whom he did not specify by whom the grant was made and that *mahārāja* Bhetti gave his consent to that grant (*EI*, XXX,; pp.281-82). On the other hand Sircar, D.C., (*Ibid*, pp.6-7) stated that the said phrase indicated that the grant recorded was that of *mahārāja* Bappa, apparently Bhētti's father, who had apparently died before formalising the grant, necessitating Bhētti's intervention to execute in the proper form that intention of his father. In comparison it may be seen that in the Hirēhaḍagalli plates of Pallava Śivaskanda-varman also that king is stated to have regranted the garden (*vaṭakā*) earlier granted by *mahārāja* Bappa-svāmi (his father?) with immunities and with an additional garden (*EI*, I, p.1 f; also see Sircar, D.C., *The Guhilas of Kishkhindhā*, pp.62-63. Sircar, D.C., relates that Bappa founded the Guhila dynasty of Chittor *Ibid*., p.24).

5 Ubbaraka is conjecturally identified with Umbarī, the modern village about a mile to the north-west of Kalyāṇpur. (*EI*, XXX, p.4)

6 The Chandrātrēya-sagōtra is not mentioned in the extant texts. It is probably the line started by Chandrātithi in the clan of Ātrēya (See *Gōtra-pravara-nībandha-kadambaḥ*, p.119).

7 *Vājasanēya-sagōtrāya* is obviously a mistake for *vājasanēya-śākhāya* or *Vājasanēya-sabrahmachārinē* as amended by Mirashi (*EI*, XXX, p.4 n.7).

8 This recording of the affixation of *mahārāja* Bhētti's signature in authentication of this document must have marked the end of this charter. However under some circumstances (unexplained), Bhaṭṭi-vaḍa's signature to the document also seems to have become necessary. Sircar has pointed out that this Bhaṭṭivaḍa was the same person referred to as *sāmanta* Bhartṛivaḍḍa, who had camped at Trambatālī, and who had engaged his own *dūtaka* for the execution of this same charter and again the same as śrī-*sāmanta* Bhartṛipaddra, who gave his permission (*anumati*) (*The Guhilas of Kishkindhā*, p.65). Howẹver he glossed over the fact that a third *dūtaka*, *sāmanta* Bhavvihita, is mentioned at the end who could be construed as one engaged by the last mentioned, śrī-*sāmanta* Bhartṛipaddra. This suggests that this *sāmanta* Bhartṛi-padra was different from *sāmanta* Bhartṛi-vaḍḍa. Bhaṭṭivada who authenticated the document with his

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signature might have been identical with *sāmanta*, Bhartṛi-vaḍḍa and might have been the *sāmanta* of *mahārāja* Bhētti, in control over the area, with which the village granted. Ubbaraka lay and that his agreement to the grant had become necessary as Bhētti's authority over that area was only nominal. But *sāmanta* Bhartripaddra and the other *sāmanta* Bhavvihita, who is also cited as *dūtaka* (for this charter) with reference to the issue of this charter also seems to have had a controlling authority over the area or the affairs of Bhetti's kingdom and as such had also to be associated in the process of the issue of this grant. The name of the last mentioned *dūtaka* Bhāvvihita, suggests that he might have belonged to Bhētti's family (See Sircar, D.C., *The Guhilas of Kishkindhā*, p.57. One Bhavvihita is surmised to have been the predecessor of Bhētti). If he was so, it can be understood that this Bhavvihita was not at all connected with Bhartṛipaddra but was one deputed by Bhētti to give a finishing touch to the charter after setting the interference by the *sāmantas*. Trambatālī (See *EI*, XXX, p.4 n.15), the camp of *sāmanta* Bhartṛivaḍḍa could not be "traced in the neighbourhood" (*Ibid.*)

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No.97

JAMALAGAMA GRANT OF VIJAYADITYA

Location	: Kesar Sirasi,[1] Nilanga Taluk, Osmanabad District, Maharashtra
Date	: Śaka 619; R.year 1 = 696 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vijayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Nagaraja Rao, M.S., *EI*, Vol, XXXVI, pp. 313-316

Text

Metre: V. 1-4: *Anushṭubh*

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स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्त लोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षण वशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपात्तपरमहेश्वरशब्दस्तस्य सत्याश्रय श्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्य प्रियतनस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेनैकेनैवोत्सारिताशेष विजिगीषोरवनिपति त्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्यप्रभावकुलिशदलितपाण्ड्यचोळ केरळकळभ्रप्रभृतिभूभृददभ्रविभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बित पादाम्बुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकाराति रिव दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृत कवेरपारसीक सिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथ मथनोपार्ज्जितोर्ज्जितपालिध्वजादिसमस्त पारमैश्वर्य्यचिन्हस्य विनया दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रिया त्मजश्शैशवएवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनिपितामहे समुन्मीलितनिखिलकण्टकसंहतिरुत्तरापथ विजिगीषोर्गुरोरग्रतएवाहव व्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रे सरस्सन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गङ्गायमुनपालिध्वज पडढक्कामहाशब्दचिन्हकमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायन मानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोप मराजकमुत्सारयन्वत्सराजइवानपेक्षितापरसाहायकस्तदवग्रहान्निर्गत्यस्व भुजावष्टम्भप्रसादिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभ ञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रयसकलपारमैश्वर्य्यव्यक्ति

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हेतुपालिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्ल भमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति । विदितमस्तु वो स्माभिरनेकान्नविंशत्युत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजय राज्यसंवत्सरे प्रथमे वर्त्तमाने रासेनपुरमधिवसति विजयस्कन्धावारे वैशाख पौर्ण्णमास्यां नरेन्द्रादित्यविज्ञापनया कौशिकगोत्रः कोट्टिशर्म्मा गृहीतसाहस्रः भारद्वाजगोत्रः प्रभाकरो गृहीतसाहस्रः तदेव गोत्रः प्रभाकरः षडङ्गविच्च एतेभ्यस्त्रिभ्यः चल्लुंकिदेशे मोरखण्डी पश्चिमदिग्भागे पुल्लवादलिमुगुळिग्रामयोर्म्मध्ये जमळगामग्रामो दत्तः सभोगः ॥ तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसित मचिरांशुचञ्चलमवगच्छद्भिः आचन्द्रार्क्कधरार्ण्णवस्थितिसमकालं यश श्चिचीषुभिस्स्वदत्तिनिर्व्विशेषं परिपालानीयं । उक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

महासान्धिविग्रहिक श्रीरामपुण्यवल्लभेन लिखितम् ॥

Translation

[The introductory portion of this charter (i.e.) the benedictory verse at the beginning and the description of the genealogy of the king are very similar to those in the other charters upto the mention of Satyāśraya (Pulakēśin II) after which the text in this charter continues as detailed below[2]]

His (that Satyāśraya's) son was Vikramāditya-Satyāśraya-Śrī-Pṛithivī-Vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka, who had an expert knowledge of state-craft and

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diplomacy, who solely depended on his sword, who with the help of the horse of the choicest breed named Chitrakaṇṭha had frustrated (the designs of) all others intent on conquest, who, recovered for himself the wealth of his parent (predecessors?) abstracted by the triad of kings and had stunned the pride of the kings like the Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra by the hammer-blows of his thunderbolt like prowess, whose feet were kissed by the crown of the lord of Kāñchī, who had not been made to bow by any other

His son, was Vīnayāditya-Satyāśraya etc., who, on the command of his father, just like Tārakārāti (God Subrahmaṇya) who on the orders of His father, the one who has the crescent moon on his crest, God Śiva, (had demolished the demoniac forces, which had become overgrown and impudent) had destroyed the forces of Kāñchīpati of the three kingdoms, who had reduced Kamēra,[3] Pārasīka, Siṁhaḷa (rulers) to the position of his tribute-paying feudatories, who had secured and had got confirmed for himself, the insignias of supreme sovereignty viz., the *pāli-dhvaja* etc. on his crushing the lord of the Utttarāpatha.[4]

That Vinayāditya's son, Vijayāditya-Satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhirāja-paramēśvara bhaṭṭāraka who even while a child, had mastered the science pertaining to the wielding of all weapons, who, while his grandfather was engaged in conquering the southern regions, had devastated the whole cluster of the thorns that were (the enemies who caused great hindrance), who in the immediate presence of his father (*guru*),[5] intent on subjugation of Uttarāpatha, displaying his expertise in the art of warfare, with the point of his sword kept tearing asunder and splitting the temples of the elephants of the foes, who is (always) in the forefront in battles, who relishes being daring and impetusous, who has dissipated the whole band of the enemies, who, while exerting

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himself to acquire the *pālidhvaja* of Gaṅgā-Yamunā,[6] the *paḍa* and *ḍhakkā*[7] as also the gems and best elephants for the sake of his father, was somehow led away through the working of destiny by the fleeing enemies, having stupefied him and made him their prisoner, but, who through his own prowess escaped from their clutches abruptly without waiting to be aided by any other, even like Vatsarāja,[8] and pacified the anger and confusion in the country,[9] who on the strength of his own arms had set the world in order, who is the lord and has become the refuge of all the world due to his possessing the threefold power, with which he had demolished the pride of his enemies, who possesses great magnanimity and who is devoid of any blemish, whose kingship is brilliant with all the insignias of sovereignty *pālidhvaja* etc.[10] prominently displayed

issues this order to all. Let it be known to you. When six hundred and nineteen Śaka years have elapsed and during the currency of the first year of our ever-growing victorious reign, being resident in Rāsēnapura,[11] the victorious camp,

on the day of the full moon in the Vaiśākha month, the village Jamaḷagāma[12] situated in between the villages Pullavādali[12] and Muguḷi[12] on the western side of the, Mōrakhaṁḍī,[12] all of which are situated in Challuṁki-dēśa[12] has been granted, inclusive of (all) rights pertaining to (land) enjoyment, by me on the supplication of Narēndrāditya[13]

to the three brahmins Kotti-śarmman of Kauśika-gōtra, a *gṛihīta-sāhasra*[14], Prabhākara of Bhāradvāja-gōtra, (again)a *gṛihīta-sāhasra* and to Prabhākara of the same *gōtra* (Bhāradvāja) who is well-conversant with the six-fold (auxiliary) limbs (of the Vēdas) (*shaḍaṅgavit*).

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[The grant is followed by the usual exhortation and admonition to the future rulers of the area to ensure protection of the gift and three of the usual verses attributed to the revered Vyāsa, the coordinator of the Vēdas].

[This has been] written by *mahāsāndhivigrahika* Śrī-Rāmapuṇya-vallabha.[15]

Notes

1 This set of plates is stated to be the hereditary property of one gentleman of Kesar Sirasi, who, however could not throw light on its provenance (*EI*, XXXVI, p.313).

2 It is seen that in this charter, dated in the first year of Vijayāditya, the eulogies of Vikramāditya, his grandfather and Vinayāditya, his father, are given a new look. Vikramāditya is stated to have been a *prajñāta-naya* (well versed in state-craft). Vinayāditya is stated to have been in the possession of the insignia of *pāramaiśvāryya* (supreme sovereignty), like *pālidhvaja* etc., which he had seized and firmly held on crushing the lord of all Uttarāpatha (About *pālidhvaja* see below), Vijayāditya himself is stated to have been actively engaged in military exploits even while his grandfather (Vikramāditya) was active in conquering the Uttarāpatha, and in the presence of his *guru* (father) had exerted himself to secure for his father the *Gaṅgā-Yamuna-pālidhvaja*, the *paḍa* and *ḍhakkā*, the symbols of *mahāśabda*, as also diamonds, elephants etc. (also see notes below).

3 The conquest over Kaḷabhra, Kamēra Pārasika, Siṁhaḷa was only in imagination.

4 The statement here that Vinayāditya had wrested and firmly held the *pālidhvaja* etc. the insignias of *pāramaiśvāryya* (supreme sovereignty) on overpowering the lord of all Uttarāpatha is to be compared with the statements in the records of Vikramāditya and his successors that it was Pulikēśin II who had earned a secondary name Paramēśvara and not any insignias like *pālidhvaja* on his vanquishing Śrī-Harshavarddhana, the lord of the whole Uttarāpatha. It may be pointed out that by the time when Vinayāditya came to the throne at Vātāpi, Śrī-Hsarshavarddhana was no more there. It is a puzzle as to who was the lord of Uttarāpatha whom Vinayāditya had crushed and seized the said insignias. It is inconceivable that Vinayāditya had participated in the battle between his grandfather Pulakēśin II and Śrī- Harsha-

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varddhana, to make the claim as stated above. As per evidences available as at present, after Harshavarddhana no other king of North India had his stature to claim to have been a lord of the whole of the Uttarāpatha. Hence it appears that this was an empty boast (cf. Ramesh, K.V., *Chāḷukyas of Vātāpi*, pp.129-30). He has argued that this lord of Uttarāpatha was Vajjaṭa, mentioned in the Nasik plates of Dharāśraya Jayasiṁha, who was "in all probability the ruler of Mālava at that time". But the problem is as to how this Vajjaṭa, the supposed ruler of Māḷava could have had as his standard, the *pālidhvaja*, which was possibly the same as the one depicting Gaṅgā-Yamunā mentioned subsequently.)

5 This shows that Vijayāditya was actively participating in the campaigns undertaken even by his grandfather. He was probably engaged in dealing with those rulers (thorns) in the periphery of the Chāḷukyan kingdom, who could deliver some pin-pricks to the Chāḷukya while he was concentrating his attention on the southern campaigns.

6 The word *Paḍa* is not mentioned in lexicons. Apparently this word is mentioned here in the sense of *paṭāha* a war drum. *Ḍhakkā* was a large drum. As *paḍa* and *ḍhakkā* are here stated to be part of the *mahāśabda* (the great sounds), it would appear that the reference was to the usual *pañchamahāśabdas* (i.e.) the privilege of having the five great instruments played in front. The mention of only *paḍa* and *ḍhakkā* here was probably meant to be illustrative. But this privilege of *pañchamahāśabda* is seen mentioned as a favour conferred on a feudatory by a sovereign. However, here the *mahāśabda* (symbolized by *paḍa* and *ḍhakkā*) is mentioned to have been captured along with *pālidhvaja* (which just before had been stated to be a symbol of sovereignty) after vanquishing an enemy (unspecified). Hence it appears that these, *paṭāha ḍhakkā* (etc.) were prestigious standards that were taken to battle-fields by the kings and were well-guarded and their capture by an enemy signalled his victory. (See *EI*, XII, p.255 n.1 and 2).

7 The *pāli-dhvaja*, which was being sought to be won for the benefit of his father by Vijayāditya as mentioned here is qualified by Gaṅgā-Yamunā! The *pālidhvaja* which is stated to have been captured by Vinayāditya on crushing the Uttarāpatha-nātha as also the *pālidhvaja* which embellished the splendour of the kingship of Vijayāditya. They are not so qualified. However, it appears that such absence of qualification of the *pālidhvaja* in these other cases was only accidental. The doab of the rivers Gaṅgā and Yamunā is the glory of the Uttrarāpatha and these rivers are depicted in the emblem of the modern

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state of Uttara Pradesh. It is conceivable that the lords of Uttarāpatha in ancient days also had emblazoned their *pālidhvaja*-standard with the depiction of these rivers (also see *CII,* IV, p. LXI). According to *Ādipurāṇa*, a Jain work, "a hundred and eight flags, of each kind raised aloft in each direction and resembling the waves of the ocean are to be known as *pālidhvajas* (verse 220) and thus these flags, gained by his victory over delusion, shone, announcing the undivided sway of the Lord over the three worlds (Verse 237)" (*IA*, XIV, pp.104-105).

8 This refers to the story of king Udayana, the legendary descendant of the Pāṇḍavas of the *Mahābhārata* fame through Parīkshit and Janamējaya, who became the king of Vatsa. He was taken prisoner by Chaṇḍamahāsēna, king of Ujjain by a stratagem but he subsequently made his escape with the help of Yaugandharāyaṇa, his minister and Vāsavadattā, the daughter of Chaṇḍamahāsēna, whom Udayana married (*The Kathāsarit-sāgara* tr. Tawney, S.H., Vol. I, p.51 f; also Bhāsa's *Pratijnā-yaugandharāyaṇam* ed. Ganapati Sastri, T). Vijayādita did not however, stand in need of outside help to effect his escape.

9 It has been suggested that the anger and anarchy referred to was in the kingdom of Vātāpi and that it might have been due to the political vacuum created in the kingdom on the death of Vinayāditya even while Vijayāditya, the heir-apparent, was absent from the capital due to his having been captured as a prisoner of war by his enemies during the battle in which he had gone to the aid of his father. It may not be farfetched to imagine that Vinayāditya had died in that battle, and that this unpalatable event was suppressed by the Chāḷukyan panegyrist. (See *CII*, IV, p. LXI; also cf. Ramesh, K.V., *Chalukyas of Vātāpi*, pp.138-139).

10 Possibly, this *pālidhvaja* which symbolized the kingship of Vijayāditya was the same as the one depicting Gaṅgā and Yamunā, which he had wrested in a battle for the sake of his father as mentioned above.

11 Rāsēnapura has been identified with Rasin in Karjat Taluk, Ahmednagar District (*EI*, XXX, p.314).

12 Of these villages Mōrakhaṇḍi has been surmised to be the same as Mōrkhaṇḍi or Mārkiṇḍa in Nasik District. Consequently the villages Jamaḷa-gāma, Pullavādali, and Muguḷi can be understood to have been places in the neighbourhood of Mōrkhaṇḍi. It follows that Challuṁkidēśa must have been the name of the geographical division comprising areas in and about the modern Nasik district (*Ibid.*)

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13 Narēndrāditya has been understood to have been the then administerator of the region or division in which the villages granted as per this charter were situated. (Ramesh, K.V., *op. cit.*,p.146).

14 *Grihīta-sāhasra* is a phrase indicative of the qualifications of the donees concerned. This phrase might have indicated that the person so qualified was one who was well-versed in Sāma-vēda or one who had mastered the incantations, thousand in number which were recited while building the sacrificial altar. (cf. Ramesh, K.V., *op. cit.*,p.141; Sankaranarayanan, *op. cit.*, p.14; also see n.14 under No.7 above (p.33).

15 This *mahāsāndhivigrahika* who figured as the writer in the records of Vinayāditya is thus shown to have continued in the same capacity in the early years of Vijayāditya's reign also.

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No.98

BADAMI INSCRIPTION OF VIJAYADITYA

Location	: Bādāmi (Kallamatha)[1] Badami Taluk, Bagalkot District, Karnataka.
Date	: R.y.3, Śaka 621 = 699 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vijayāditya (I)
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Fleet, J.F., *IA*, X, pp.60-61.

Text

स्वस्ति चतुर्द्दशविद्योपलसितानेक सहस्रद्विजवरोपशोभिते सत्याश्रय प्रभृतीनां महाराजानामतिबहुमान्ये वाताप्यधिष्ठाने विजयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रवर्धमानविजय राज्यसंवत्सरे तृतीये वर्त्तमाने एकविंशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु

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ज्येष्ठायां पौर्णमास्यां ब्रह्माविष्णुमहेश्वरस्थापनं विनयवत्या राजमात्रा कृतं अतः परं प्राकृतभाषया पद्यान्येतानि दत्तानि सुङ्कानि

Translation

Symbol,[2] Well being

In Vātapy-adhishṭhāna, adorned by (the presence of) many thousands of excellent Brahmins, who were thorou-ghly conversant with the fourteen branches of knowledge, and highly valued by the mahārājas, Satyāśraya[3] and others.

In the current third year of the kingship of Vijayāditya-Satyāśraya - Śrī - Prithivīvallabhamahārājādhi - rāja-paramēśvara-bhaṭṭāraka, coinciding with the expired six hundred twentyfirst year of Śaka reckoning, on the full-moon day of the Jyēṣṭhyām (month)[4] this abode for (Gods) Brahmā, Vishṇu and Mahēśvara[5] was established by Vina-yavatī,[6] the queen mother.

Then is described (detailed) in Prākrit language[7] the tolls or octroi duties (*śuñka*) assigned[8]

Notes

1 This inscription is stated to be on a pillar in the Jambuliṅga temple (in Bādāmi). No further details are given. However, as per Fleet, this inscriptions was found on the front face of the pillar on the right-side of the entry-door of a house, now called Kallamaṭha, which is an old temple converted into a dwelling house (*IA*, X, p.60).

2 Before *svasti* there is a symbol, which seems to have represented Ōṁ, seen in the facsimile provided by Pañchamukhi and taken note of by him. Fleet's transcription of the inscription is devoid of this (*IA*, X, p.60).

3 That the statement that the capital-seat of Vātāpi was well-honoured by Satyāśraya and other *mahārājas,* corroborates the view that it was Chāḷukya Pulakēśin who founded this seat and that he was the first one in that family who bore the title "satyāśraya"(Ramesh, K.V., *op. cit.*, pp.39-42; *EI*, XXVII, pp.4-9 Panchamukhi, R.S., *Karn. Ins.*, II, pp.4-6).

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4 *Jyaishṭhyāṁ* as mentioned here stressed how, in the month *Jyēshṭha* the full-moon day coincides with the day when the moon transits through the asterism *Jyēshṭhā*. Though the details of date as supplied here are insufficient for verification, Panchamukhi has equated the date to 699 A.D., May 20.

5 This stationing of the Trinity, Brahmā, Vishṇu and Mahēś-vara seems to have been done in a single abode. This is very reminiscent of such consecration by Mahēndravarman I Pallava (See the Maṇḍa-gappaṭṭu inscription -*USVAE*, III, No.314 (1).Also see Srinivasan K.R., *Temples of South India*, p.56).

6 Vinayavatī, the queen mother of Vijayāditya, son of Vinayāditya was apparently, the chief queen (if not the only queen) of Vinayāditya. Here in line 9 of the text of the inscription Fleet read, "*Vijayavatyāṁ rājadhānyāṁ*" and translated the same as "at the victorious capital". Panchamukhi has corrected the reading (*op. cit.*, p.3). Panchamukhi's reading is borne out by the facsimile provided by him.

7 For the scribe of the record, Kannaḍa is one of the Prakrit languages.

8 The *suṅkas* assigned (apparently for the temple of the Trinity) couched in Kannaḍa language are seen to have been the contribution in kind that were payable by the dealers in various commodities in the market. (This portion of the inscription - lines 11-15 had been left un-transcribed by Fleet as he found it illegible. However Panchamukhi had read this portion also).

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No.99

MAYALUR PLATES OF VIJAYADITYA

Location	: Māyalūr, Koilkuṇṭla Taluk, Kurnool Diastrict, Andhra Pradesh.
Date	: Śaka 622, R.year 4 = 700 A.D.
Script	: Early Kannada
Language	: Sanskrit
King	: Vijayāditya
Dynasty	: Chāḷukyas of Bādāmi
Reference	: Gai, G.S., *EI*, Vol XXXIII, pp. 311-314.

Text

Metre : V.1-4: *Anushṭtubh*

स्वस्ति । जयत्याविष्कृतम् विष्णो र्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्त लोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षण प्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशी कृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरंश्वमेधावभृथस्नान पवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धन पराजयोपलब्धपरमेश्वरशब्दस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधि राजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्र कण्ठाभिधानप्रवरतुरङ्गमेणैकेनेवोत्सारिताशेष विजिगीषोरवनिपतित्रितया न्तरितां स्वगुरोः श्रियमात्मसात्कृत्य प्रभावकुलिश दलितपाण्ड्यचोळ केरळकळभ्रप्रभृति भूभृददभ्रविभ्रमस्यानन्यावनत काञ्चीपतिमकुट चुम्बित पादाम्बुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य

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तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकमेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथ मथनोपार्ज्जितोर्ज्जितपालिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनयादित्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयि निपितामहे समुन्मीलितनिखिलकण्टकसंहतिरुत्तरापथ विजिगीषोर्गुरोरग्रत एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्र विग्रहाग्रेसरस्सन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गङ्गायमुनापाळिध्वजपडढक्कामहाशब्दचिह्नक माणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायनमानैरासाद्य कथमपिविधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसाहायकस्तदवग्रहान्निर्गत्य स्वभुजावष्टम्भप्रसाधिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्त भुवनाश्रयस्सकलपारमैश्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानेव माज्ञापयति । विदितमस्तु वोस्माभिर्द्वाविंशत्युत्तरषट्छतेषुशकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे चतुर्त्थे वर्त्तमानेबाविहारविषये पोट्टलिकानगरमधिवसति विजयस्कन्धावारे वैशाखपौर्ण्णमास्यां अग्निकार्य्य निमित्तं पेडेकल्विषये विञ्चिहिचेडिवारुणदिशायुक्रोम्बेनामा ग्रामः वत्सगोत्राय मारशर्म्मणे एकभोगं ब्राह्मणेभ्यो वेदपारगेभ्यस्सभोगस्सर्व्वबाधा परिहारोपेतो दत्तः ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥
स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ ४ ॥

महासन्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं ।

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Translation

[The introductory portion of this charter i.e. from the initial invocatory verse, upto the mention of Vijayāditya is identical with that found in the Jamaḷagāma grant of this king dealt with above].

That Vijayāditya-Satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka orders all thus: Let it be known to you:

By us, when six hundred twentytwo Śaka years have elapsed and when the fourth year of our ever-growing victorious reign is current, while being resident in the victorious camp at Poṭṭalikā-nagara[1] in Bāvihāra-vishaya,[2] on the day of the full-moon in the month of Vaiśākha,[3] for the sake of the performance of *agni-kāryya* (all the rituals done through the agency of Agni (fire),[4]

The village Yukrōmbē, to the vārūṇidiśā (west) of Viñchihichēḍī in Peḍekal-vishaya[5]

has been given along with *bhōga* (all the rights pertaining to enjoyment of land) and with all exemptions (*parihāra*) from impediments[6] (*bādhā*) to Māraśarmman, a revered Brahmin, belonging to Vatsa-gōtra who has mastered (all) the Vēdas, for his exclusive individual enjoyment (*ēka-bhōgam*)[7].

[The grant is followed by three of the usual verses, (of which the first as given is only the latter half of the verse, beginning with "*Bahubhir=vvasudhā bhuktā*") invoking protection for this gift and cautioning against revoking the same, without attribution]

This charter has been written by *mahāsandhivigrahika* Śrī-Rāma Puṇyavallabha.[8]

Notes

1 After much reasoning, Ramesh, K.V., has identified Poṭṭalikānagara with Hoṭṭal, Nanded District, Mahārāshṭra (*op. cit.*, p.141. For other views on the identification see *EI*, XXXIII, 312).

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2 Bāvihāra-vishaya has not been identified. The identification depends upon the identification of Poṭṭalikā-nagara.

3 Though the details of date supplied (i.e. the full-moon day in the month, Vaiśākha in the Śaka year 622,) are insufficient for verification, that date has been equated to 700 A.D., April 8 (*EI*, XXXIII, p.311; also Ramesh, K.V., *op. cit.*, p.141).

4 In the case of a *brāhmaṇa*, all his rituals are required to be performed under the dispensation of *varṇa-āśrama-dharma* (the code of conduct/duties prescribed for each *varṇa* or caste). It involves the use of fire (i.e.) sacrificial fire (*agni*) for their performance. Fire is considered as the medium for the conveyance of the oblations meant for *dēvas* or Gods. *Agni kāryya* might have been an important ritual. (cf. Ramesh, K.V., *op. cit.*, p.141).

5 Peḍekal-vishaya has been understood to have comprised some area in and around the modern Kurnool district in Andhra Pradesh (cf. *A R. Ep.*, for 1939-40 to 1942-43, p.232). The villages Yukrōmbē and Vĩnchihichēḍi situated in that *vishaya* (geographical division) have not been identified.

6 The record says that the grant of the village Yukrōmbe was made with the accompaniment of the rights as defined by the phrases "*sa-bhōga-ssarvva-bādhā-parihāra*" which meant that in respect of the village granted to him the grantee Māraśarmman was entitled to *bhōga* (enjoyment of the land and its produce or of the proceeds from all the taxes payable to the king by the residents/land-holders in the village) and exemption or freedom (*parihāra*) from all interference and obstructions from the administrators of the royal revenue.

7 The village Yukrōmbē was granted to Māra-śarmman as *ēka-bhōga* (i.e.) for his sole individual enjoyment. So there could have been no stipulation to oblige him to share the village with other Brahmin. Hence the phrases *brāhmaṇēbhyō* and *vēda-pāragēbhyaḥ*, have to be under-stood as having been couched in the plural in an honorific sense, while referring to the name and qualifications of Māra-śarmman, the donee, a single brāmaṇa. (See *EI*, XXXIII, pp.311, 314, text line 37. Ramesh, K. V., *op. cit.*, p.141).

8 This śrī Rāmapuṇyavallabha figured in the same capacity in Vinayāditya's charters. Apparently he continued to function in the same capacity as the drafter of the text of the charters during the early years of Vijayāditya, son and successor of Vinayāditya.

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No.100

NERUR PLATES OF VIJAYADITYA- A

Location : Nerūr, erstwhile Sawantwāḍi State, Maharashṭra.

Date : Śaka 622, R. year 4 = 700 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vijayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, IX, pp. 125-130.

Text

Metre : V. 1-3 : *Anushṭubh .*

स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्त लोकमातृभिःसप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याण परम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृ ताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्री कृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवी वल्लभमहाराजस्तस्यात्मजस्य समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्ष वर्द्धनपराजयोपात्तपरमेश्वरशब्दस्य सत्याश्रय श्रीपृथिवीवल्लभमहा राजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेणैकेनेवोत्सारिताशेषविजिगीषोरवनिपतित्रित यान्तरितां स्वगुरोः श्रियमात्मसात्कृत्यप्रभावकुलिशदलित पाण्ड्यचोळ केरळकळभ्रप्रभृति भूभृददभ्रविभ्रमस्यानन्यावनतकाञ्चीपति मकुट चुम्बितपादाम्बुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभहमहाराजा धिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्य काञ्चीपति बलमवष्टभ्य

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करदीकृतकमेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथमथ नोपार्ज्जितोर्ज्जितपाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनयादित्यसत्या श्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्यप्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनिपितामहे समुन्मीलित निखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहवव्यापारमाचरन्न रातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्र विग्रहाग्रेसरस्सत्साह सरसिकः पराङ्मुखीकृतशत्रुमण्डलो गङ्गायमुनपाळिध्वजपडढक्कामहा शब्दचिह्नमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायनमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराज कमुत्सारयन्वत्सराज इवानपेक्षितापरसाहायकस्तदवग्रहान्निर्गत्यस्व भुजावष्टम्भप्रसादिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमद भञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रय सकलपारमैश्वर्य्य व्यक्तिहेतु पालिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वर भट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिर्द्वाविंशत्युत्तरषट्छतेषुशकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे चतुर्त्थे वर्त्तमाने रासेननगरमधिवसति विजय स्कन्धावारे आषाढ पौर्ण्णमास्यां नन्दे . . . यविज्ञापनया वत्सस गोत्राय रेवस्वामिदीक्षितपौत्राय जन्नस्वामिनः पुत्राय दासस्वामिने इरिडिगेविषये विहिभे नदीतटस्थः बळ्ळावळ्ळिग्राम सहम्य पुरग्रामयोर्म्मध्यस्थः नेरूर्नामा ग्रामस्सभोगस्सर्व्वबाधापरिहारो दत्तः ॥ तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशु चंचलमवगच्छद्भिराचन्द्रार्कधराार्ण्णवस्थितिसमकालं यशश्चिचीषुभिस्स्व दत्तिनिर्व्विशेषं परिपालनीयं । उक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दाना . . . . ॥ ३ ॥

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Summary

[The introductory portion of this charter, i.e. the invocatory verse and the genealogical account and the relation of the achievements of the king are identical with that found in the Jamaḷagāma charter dealt with above].

That Vijayāditya-Satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka being resident at Rāsēna-nagara,[1] the *vijaya-skandhāvāra*, issued this order intimating the grant by him of the village Nerūr[2] situated in between the villages, Baḷḷāvaḷḷi-grāma and Sahamyapura[2] and on the bank of the river Vihibhe in the Iriḍige-vishaya,[2] along with all *bhōgas* (rights pertaining to land enjoyment) as also with all the *parihāra* from impediments (*bādhā*), to Dāsasvāmin, son of Jannasvāmin, and grandson of Rēva-svāmi-dīkshita belonging to Vatsa-sagōtra

on the supplication of Nandē . . .[3]

on the day of the full-moon in the month of Āshāḍha in the fourth year of his ever-blossoming victorious reign, when six hundred and twentytwo Śaka years had expired,[3]

[The grant is followed by the usual exhortation and admonition to future rulers of the area to ensure the perpetuation and protection of the grant and same verses with the same import attributed to Vyāsa. (The bottom portion of the last plate of the grant is broken off, in the middle of the second verse). The writer's name, which usually, is given at the end is thus lost].

Notes

1 Rāsēna-nagara might have been the old name of the modern village Rāśin in the Ahmadnagar district about twentytwo miles west of north from Korṭi. (*IA*, IX, p.126).

2 Of the geographical locations and features mentioned, Nerūr is obviously the provenance of the charter, and Baḷḷāvaḷḷi - grāma has

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been identified with Wullawul, about three miles west of Nerūr.(*IA*, IX, p.126) However, Iriḍige, the village after which the *vishaya* was designated and Sahamyapura have not been identified. The reading of the name of the place Iriḍige and of Viḥibhe, as the name of the river on which Nerūr was situated is also uncertain.

3 The portion giving the name of the supplicator is stated to be erased and indistinct. It is likely that he was the same Narēndrāditya figuring in the Jamaḷagāma grant.

4 The date of the record, on the basis of the details supplied in the text, had been given as 5th July, 700 A.D. (Ramesh, K.V., *op. cit.*, p.141 The A.D. year is cited as 709 by mistake on the same page). As per LDS, Pillai's *Ind. Ephemeris*, I, Pt. II, in Śaka 622 (expired) 5th July 700 A.D. there was an intercalation in the month of Āshāḍha, corresponded to the full-moon day in Nija-Āshāḍha.

No.101

MADRAS MUSEUM PLATES OF MANGI-YUVARAJA[1]

Location	: Findspot not traceable. Now deposited in Government Museum, Chennai.
Date	: Year 20 = 700 A.D.[2]
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Sarvvalōkāśraya[1]
Dynasty	: Eastern Chāḷukya
Reference	: Fleet, J.F., *IA*, XX, pp.104-106.

Text

Metre : V. 1-2: *Anushṭubh*

स्वस्ति ॥ श्रीमतां सकलजगदभिष्टूयमानमानव्यसगोत्राणां हारितीपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनानां अश्वमेधाव

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भृथस्नानपवित्रीकृतवपुषां चलुक्यानां कुलजलधिसमुदितेन्दोर्न्नयविनय विक्रमोपार्ज्जितचारुभूरिकीर्त्तेः श्रीजयसिंहवल्लभमहाराजप्रियानुजस्येन्द्र समानविक्रमस्य श्रीन्द्रभट्टारकस्य सूनोरनेकसमरसंघट्टोपलब्धयुद्ध विजययशः प्रसूत्यामोदगन्धाधिवासितसकलदिग्मण्डलस्य नानाशास्त्रा भ्यासोपबृम्हितविमलविशालबुद्धेःत्यागौदार्य्यधैर्य्यकान्त्यादिगुणालङ्कृतस्य श्री विष्णुवर्द्धनमहाराजस्य प्रियतनयः समतिशयितपितृगुणशक्तिसम्पन्न आन्वीक्षिक्यादिविद्याप्रश्नेषु विजयसिद्धिः स्वासिधारणानमितरिपुनृपति मकुटतटघटितानेकमणिकिरणरागरञ्जितचरणयुगलः परमब्रह्मण्यो माता पितृपादानुध्यातः श्रीसर्व्वलोकाश्रयमहाराजः ऋंजवास्तव्याय काश्यप गोत्राय आपस्तंबसूत्राय तैत्तिरीयसब्रह्मचारिणे कुलिशर्म्मणः पौत्राय दोणशर्म्मणः पुत्राय कुण्डिदोणशर्म्मणे कर्मराष्ट्रे नुतुलपरुनामग्रामे दक्षिणदिशायां पदन्तक्षेत्रं दत्तवान् रेवदिस्तने ब्राह्मणक्षेत्रं । दक्षिणतः तटाकं पश्चिमतः पेणुकपरबुंब्राह्मणक्षेत्रं उत्तरतः निदुबंरुपन्त पूर्व्वतः दोणवादिपन्तब्राह्मण क्षेत्रं । दक्षिणतः एतकण्डनामब्राह्मणक्षेत्रं पश्चिमतः वेळेरुकण्डिनाम ब्राह्मणक्षेत्रं उत्तरतः एतकण्डनामब्राह्मणक्षेत्रं पूर्व्वतः श्रमतटाकब्राह्मणक्षेत्रं पश्चिमतः ब्राह्मणक्षेत्रं उत्तरतः वेळुकतटाक ब्राह्मणक्षेत्रं पूर्व्वतः कोरिनिप . . . . ब्राह्मणक्षेत्रं दक्षिणतः च तच्चतुरवधिः द्वादशखण्डिककोद्रवब्राह्मणक्षेत्रं उत्तरायणनिमित्ते उदक पूर्व्वं सर्व्वकरपरिहारेण दत्तं॥ प्रवर्द्धमानविजय राज्यसंवत्सरे विंशे ॥ अत्र व्यासगीताः श्लोकाः ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिंवर्षसहस्राणि विष्ठायां जायत्ते क्रिमिः ॥ २ ॥

आज्ञप्तिः निस्सरमिजि . . . . . . ॥

Translation

[The introductory portion[3] upto the mention of Vishṇu-varddhana - mahārāja is very similar to that of the Ēlūru

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grant of the same ruler, Sarvvalōkāśraya, dealt with above except that here the phrase "*Hāriti-putrāṇāṁ*" left out in the other charter is inserted and Vishṇuvarddhana-mahārāja, son of Indra-bhaṭṭāraka is additionally praised to have been one whose intellect had been broadened, purified and sharpened by the study of various "*śāstras*" and as "one who was adorned by his possession of the qualities of liberality, magnanimity, courage and splendour"]

The dear son of that Vishṇuvarddhana-mahārāja, is Sarvvalōkāśraya-mahārāja, who is endowed with his father's great qualities and power in a greater degree, who is *Vijayasiddhi* having achieved victory in the research for elucidating the meaning and import of the maxims contained in the Vēdas and other scientific treatrises[4], whose lotus-like feet are being coloured red by the rays radiating from the multitude of jewels studding the crowns of the enemy kings subjugated by him through the sharp edge of his sword, who is pious and is a patron of Brahmins (*parama-brahmaṇya*) and who meditates on the feet of his parents. By him,

to Kuṇḍi-Dōṇa-śarmman, son of Dōṇa-śarmman and grandson of Kuli-śarmman, a student-adherent (*sabrahma-chāriṉ*) of Taittirīya-[śākhā], belonging to Kāśyapa-gōtra and Āpastamba-sūtra, who hails from Kraṁja,[5]

in the southern quarter of the village named Nutulapaṟu[6] in Karma-rāshṭra,[6] the *padanta*-field,[7] for which there is the *brāhmaṇa* field in Rēvadistana, on the south;[8] the tank on the west, the field on the north, and Nidubamṟupanta, on the east;

[another field of which there is] the field of Drōṇavādi-panta-brāhmaṇa on the south, the field of the brāhmaṇa named Ētakaṇḍa on the west; the field of the *brāhmaṇa* named Veḷeṟukaṇḍi on the north; the field of the *brāhmaṇa*, named Ētakaṇḍa; on the east;

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[another field of which there is] the field of the Śramata-ṭāka-brāhmaṇa, on the east; the field of the brāhmaṇa, on the west; on the north, the field of Veḷuka-taṭāka brāhmaṇa; on the east, the field of Koṟinipa . . . . . brāhmaṇa on the south. Thus these fields totally capable of being sown with twelve *khaṇḍikas* of *kōdrava*,[9] with their boundaries on the four sides defined as above have been given, with libation of water, exempting them from all taxes, in view of the Uttarāyaṇa[10]

In the 20th year of the ever-growing victorious reign

Here the following are the verses sung by Vyāsa [Two of the usual verses follow.]

The executor (*ājñapti*) is Nissaramiji . . . . .[11]

Seal : Śrī-Vijayasiddhi[12]

Notes

1 The record refers to the ruler who issued this grant as only Sarvva-lōkāśraya-mahārāja. This Sarvvalōkkāśraya is found named Maṅgi-yuvarāja in later Eastern Chāḷukyan charters (See *IA*, XX, p.104; *JAHRS*, XII, p.50; *EI*, VIII, p.237).

2 This approximate equivalent as above has been given as different scholars have worked out different reign periods of this king, Sarvva-lokāśraya (Maṅgi-yuvarāja). In accordance with the chronological scheme for the Eastern Chāḷukyas, prepared by Venkataramanayya, N. (*op. cit.*, p.69), 681-705 A.D. was the reign period of Maṅgi-yuvārāja. As per Fleet (*IA*,XX, p.12) January 672 to September 696 was the reign period of this king and according to Somasekhara Sarma, M. (*JOR*, IX, p.78) 690-714 A.D. was the reign period of this king.

3 It is noteworthy that the Eastern Chāḷukyan charters though confor-ming to the charters of the main line of the Chāḷukyas, however, omit citing the initial verse adoring the Varāha incarnation of Vishṇu. It is observable that whereas the seals of the charters of the Chāḷukyas of Vātāpi, display a 'boar', the seals of the Eastern Chāḷukyas have a cresent on top, and an expanded lotus at the bottom and the title of the king-issuer of the charter concerned is placed in between.

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4 The text as given reads, "*ānvīkshiky-ādi-vidyā-praśṇēshu vijaya-siddhiḥ*" and Fleet had translated this passage as "who has the success of victory in controversies (?) of metaphysics and other sciences" (*IA*, XX, p.106) and further had said that "this passage introduces the *biruda*, Vijayasiddhi which is on the seal of he grant" (*Ibid.*, n.27). In the Ēlūru grant of this same king dealt with above the same passage is seen repeated. The Ēlūru charter clarifies that the word read as *pragēshu*, by Fleet and conjecturally corrected to *praśnēshu* while dealing with the present charter, but he must actually be corrected to *prayōgēshu*. No doubt, this passage suggests that Sarvvalōkāśraya earned this title "Vijayasiddhi" having succeeded in his research on the significance and the proper application of the tenets propounded in the various Vēdas and scientific texts. However, it may be seen that in the Chēndalur charter of the same king dated in the second regnal year (*EI*, VIII, pp.236-241) dealt with above which also bears the legend, *Śrī-Vijayasiddhi*, the tittle *Vijayasiddhi* occurs at the end of a compound, which purports to glorify the king as one who has accomplished victory (*Vijaya-siddhi*) by crushing the enemies who dared to confront him in many battles." It cannot be explained why by the tenth (Ēlūru grant) and twentieth (the present charter) years of the king, the significance of the assumption of the title *Vijayasiddhi*, by the king came to be explained differently.

5 It is not possible to identify Kraṁja as no details of the *rāshṭra* in which it was situated are given.

6 For the identity of Karma-rāshṭra see above. Nutulapaṟu might have been the ancient name of the modern village Nūtalapāḍu in Bapatla taluk, Guntur district (*Alphabetical List of Villages in the Taluks and Districts of the Madras Presidency*, p.345).

7 In the phrases, *padanta-kshētram* which defined the field that was granted, the significance of the prefix, *padanta* is not clear. It might have been the designation of the said field (cf,. *IA*, XX, p.106 n.28. Fleet has suggested that this word might have been the corruption of the Sanskrit word *bhadanta*, which referred to a Buddhist priest or a venerable man. The field was originally connected with a Buddhist establishment.)

8 *Rēvadistanē brāhmaṇa-kshētram* has been interpreted as "apparently also a *brāhmaṇa's* field in a site called Revadi-stana" (*IA*, XX, p.106). However the mention of this field seems to have marked the beginning of the statement of the boundaries of the *padanta* field and the use of this as a prefix to the field might have indicated that it was originally with a Buddhist establishment.

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9 Kōdrava is stated to be a species of grain eaten by the poor (MW, *SED.*, p.303 col.1). It appears that the land in the locality was capable of producing only this type of grain and that is why only this kind of land could be given to a Brahmin in the village concerned.

10 The reference is obviously to the *Uttarāyaṇa saṅkrānti*, the point of time when the Sun apparently starts his journey towards the north.

11 It appears that the portion containing the last six or seven letters in continuation of Nissaramiji have been broken away (or erased) (See *IA*, XX, p.106 n.26).

12 The seal above - Moon
in the middle - śrī Vijayasiddhi-
below - flower divice.

No.102
VARANASI INSCRIPTION

Location	: Vāraṇasī[1]
Date	: C.700 A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: . . . . .[3]
Dynasty	: . . . .
Reference	: Sircar, D.C., *EI*, , XXXIV, pp. 245-246.

Text

Metre : V.1-3: *Vasantatilakā*

. . . .
लं ना मुञ्चते प्रियतमामिव जातु सन्ध्यां ॥ १ ॥
यद्वाहिनीबहलरेणुकृतान्धकारं दृष्ट्वा पयोदसमयोयमिति प्रमुग्धाः ।
. . . . प्रचलिताः खलु राजहंसाः ॥ २ ॥
प्रासादशैलशिखराभरणाभिरामं कृत्वा पुरं रुचिरगोपुरमत्र येन ।
ग्रामाभिदाननयनोत्सवपत्तनानां दत्तं शतं प्रव . . . . ॥ ३ ॥

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Translation

Verse 1 . . . . does not leave the twilight period as though it is the beloved.

Verse 2 Seeing the enveloping darkness caused by the dust raised by (the marching of) his army, they, the royal swans (flamingo) were deluded to think that the rainy season had set in.[5]

Verse 3 Having constructed a city which was adorned by impressive towers, which were like the peaks of mountains, he gifted hundred townships which were feasts to the eyes, though (technically) they were known as villages.

Notes

1 The slab containing this inscription is stated to have been cut and dressed probably to be used as a lintel for a door. It was found at the Agnēśvar Ghāt, Vārāṇasī, (*EI*, XXXIV, p.246). It is now lodged in the Vārāṇasī Sanskrit University Museum. There are only few words which can be understood.

2 Palaeographically, this inscription is assigned to the period "seventh or eighth century A.D." (*Ibid*). In view of this, the above approximate date is assigned to this inscription.

3 This inscription is a fragment and the name of the king cannot be read in the extant portion of the record. (*Ibid.*) However the construction of a city or temple and the grant of hundred town-like villages (for the maintenance of that temple?) as recorded in this epigraph could have been possible only by one having great royal authority.

4 Though a fragment, the extant portion of the record sufficiently indicates that this is a part of a well-composed good-sized eulogy (*praśasti*).

5 Usually, the peacocks are stated to delight under a cloudy sky. Here the *rāja-haṁsas* are mentioned to behave in the same fashion.

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No.103

BHINDON PLATES OF KAKKARAJA

Location	: Bhindon, Aurangabad Taluk and District, Maharashtra
Date	: C.700 A.D.[1]
Script	: Early Nāgarī[2]
Language	: Sanskrit
King	: Kakkarāja[3]
Dynasty	: Rāshṭrakūṭa[4]
Reference	: Ramesh, K.V., *JESI*, X, p.305. f.

Text

Metre : V. 1 : *Ārya*, V.2,3: *Anushṭubh.*

. . . .

वेदस्मृतिपुराणसकलमुखेन स्वर्भानु . . . . . .

स्तुहिनांशुबिम्बचन्द्रचकोरः कुरुतात्स हरिः शिवम् ॥ १ ॥

अपि च नैकमहासमरासिविनिपातित मत्तद्विरदघनघटाकुम्भस्थलोच्छालितमुक्ताफलकरकुसुममालापरिकरित चिह्नलक्षितवपुकण्ठमालः महाराष्ट्रकूटान्वयः सम्प्राप्ताशेषमहाशब्दः श्रीगोविन्दराजस्तस्य च प्रथमसूनूरुदयाद्युदितशशाङ्क इव सकलजगदाह्लादकरः युगपन्नृत्यन्नरपतिमुकुटमणिमरीचिमञ्जरीसमुद्योतितपादपङ्कजः प्रतापशीलः श्री कक्कराजः तस्यानुचरेण प्रकटपटुभटाकृष्टयोपार्ज्जिताविच्छिन्नयश प्रकाशस्य श्रीदुर्गराजस्य सूनुना विपक्षक्षोभक्षमेण श्रीस्वामिराजेन वत्ससगोत्रान्वयस्य काण्वस्य कोळशर्म्मब्राह्मणस्य सुताय भानुभट्टायात्मनः पुण्याभिवृद्धये चिञ्चपल्लीनामधेयो ग्रामोदकपूर्व्वं कृत्वा तस्य च सीमापारिच्छित्तिरुत्तरतोश्वत्थयुगलमितरासु पूर्वदक्षिण पश्चिमासु त्रिष्वपिदिक्षु नदीयुगलपरिवेष्टितः स च पिङ्गलिका तटाकस्थेन परमस्वामिना श्रीकक्कराजेनानु मोदितः सन्धिवृषभपुरोहित समक्षङ् दत्तः । तस्य न केनचिद्विद्वज्जन जन्यमतिनावात्मना वा कृच्छ्रेन

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वा रागाविष्टेन वा न केनचिदस्य ग्रामस्यापहरणे बुद्धिः कर्त्तव्येति ॥ तथाचोक्तं मानलधर्मकृता स्मृतिकारेण ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

अन्यायेन हृता भुमिरन्यायेन तु हारिता ।
हरन्तो हारयतश्च भवत्यासप्तमं कुलम् इति ॥ ३ ॥

Translation

[The record opens with a verse praying to God Hari to bestow auspicious benefits. Though almost the first half of this verse is worn out and rendered unreadable, from the available portion, it can be seen that the God is praised as one whose mouth is (the source of) all Vēdas, *smṛiti* and *purāṇas* and who is handsome like the bird Chakōra (partridge) and the moon whose form is made up of icicles. Svarbhānu (*Rāhu*) is also mentioned but due to the damaged nature of this portion of the record, the context is not clear.]

There was Śrī-Gōvindarāja whose body was adorned by the garland made up of (strung with) the flowers that were the choice pearls struck out of the temples of the intoxicated elephants of the enemies smashed by his sword in many battles, who belonged to the great dynasty of the Mahā Rāshṭrakūṭas, who had acquired all the *mahāśabdas* (without exception).[5]

His first son is the renowned Pratāpaśīla[6]-Śrī-Kakkarāja, who gladdens the whole world like the moon just risen out of the eastern mountain, whose lotus-like feet are radiant with the sparkles of the gems in the crowns of kings, who with many gesticulations expressive of their joy fall together at those feet.

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By his follower (adherent)[7] (named) Śrī-Svāmirāja who is capable of confounding those belonging to the opposing side, and who is the son of Srī-Durgarāja, whose fame and reputation was ever resplendent as he had attracted towards himself reputed and dexterous warriors.

The village named Chiñchapallī[8] has been given with due libation of water to Bhānubhaṭṭa, son of Kōḷa-śarman, a Kāṇva[9] belonging to Vatsa-sagōtra, for the augmentation of religious merit to himself. The boundaries of the gift village are: on the north the pair of Pīpal trees, on the other three sides, east, south and west, it is surrounded by two rivers. The grant has been approved by the (grantor's) over-lord (*parama-svāmī*) Śrī-Kakkarāja while stationed at (on the banks of?) Piṅgalikā-taṭāka.[10]

The grant has been made in the presence of the *sandhi-vṛishabha* (minister in the charge of peace and .war department) and *purōhita* (preceptor/chaplain[11] serving the king)

None, though he might be one well-educated (but has a crooked mind), either due to anger or due to greed should, on his own or on the instigation of some one else entertain the idea of reappropriating this village.

Verily it has been observed by Manu, the one who drafted the code of conduct for the humans and who composed the *smṛitis* (inspired utterances) [Two of the usual verses appropriate to the context].

Notes

1 This approximate date has been assigned to this undated charter on historical as well as on paleographical grounds (cf. *JESI*, X, pp.30-31; also Madan, A,. P., *The History of the Rāshtrakūṭas*, pp. 27,31.)

2 The characters employed for the writing of this charter are stated to be such that could be "justifiably considered as proto-Nāgarī" (See *JESI*, X, p.30).

3 Neither Śrī-Gōvindarāja nor his son Pratāpaśila Karkkarāja, the latter of whom seems to have been the ruler of the areas concerned at

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the time of the issue of this charter, is seen invested with any regal titles. Still as Karkkarāja is stated to have been the *parama-svāmin* and to have given the approval for a grant of land made by his subordinate, Śrī-Svāmirāja, Śrī-Kakkarāja's name is entered in the king column. Also see n.4 below.

4 The charter states that Gōvindarāja (and naturally his son Śrī-Kakkarāja also) belonged to the Mahā-Rāshṭrakūta dynasty. It is stated that these rulers were the predecessors of Dantidurga who founded the illustrious Rāshṭrakūta dynasty after displacing Chāḷukya Kīrttivarman II sometime around 752 A.D. (*Age of Imp. Kanauj*, p.1).

5 The epithet, *samprāpt-āśēsha-mahā-śabdaḥ* attributed to Gōvindarāja is apparently an adaptation of the usual phrase, *samadhigata-pañcha-mahāsabda* understood as indicative of the feudatory status of the one who sported that epithet. From this, it is to be understood that Gōvindarāja was ruling as a feudatory in the Aurangabad-Parbhāni region (See below. Also see *JESI*, X, p.33; Ramesh, K.V., *Chālukyas of Vātāpi*, pp.172-173.) Possibly his overlord was Vinayāditya or his son Vijayāditya, the Chālukya emperor ruling from Vātāpi. However, his son, Pratāpaśīla Śrī-Kakkarāja is not seen invested with this epithet. This might indicate that he had no need to express his subordination to the Chālukya or any other and was ruling more or less independently in the said region. This fact also seems to be indicated by his praise as one whose feet were emblazoned by the rays radiating from the gems adorning the crowns of rulers (*narapati*) who were dancing to his tune.

6 *Pratāpaśīla* was apparently the title of Śrī-Kakkarāja, as the seal of this copper plate charter bears the legend, *Śrī-Pratāpaśīlasya.*

7 Śrī-Svāmirāja, who is described as a follower or servant of Śrī-Kakkarāja, was probably a petty chief in the region, neighbouring the kingdom of Śrī-Kakkarāja, whom Śrī-Kakkarāja enlisted in his service on the strength of the fact that he had a sizable contingent of veteran warriors (Though as per the record it was his father, Śrī-Durgarāja who had brought under his command such a contingent of veteran warriors it can be presumed that his son had inherited that contingent of troops). (See *JESI.* X, p.34).

8 Chiñchapallī has been identified with Chinchōli, a modern town (the headquarters of a taluk bearing the same name) near the eastern border of Aurangabad district (*JESI.*, X, p.33. The description of the boundaries of the gift-village as given in this charter is stated to accord with the location of modern Chiñchōli).

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9 The donee is stated to have belonged to Vatsa-sagōtra and to have been a Kāṇva. Apparently he belonged to the group who were adherents of the Kāṇva school of Yajurvēda.

10 Piṅgalikā-taṭāka was apparently an important town of the relevant period. It seems to have been so named due to its being situated on the banks of or around a big reservoir named Piṅgalikā. This place has been identified with the modern Pingli, situated to the southeast of Parabhani, the headquarters of the Parabhani district in Mahārāshṭra (*Ibid*). It is notable that whereas Chiñchapallī, the village granted (as identified above) which must have been located within the territory held by Śrī-Svāmirāja was near the eastern border of Aurangabad district, Śrī-Kakkarāja, who is described here as *paramasvāmin* or the ultimate lord or overlord (of Śrī-Svāmirāja) was stationed at Piṅgalikā-taṭāka which was the headquarters of Śrī-Kakkarāja, and that Śrī-Svāmirāja had gone there to secure the assent of his overlord for the grant made by him, within the territory held by him.

11 *Sandhi-vigraha* (on the plates the text actually reads *sandhī-vṛishabha*) is understood to have been the minister of the king in charge of conclusion of pacts and the conduct of war affairs (i.e. external affairs). In other charters that minister (always named) is seen cited as the *dūtaka* (one nominated by the king to see to the execution of the orders of the king as contained in the relevant charter) for the charter. But such an official without being named is cited here as the witness to the present charter. This *sandhi-vigraha* must have been an official serving under Śrī-Kakkarāja and not under his subordinate Śrī-Svāmirāja. Similarly the *purōhita* (chaplain/priest - again not named) also cited as a witness must have been the priest serving under Śrī-Kakkarāja rather than under Śrī-Svāmirāja. Hence it appears that Śrī-Kakkarāja had sent these officials to supervise the process of the grant.

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No.104
VARANASI INSCRIPTION OF PANTHA

Location : Vāraṇāsī,[1] Uttarapradesh.

Date : C.700 A.D.[2]

Script : Early Nāgarī

Language : Sanskrit

King : . . . .[3]

Dynasty : . . . .

Reference : Sahni, P. Daya Ram, *EI*, , IX, pp. 59-62.

Text

Metre : V. 1,3: *Sragdharā*, V. 4,5: *Śārdūlavikrīḍita*

ॐ स्वस्ति ॥

ख्याता वाराणसीयं त्रिभुवनभवनाभोगचौरीति दूरात्
सेवन्ते यां विरक्ता जननमरणयोर्म्मोक्षसक्तैकचित्ताः ।
सो . . . . त सगणो यत्र देवो विमुक्तः
यां दृष्ट्वा ब्रह्मापि च्युतकलिकलुषो जायते शुद्धभावः ॥ १ ॥

अस्यामुत्तुङ्गशृङ्गस्फुटशशिकिरणश्वेतभासा सनाथं
रम्यायामप्रतोलीविविधजनपदस्त्रीविलासाभिरामं ।
विद्यावेदार्थतत्त्वव्रतजपनियमव्यग्रचन्द्राभिजुष्टं
श्रीमत्स्थानं पृथिव्या . . . . ॥ २ ॥

अत्राभूत्पन्थनामा शिशुरपि विनयव्यापटो भद्रमूर्त्तिः
त्यागी धीरः कृतज्ञः परिलघुविभवोप्यात्मवृत्त्याभितुष्टः ।
गङ्गाश्रोतश्शुचिश्रीहिमगिरिशिखरारोहखेदादृतेम्भः
भक्तो भक्त्या शिवो मे परिषदपि गुणैस्तोषिता येन नित्यं ॥ ३ ॥

तेनानेकविधानदीक्षणशतैः संस्थापितार्थव्ययैः
चण्डीं चण्डनरोत्तमाङ्गरचितव्यालम्बिमालोत्कटा ।
सर्प्पत्सर्प्पविवेष्टिताङ्गपरशुव्याविद्धशुष्कामिषा
लीलानृत्तरुचिर्व्विलोलनयना मूर्त्तिर्भवान्याः शुभा ॥ ४ ॥

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संस्थाप्यापि न तस्य तुष्टिरभवद्यावद्भवानीगृहं
सुश्लिष्टामलसन्धिबन्धघटितं घण्टानिनादोज्ज्वलं ।
रम्यं दृष्टिहरं शिला . . . .
प्रारूढध्वजचामरं सुकृतिना श्रेयोर्थिना कारितं ॥ ५ ॥

Translation[4]

Ōṁ ! Well-being !

Verse 1 This is Vārāṇasī, the city which is adored by all people both great and small. Even from afar it is worshipped by those, who have renounced worldly life and seek emancipation from the cycle of births and deaths. It was this city which provided to the Lord and his retinue, the required relief.[5] The very sight of this city frees one even from the sin of killing a brāhmaṇa not to speak of other lesser sins committed by people due to the influence of the Kali age (through which the world is passing now) and fills their minds with pious and saintly thoughts.

Verse 2 In this (city), wherein there are lofty buildings with high pinnacles, which are made resplendent by being bathed by the clear and white rays of the moon (and which) is very pleasing and attractive with its long stretches of broad promenades wherein many sophisticated women-folk hailing from different *janapadas* (countries) move about, which is crowded with the moons (the brahmins who are benevolent and pleasing) who are always immersed in activities like the recitation of the Vēdas, and the study of their meaning, in performing the (ordained) religious rites, observances on specified auspicious days, keeping the vows, engaging in prayers and recitation of devotional texts and such austerities . . . .

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Verse 3 Here there was the one named Pantha, who even while he was a child was well known for his modesty and humility, who had a good physique, who was ready to sacrifice (his interests for the sake of others), who was courageous, grateful (for favours received), who, though possessing only slender means, was contented with that he possessed and what he earned. He was fortunate to have the pure flow of water of the Gaṅgā river at hand, without being obliged to exert himself to climb to the peak of the mountain Himālaya (and had purified himself by bathing in that river). This devotee had pleased God Śiva, and their retinue by his virtuous qualities.

Verse 4 By him the image of Bhavānī of fierce visage, having a garland of human heads hanging (from Her neck), with Her limbs entwined by creeping serpents and with (one hand holding) an axe, on which the dry flesh pierced by it was still sticking [Her body-position showing]. Her taste for sportive dance and with Her eyes rolling, had been got fashioned and consecrated through hundreds of incantations and rituals.

Verse5 Even after such consecration, he thought that enough could not be deemed to have been done for that abode (temple) of Bhavānī and that man who piously does good things and aspires for approbation and fame, duly strengthened the building by cementing the joints without blemish and made the edifice splendid with bells ringing therein, and provided a flagstaff and *chāmaras* (fly whisks fitted with the bushy tails of *chamara* deer).

Notes

1 Regarding the location of this inscription it is stated to be inscribed on a slab discovered in the vicinity of the modern city of Benares and is one of the twentyfour objects which were presented, at the instance

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of Mr. J.H.Marshall, to the Lucknow Museum by the Principal of Queen's College, Benares in December 1903. (*EI*, IX, pp.59-60).

2 This approximate date has been assigned to this undated record in consideration of the paleographical features of the writing.

3 There is no mention of any ruler in the record. Pantha who figures as the constructor of the temple is seen to have been a common citizen.

4 "About one-fifth of the entire slab is broken away along the proper left edge and consequently lines 1-7 have each lost a number of syllables, which varies from nine to fourteen." The top proper right hand corner of the slab has also been chipped off resulting in the loss of a few syllables at the beginning of the first two lines (See *Ibid.*, p.60). Further the left-hand margin of the slab is also seen to be erased resulting in the loss of one or two syllables at the beginning of each of the lines of this inscription. Sahni conjecturally restored the lost syllables on the basis of the metre in some cases, but the restoration does not seem to have been quite fitting in most places (See notes 5 and 6 on p.60 - *Ibid.*, and notes 1-9 on p.61 – *Ibid.*) Hence the import of the verses of the inscription as given is only tentative.

5 The Lord who is stated to have got relief on reaching Vārāṇasī could only have been God Śiva as only He has a retinue (*gaṇa*) (cf. *EI*, IX, p.61 n.5; *Purāṇa Index*, III, p.198. God Śiva got relief from the curse of Brahmā here).

No.105
NALANDA INSCRIPTION OF PRATHAMASIVA

Location	: Nālandā,[1] Patna District, Bihar
Date	: C. 700A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Prathamaśiva
Dynasty	: Vipra-kshatriya[3]
Reference	: Sircar D.C., *EI*, Vol, XXXIX, pp.117-122.

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Text

Metre: V.1-3, 6-8: *Śārdūlavikrīḍita*, V.4-5,10: *Sragdharā*, V.9: *Pushpitāgrā* ; V.11: *Anushṭubh*, V.12: *Āryā*.

सिद्धम् ॥

चक्रस्वस्तिकवज्रमीनकलशच्छत्त्रध्वजालक्षणं
पादाम्भोजयुगं स्फुरन्नखमणिच्छायाभिषेकारुणम् ।
भक्तिप्रह्वसुरेशदानवशिरोरत्नावलीभासुरं
संसारच्छिदुरं दधातु जगतां श्रेयांसि शश्वन्मुनेः ॥ १ ॥

आसीद्वाशिवभूपतिः पृथुयशा विप्रान्वयः क्षत्रियः
कार्यार्थं मथुरापुरे हरिरिव प्रीतोग्रहीज्जन्म यः ।
पुत्रस्तस्य जितोद्धतारिरभवच्छ्रीराहुलः पार्थिवः
तस्याप्यायतविक्रमो नरपतिर्भाविः कन्यानभूत् ॥ २ ॥

दुष्टारातिघटाविदारणपटुः शूराग्रणीस्तत्सुतः
पाश्चात्यान्नृपतीन्विजित्य समरे येनापि सिंहासनं ।
सिक्ता यस्य यशश्छटाभिरमलस्पष्टास्समस्ता दिशो
लक्ष्मीर्येन च सर्व्वबन्धुसुहृदां सामान्यभोग्यी कृता ॥ ३ ॥

शत्रुष्वत्युग्रतेजाः प्रथमशिव इति ख्यातनामा क्षितीशः
स्निग्धेषु स्नेहमात्रः प्रकटितमहिमस्तातवृत्तिः प्रजासु ।
यैर्दृष्टो ये च शृण्वन्त्यतुलगुणनिधेः कीर्त्त्यमानं गुणौघं
तेषां साक्षादिवासौ जनयति मनसां पूर्णचन्द्रः सुखानि ॥ ४ ॥

वारीबन्धादियुक्तिग्रहणवशगतैः प्राज्यशिक्षाविनीतैः
प्राप्तैरन्यैश्च जित्वा प्रहरणकलिले संगरे प्रत्यनीकान् ।
मत्तैर्यस्य द्विपेन्द्रैर्द्दलितगुरुशिलासंचयो गैरिकाद्रि
स्रोतोव्याजेन विन्ध्यः क्षतजमिव वमन्नेतिनाद्यापि शान्तिम् ॥ ५ ॥

प्राच्योदीच्यकलच्युतिप्रभृतयः शौर्यावलिप्ता भृशं
राजानो बलदेशसाधनधनस्फीतप्रतापा अपि ।
यस्योत्तुङ्गपराक्रमस्य भुवनख्यातप्रभावोन्नतेः
सिंहस्येव न गोचरं द्विरदना यान्ति स्म शङ्कान्विताः ॥ ६ ॥

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सोद्देश्या अपि यस्य संयुगशतव्यापारविश्वात्मनः
श्रुत्वा कर्म्म तथाविधं यदि कृतं रामार्जुनाभ्यां भवेत् ।
प्रीत्यावर्ज्जितमानसाः पुलकिनो विस्फारिताक्षा नृपाः
दूतोपायनलेखवाहविधिभिर्भक्तीः समाचक्षत ॥ ७ ॥

यः ख्यातायतिभूरिसारविभवः सत्तेजसां आश्रयः
प्रज्ञापौरुषनिर्ज्जितोर्ज्जितरिपुः श्लाघ्यो निवासः श्रियः ।
तेनैतन्नृपतीन्दुना यतिवरावासे जगद्भूषणे
न्यस्तं नायकरत्नवद्भगवतो बुद्धस्य बिम्बं महत् ॥ ८ ॥

अतिशयितसमस्तदेवसम्पत्स्थिरविपुलायतपुण्यरत्नराशि ।
शशिरविकरमूर्च्छनोरुतेजः शिर इव हेमगिरेरिदं विभाति ॥ ९ ॥

यावच्चन्द्रांशुपूगः सितयति ककुभः क्षुण्णमुक्ताफलश्रीः
यावन्मूर्ध्ना सहस्रैर्वहति वसुमतीं भारनम्रः फणीन्द्रः ।
यावद्यौस्तिग्मरश्मिद्युतिविसरशिखापातितध्वान्तजाला
तावत्कुन्दामलेयं प्रतिकृतिरसमातिष्ठतां शास्तुरूर्ध्वे ॥ १० ॥
नाम श्रीपूर्णवर्म्मेति तस्यैतत्कीर्त्तिकारिणः ।
न केवलं स्थितं पृथिव्यां लिखितं चन्द्रमस्यपि ॥ ११ ॥

लब्धमहाराजपदो नृपतेरस्यैव सान्धिविग्रहिकः ।
एतां प्रशस्तिमकरोद्भक्तिपरः श्रीदुर्गदत्ताख्यः ॥ १२ ॥

उत्कीर्ण्णेयं नागरसूत्रधारवामनपुत्रमाधवेन ॥

Translation

Verse 1 May that pair of the lotus-feet of the Muni (Sage here the Buddha (Śākya-muni) which bears the marks of *chakra* (discus), *svastika, vajra* (thunder bolt), fish, (auspicious) pot, *chhatra* (parasol) and *dhvaja* (distinguishing banner)[4], which glow red in the radiance of the sparkle of the toe-nails that are like jewels, which are glorious and further resplendent with the string of jewels adorning the crowns of the lords of celestials as

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well as of the non-celestials (demons), spread the glory of that Muni throughout the world

Verse 2 There was the ruler named Bhāśiva, of great fame, who was born in the lineage of *vipras* (*brāhmaṇas*) but who was a *kshatriya* (warrior by profession) at Mathurāpura with a definite mission, just as God Hari (Lord Kṛishṇa).[5] His son was the king Śrī-Rāhulaḥ who had extirpated the enemies. His younger brother was the king Ḅhāvi of great prowess.

Verse3,4 His son, who was well-known as Prathama-Śiva, was very proficient in dissipating the clouds that were his depraved enemies, and was in the forefront of heroes. He had sprinkled (purified, strengthened) his throne after vanquishing the kings of the west in battle. The mass of the radiation of his fame, had spread and purified uptil the quarters. By him, Lakshmī (the Goddess of wealth and prosperity) was made over to his relatives and friends for their enjoyment. In the case of enemies he employed his scorching prowess. On the other hand in the case of friends he showed friendship and in the case of the subjects he was like a father. Even like *pūrṇṇachandra* (full-moon)[6] he caused pleasure in the minds of those who saw him and who heard the string of the praises of his numerous good qualities.

Verse 5 With the help of the elephants, those that had been captured by employing the various methods, like blocking the water etc. and brought under the control through the many types of training and those that had been obtained from others (enemies), he had trampled and pulverized the rocky terrain of the region of the Vindhya mountains and made (the waters of) the streams therein look red as if it was the blood[7] gushing out of the wounds inflicted on the troops and animals during the battles he fought while he vanquished the -

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armies of each and every king of that region, and brought peace into that region.

Verse 6 The *prāchyāḥ* (rulers of the east), the *udīchyāḥ* (rulers of the west), Kalachyuti and such rulers,[8] though they were eminently valiant, were provided with a strong army, had good sized territories under their rule and control, and enough equipment and wealth, did not venture to come within the range of his vision just as elephants avoid coming within the range of the sight of the lion, as they were diffident about their ability to confront him.

Verse 7 Hearing about the exploits in hundreds of battles of this Viśvātman[9] (i.e. one who can make his presence felt every where in the universe), which martial feats of his could compare with those of Rāma and Arjuna, the (other) rulers with their minds overwhelmed with pleasure and having been thrilled and become wide-eyed (with astonishment), had expressed their admiration and eagerness to get endeared to him and sent messengers with presents in tribute and letters to him reflecting their humble feelings.

Verse 8 By that moon among kings who was famed for his being rich with all the desirable assets, for his being the abode of resplendent glory and for his having achieved resounding victories over his enemies and for his being the eminent resort of wealth (refuge of Śrī - the Goddess of wealth), the great image of *Bhagavān* Buddha was installed like the central gem, in the abode of the choice ascetics (the monastic establishment of monks?) which was by itself an ornament of the world.[10]

Verse 9 This image, which is itself the pre-eminent divine wealth and is the embodiment of the firm, profound and eminent sanctity, and which has the splendour vying

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with that of the moon and Sun, shines like the peak of the *Himagiri* (Himālaya mountain)[11]

Verse 10 So long as the cluster of the rays of the moon which are glorious like the scattered powder of pearls, illuminates all the quarters, so long as the lord of serpents (*Ādiśēsha*), with his thousand heads (hoods) keeps bearing the earth, though bowed down by its weight, so long as the rays of the one who is scorching (Sun) keep spreading and dispelling darkness, till then this image of Śāstā (ruler, here Buddha), which has the clarity, purity and the glory of jasmine,[11] will last.

Verse 11 This image of Buddha is the work of Pūrṇṇa-varmman,[12] the fashioner of such *kīrttis* (works which earn fame for the maker or for the one who caused that work to be done), not only will this (image) stand (permanently), it will also portray or represent the moon (by its pleasing nature) on this earth.[11]

Verse 12 The one known as Śrī-Durggadatta, who secured the position of a *mahārāja* due to the favour of the king and was his *sāndhivigrahika*, with great devotion, wrote this *praśasti* (i.e.) eulogistic account.[13]

This (*praśasti*) was inscribed by Mādhava, son of Vāmana, the *nāgara-sūtradhāra*[14]

Notes

1 It is stated that the beautifully inscribed stone containing this inscription was discovered in the course of the cleaning operation of a small mound and also that it was found fixed on a wall in the niche facing east (*EI*, XXXIX, p.117). But there is no indication as to where the mound and wall are. Only the paper of Vijayakanta Misra entitled "A New Sanskrit Praśasti from Nalanda" referred to as published in *Jl. of the Bihar Research Society*, Vol. LVIII, 1972, indicated that the record was found at Nālandā (it may be seen that in the *Annual Report on Indian Epigraphy*, 1975-76, No. B. 72, there is only this entry in the findspot column. (Nālandā Slab found in the course of excavations).

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2 Sircar, D.C., assigned this inscription to the 7-8th century A.D. in one place and also to "roughly to the 8th century A.D. (*EI*, XXXIX p.119), on paleographical grounds in another place.(*Ibid*, p.117).In view of these statements, the approximate date as above has been assigned to this record.

3 The dynasty to which the ruler Prathamaśiva belonged, has been concluded to have been Vipra-kshatriya by the original editors of this record.

4 These are the auspicious symbols the presence of which on the Buddha's feet indicated his transcendent eminence. Of these, the *chakra*, *chhatra* and *dhvaja* are special marks distinguishing an emperor. While describing the figures on the *tōraṇa* posts in the Bharhut stūpa, Ananda K. Coomaraswami in his *History of Indian and Indonesian Art* has stated (p.31) that "in the scenes from the life of Buddha (Incarnation, Nativity, Enlightenment etc.) the Master is never represented in human forms, but only by symbols of which the chaitya-tree (*Pōdhi-druma*), umbrella (*chhatta*) feet and wheel (*Dhamma-chakka*) are the most usual. Beneath the Bōdhi-tree is an altar or throne (*Bōdhi-maṇḍa, Vajrāsana*)". Even as he had pointed out, of the symbols listed, the *chakra* might have represented the *Dharmma-chakra* and the *vajra* symbol with its three prongs might have represented the *triratna*, (i.e.) the three gems the Buddha, the law and the monastic order, of the religion promulgated by Buddha. The significance of the other symbols have not been clarified. At Nāgārjunikoṇḍa there is a slab containing the depiction of the sole of the feet of Buddha, with a *chakra* (wheel) on the heel of each foot and ten symbols each of which is engraved on the ten toes, and below the feet there is an inscription in characters of about the middle of the third century A.D. detailing the installation and dedication of the feet. (See *EI*, XXXIII, pp.247-250.) A very clear facsimile of the inscription and of the feet are given. There is also a discussion on the symbols (*Ibid.*, p.247). Not all the symbols as enumerated in the present inscription are there but a comparison of these two inscriptions will be of benefit to a researcher in Buddhist iconography.]

5 Bhāśiva is stated to have been born in Mathurāpura, just like (God) Hari (who was also born in Mathurā, in his incarnation as Lord Kṛishṇa) with a definite mission (*kāryārtham*). What that mission was which was comparable to that of God Hari to accomplish which, he was born at Mathurā is not specified. (Lord Kṛishṇa was born in Mathurā and His first mission was to vanquish and kill Kaṁsa, who had usurped the kingship at Mathurā after incarcerating his own father, Ugrasēna, and to reinstate Ugrasēna on the throne). The mission of

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Bhāśiva might have been the seizure of the kingship at Mathurā after vanquishing the ruler who was already there. Possibly it was this feat which entitled Bhāśiva born in a Brahmin family, to claim to have become a *kshatriya.* But it is to be noted that the present inscription of Prathamaśiva, Bhāśiva's grandson, has been found at Nālandā, far to the east of Mathurā.

6 It has been suggested that by referring to the Pūrṇṇa- chandra (full-moon) in this context the poet of the *praśasti* might have indicated that Prathama-śiva had the alternate name Pūrṇṇachandra (*EI,* XXXIX, p.122 n.5; *ARIE,* 1975-76, p. and No.B.72).

7 *Gairika* as mentioned here with reference to the streams of the region of the Vindhya mountains seems to have indicated their character as mountain streams as also to the colour (red ochre) of the water carried by those streams which is red due to the soil of the region getting mixed up with those waters (See MW, *SED,* p.363 col.2-3). It has been pictured by the poet of the inscription that the water of those streams had been coloured red by the dust raised by Prathamaśiva's elephants trampling down on their banks and by the blood shed from the wounds inflicted on the enemy troops by Prathamaśiva's own troops when he battled with the enemy kings in the Vindhya region.

8 While referring to the rulers who were reluctant to face Prathama-śiva in battle, this mention of Kalachyuti might have indicated that the Kalachuris were one of the families of rulers with whom, Prathamśiva had to deal with, while consolidating his hold over the region (See *EI,* XXXIX, pp.119-20). This verse No.6 of the *praśasti* seems to indicate that Prathamaíva was the ruler of the region around Mathurā and possibly upto the Vindhya mountains rather than of the region around the distant Nālandā.

9 It seems the poet of the *praśasti* sought to glorify his king as a *viśvātman* (one who was an embodiment of the whole universe) just like the Supreme-being (cf. *EI,* XXXIX, p.118 and n.1 and p.121).

10 The *Yativara-āvāsa*, wherein Prathamaśiva had got the statue of Buddha installed, might have been the abode (*āvāsa*) that accommodated the choice monks of the Buddhist order (*yativara*) or the temple-abode of Buddha who was the supreme *yati.* As it appears that this *yativar-āvāsa* was already existing, it has to be understood that Prathamaśiva contributed this image of Buddha to be enshrined in that monastic establishment anew or as an addition in the temple-abode of Buddha. It is seen that the record of the Maitrakas of Valabhī refer to additions of monastic establishments made to one *vihāra* established in

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Valabhī by one royal personage, Ḍuḍḍā, by successive kings of that dynasty. It is noteworthy that there is no mention in the record about any arrangements made for the worship of the image newly installed. The record does not also state where the *yativara āvāsa* was. But the inscription was found fixed in a wall in the niche facing east (at Nālandā ?). Possibly this wall is of the remains of what was once the *yativar-āvāsa.* The image of the Buddha installed by Prathamaśiva has not been traced. If, as deduced above, Prathamaśiva was a ruler of Mathurā and as he is not known to have been an emperor of the region from Mathurā upto Nālandā, it has to be surmised that during his time, dedication of a monument at Nālandā was considered an act of great devotion by Buddhists and that is why Prathamaśiva arranged for the installation of the image of Buddha in an establishment there and also for the setting up of the stone detailing his act of devotion, there (See *EI*, XXIX, p.120).

11 These statements that the image of Buddha installed resembled the peak or *Himagiri* (verse 9) and was glorious like the jasmine flower (verse 10) and was the moon on the earth (verse 11) indicate that the image was made of white marble.

12 Whether this Pūrṇṇavarmman, who was commissioned to make the image of Buddha, was at Mathurā or at Nālandā is open to speculation (See *Ibid.*)

13 That Śrī-Durggadatta was favoured to the position of a *mahārāja* by the king Prathamaśiva and that he was his *sāndhi-vigrahika* indicate that Prathamaśiva, his overlord, was in an eminent position. It is interesting that Durggadatta was also a poet (See *Ibid.*, p.121).

14 That the inscriber of the record, Mādhava was a *nāgara-sūtradhāra* might indicate either that he was a "carpenter or mason who was a resident of the city (Mathurā)" (*Ibid.*,p.119) or that he was an architect well-versed in the Nāgara style (of temple architecture) (*Ibid.*, n.1. However, see Sircar, D.C., *IEG*, p.329). Again it is open to speculation if this Mādhava was at Mathurā or Nālandā.

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No.106
IPURU PLATES OF MANGI-YUVA-VALLABHA-MAHARAJA

Location : Ipūru,[1] Tenali Taluk, Guntur District, Andhra Pradesh.

Date : C.700 A.D.[2]

Script : Early Telugu

Language : Sanskrit

King : Maṅgi-Yuva-vallabha-mahārāja[3]

Dynasty : Eastern Chāḷukyas of Vēṅgi

Reference : Ramachandra Murthy,S.S.,*EI*,XL,pp.235-238.

Text

Metre: V.1-4: *Anushṭubh, V.* 5: *Vasantatilakā* .V. 6 & 8; *Indravajrā.* V.7; *Shālinī* .

स्वस्ति । श्रीमद्भगवतस्वामिमहासेनपादानुध्यातानां मातृगणपरिपालितानां मानव्यसगोत्राणां हारितीपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां अश्वमेधयाजिनां अम्भोधिपर्यन्तप्रथितयशसां चळुक्यानां कुलजलधि समुदित . . . . . विक्रमोपार्ज्जितभूरिकीर्त्तेः कीर्त्तिवर्म्मणस्सूनोरनेक समरसंघट्टोपलब्धजयासिलता प्रसूताय प्ररोहप्रसूत्यामोदगन्धाधिवासित सकलदिङ्मण्डलस्य श्रीविष्णुवर्द्धनमहाराजस्य प्रियतनयः त्रैलोक्य विक्रमोद्योतितसकललोकाश्रयभुजबलभयनमिताशेष रिपुनृपतिमकुटतट घटितमणिकिरणरागरञ्जितचरणयुगलः परमभागवतः श्रीमंगियुववल्लभ महाराजः चनुळ्पल्याविषये राष्ट्रकूटप्रमुखान्कुटुम्बिनस्सर्व्वानित्थमाज्ञा पयति । विदितमस्तु वोस्माभिः वनपळुवास्तव्याय वत्सगोत्राय हिरण्य केशिने अग्निशर्म्मणे पौत्राय सुशर्म्मणे वेंगिशर्म्मणः पुत्राय मण्ड शर्म्मणे वेदवेदाङ्गपारगाय षट्कर्म्मनिरताय अस्ति विहसनमण्डूरूरे मंगियुवराजः स्वामिभक्ताय मण्डशर्म्मणे उदकपूर्व्वं सर्व्वकरपरिहारं उत्तरायणनिमित्तं म्लोंपर्रुनामग्रामो दत्तः तस्यावधयः पूर्व्वतः इलवर्रु दक्षिणतः पुल्गोळ्लिपर्रु . . . . . पश्चिमतः अगून क्षय्य उत्तरतः

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क्रोच्चेदोपु . . . . . म्मध्यवत्थिः अस्योपरि न केनचिद्बाधाकरणीया । यः करोति सः पञ्चमहापातकसंयुक्तो भवति । व्यासेनाप्युक्ता ॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ २ ॥

गवां कोटिप्रदानेन अश्वमेधशतेन च ।
तटाकानां सहस्रेण भूमि हर्ता न शुध्यति ॥ ३ ॥

न विषं विषमित्याहुः ब्रह्मस्वं विषमुच्यते ।
विषं एकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥ ४ ॥

मद्वंशजाः परमहीपतिवंशजाश्च
पापादपेतमनसो भुविभावि भूपाः ।
ये पालयन्ति मम धर्म्ममिमां समस्तं
तेषां मया विरचितेंजलिरेष मूर्ध्नि ॥ ५ ॥

यानीह दत्तानि पुरानरेन्द्रैः दानानि धर्मात्र्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ६ ॥

सर्व्वानेतान्भाविनः पार्त्थिवेन्द्रान् भूयो भूयो याचते रामदेवः ।
सामन्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥ ७ ॥

आज्ञप्तिरस्मिन्धनराशिरीशः श्रीभानुशक्तिर्हितवान्प्रजानां ।
शासनस्य लि . . . . ॥ ८ ॥

Seal : Cresent above, Lotus below
Legend : श्रीसर्व्वसिद्धि

Translation

Well being! Kīrttivarman, who was a *bhāgavata* (devotee of God Bhagavat i.e. Vishṇu) who had amassed a bundant fame (*kīrtti*) through his valour and prowess, who was born in the ocean that is the dynasty of the Chāḷukyas; who meditates on the feet of Svāmi Mahāsēna, who

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belongs to the Mānavya-sagōtra, who are the sons (descendants) of Hāritī,who secured the kingship as a boon from Kauśikī; who had performed the *aśvamēdha* sacrifice, and whose fame had spread uptil the oceans (bounding the earth);

his son (was) Śrī-Vishṇuvarddhana-mahārāja, who had earned great fame due to his victories in many battles, the fragrance and joy during the celebration of whose birth had permeated the world uptil the end of the quarters;

his dear son, who is *sakalalōkāśraya*[4] (the refuge of the world) a title earned by him on the strength of his prowess, which is acknowledged in all the three worlds, whose pair of feet had been rendered tawny and resplendent by the rays emitted by the gems studded into the crowns of all the enemy kings who have felt compelled to bow to him for fear of the strength of his arms, who is

Śrī-Maṅgi-yuva-vallabha-mahārāja, a great devotee of *Bhagavat* (God Vishṇu). He orders all the *kuṭumbins* headed by the *rāshṭrakūṭas* in Chanuḻpallyā-vishaya[5] thus: May it be known to you,

By Maṅgi-yuvarāja (i.e.) by me being (stationed) at Astivihasana-Manduṟur,[6] the village named Mḻompaṟṟu[7] (in your *vishaya* ?) has been granted after exempting it from all taxes, through libation of water on the occasion of Uttarāyaṇa to Maṇḍa-śarmman, who was a Vēda-Vedāṅga-pāragāya great son of Suśarmman-Vēṁgi-śarmman who was a *Vēda-Vedāṅga-pāragāya,* son of Hiraṇyakēśi[8]-Agni-śarmman belonging to Vatsa-gōtra who hails from Vana-paṟṟu,[9] who is fully absorbed in performing the six duties (prescribed for a Brahmin), who is a *svami-bhakta* of Maṅgi-yuvarāja.

The boundaries of this (village are) on the east Ilavaṟṟu,[7] on the south Pulgoḻḻipaṟu . . . on the west [Agūna-kshayya], on the north, Krōchchē dōpu . . . .[10]

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On this (enjoyment of the grant by the donee) none should cause any impediment; he who does so will incur the five great sins. It has also been told by Vyāsa [Then follow seven verses four of which are usually found on these charters and one containing an appeal by the king to future rulers to protect his religious gift]. For this, the *ājñapti* is Śrī Bhānuśakti, the lord of abundant wealth, and one who is benevolent to the subjects.[11]

[The seal for the plates is stated to bear the legend, *Śrī-Sarvvasiddhi* a crescent above and a lotus on below of countersunk surface.]

Notes

1 This set of copper plates, (three in number) is sated to have been received from a resident of Īpūru and that its actual findspot is not known.

2 This grant is stated to have been made on the occasion of *Uttarāyāṇa* but no further reference to the date of its issue is available in the charter.

3 This Maṁgi-yuva-vallabha-mahārāja was apparently the same as the ruler Sarvvalōkāśraya-mahārāja whose charters, Ēlūru grant (*Jl. AHRS*, XII, pp.49-53 and pp.109-110) and Madras Museum Plates (*IA*, XX, pp.104-106) have been dealt with above. It may be seen that Vishṇuvarddhana-mahārāja, who is stated to have been the father of both Maṁgi-yuva-vallabha-mahārāja as mentioned here as well as of Sarvvalōkāśraya-mahārāja as mentioned in the other plates referred to above is described as one the fragrance during the celebrations of whose birth had permeated uptil the end of the quarters (*prasūty-āmōda-gandh-ādhivāsita-sakala-dig-maṇḍa-lasya*). However it is note-worthy that whereas the seals of the charters of the Sarvvalōkāśraya (in the two charters as referred to above and in a third, the Chendalur Plates - *EI*, VIII, pp.236-241) bear the legend "*Śrī-Vijayasiddhi*", the seal of the present charter, has the legend, *Śrī-Sarvvasiddhi.* Further in the present charter Maṅgi-yuva-vallabha-mahārāja is described as Sakalalōkāśraya and not as Sarvvalōkāśraya as found in the other charters mentioned above. Obviously Vishṇuvarddhana-mahārāja mentioned in this charter was the second of that name, who was the great-great grandson of Kubja-Vishṇuvarddhana, the originator of the family of Eastern Chāḷukyas, who was the son of Kīrttivarman I of the

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main line of the Chāḷukyas ruling from Vātāpī. It is thus seen that the drafter of the present charter had skipped three generations of rulers after mentioning Kīrttivarman (I), while delineating the pedigree of the king of the charter. Such abridgement of the genealogical account is found in most of the charters of the rulers of this family. Incidentally it may be mentioned that in the other charter from the same Īpūru (*EI*, XVIII, pp.56-60) issued by Vishṇuvarddhana, apparently the third of that name in the Eastern Chāḷukyan dynasty, the father of that king is referred to only by his title Śrī-Vijayasiddhi while delineating the genealogy of that king. However, later in the same charter, one Maghīṁduvarāja is mentioned as the father of one Pṛithivīpōthi, who, actually made a grant of land, which Vishṇuvarddhana seems to have ratified. This Maṅgiṁduvarāja appears to have been the same as the Maṁgi-yuvarāja referred to as Śrī-Vijayasiddhi in the genealogical account as stated above. If that was so it may be puzzling as to why Pṛithivīpōti was not described as the sister of the king Vishṇu-varddhana III as he was also the son of that Śrī-Vijayasiddhi-Maṅgi-yuvarāja. It appears possible that Pṛithivipōthī was Maṅgi-yuvarāja's daughter by a concubine (See Ramesh, K.V., *Chāḷukyas of Vātāpī*, p.18; *SII*, XII, Nos. 87-88). Being reluctant to blandly acknowledge that fact Vishṇuvarddhana (III) seems to have referred to his father as Śrī-Vijayasiddhi while delineating his genealogy and as Maṅgi-ṁduvarāja while mentioning the parentage of Pṛithivīpōthi to make it appear that he was not connected with that Pṛithivīpoti. [Also see Venkataramanayya, *The Eastern Chāḷukyas of Vēṅgi*, p.69.]

4 See note 3 above.

5 It is stated that the village Chanuḷpallyā, after which the territorial division was named might be represented by the modern village Chinnapaḷem in Tenali Taluk, Guntur District, *EI*, XL, p.237 n.3).

6 Astivihasana as read by Ramachandramurthy, as the prefix of Maṇḍurūr seems to have been only conjectural, as the same is not readable in the facsimile. Its significance is not clear.

7 The village Mḷomkparṟu has been identified with the modern village Mōpūru or Mōparṟu in Tenali Taluk and Iḷavarṟu with the modern Eḷavarṟu nearby (*Ibid.*).

8 Hiraṇyakēśin was the author of certain *kalpasūtras* (MW, *SED*, p.1173 col.2). *Sūtras* form a kind of rubric or directory of Vēdic ceremonial (*Ibid.*, p.1131 col.2). It may be seen that in the Īpūru plates of Vishnuvarddhana III (brought to light by the same gentleman who brought forth the present plates), one Agniśarmman belonging to Ātrēya - gōtra and HiraṇyakēśI - sūtra figures (*EI*, XVIII, p. 59 text line 13).

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9 Ramachandramurthy had understood the relevant text of the charter as stating that the grant was made "to the brāhmaṇas Agniśarmman of Hiraṇyakēśi-sūtra, who belonged to Vatsa-gōtra and a resident of Vanapaṟṟu and his grandson Vēṅgiśarmma (*pautra*) Suśarmma and Maṇḍaśarmma and the Vēda-Vēdāṅga-pāragāya shaṭkarma-niratāya who was the son of Vēṅgiśarmma" (*EI*, XL, p.236). Vanapaṟṟu, where from the donee is stated to have hailed has not been identified.

10 This portion of the record detailing the boundaries of the village is erased and indistinct. The readings given in the published text can at best be tentative.

11 The readings of the name and the attribute of the *ājñapti* for the record as given here are again tentative. The last line of the charter ends abruptly with the first letter '*li*' obviously of the word, "*likhitaṁ*". Obviously there was a continuation of the record, but probably because the scribe had to restrict the text to the three plates made available to him, the abrupt ending as noted above is witnessed. This feature, when studied along with the reference to the ruler as Sakalalōkāśraya and the engraving of the legend *Śrī-Sarvvasiddhi* (instead of the expected *Śrī-Vijayasiddhi*) on the seal soldered to the ring binding these plates, suggest that there was a draft of the grant of which the bare facts had been noted down even during the reign period of Maṁgi-yuvarāja Sarvvalōkāśraya, but which for some reason, was written down in the standard form only during the reign period of one of his successors. It also appears that the writer of the record could not estimate the size of the copper plates that would be required to write down the text and had to terminate the text as noted above.

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No.107
GAUTAMI PLATES OF INDRAVARMAN

Location : Gautami, Badakhimedi Estate, Ganjam District, Orissa.

Date : Year 4 = c. 700 A.D.,[1]

Script : Early Nāgarī

Language : Sanskrit

King : Indravarmadēva

Dynasty : Early Gaṅgas (Śvētaka branch)

Reference : Goswami, Kunja Govinda, *EI*, XXIV, pp.180-183.

Text

Mete : V. 1-2: *Anushṭubh*

ॐ स्वस्ति । विजयश्वेतकाधिष्ठानाद्भगवतश्चतुर्दशभुवनाधिपतेः शकल शशाङ्कशेखरधरस्य स्थित्युत्पत्तिप्रलयकारणहेतोर्म्महेन्द्राचलशिखरनिवासिनः श्रीगोकर्ण्णेश्वरस्वामिनश्चरणकमलाराधनादवाप्तपुण्यनिचयो गङ्गामलकुलाम्बरेन्दुः स्वभुजबलपराक्रमाक्रान्त सकलकलिंगाधिराज्यः शक्तित्रयप्रकर्षानुरञ्जिताशेष सामन्तः परममाहेश्वरो मातापितृपादानुध्यातो महाराजश्रीन्द्रवर्म्मदेवः कुशली । हेम्वकमटम्वविषये सलवणिकाग्रामे यथाकालाध्यासिनो व्यवहारिणः सकरणान् सदण्डनायकप्रमुखान् निवासिनो जनपदान् चाटभटवल्लभजातीयान् यथार्हं मानयति विदितमस्तु भवतां एतत् खण्डक्षेत्रं वाजसनेयचरणाभ्यां गोत्रपाराशरवत् वसिष्ठवत् कण्ववत् विनायकशर्म्मनारा . . दशर्मभ्यां मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरं आचन्द्रार्क्क समकालत्वेन दत्तं । पूर्व्वदिशि त्रीणिवाल्मीकाग्नेय्यांतटाकसीमान्तः दक्षिणदिशि अरण्यसीमान्तः पश्चिमदिशि कोशम्वतटाक सीमान्तः । उत्तरदिशि उदय तटाकसीमान्तः एवं चतुष्वपि दिक्षु निर्द्दिष्टस्पष्ट सीमान्तः न केनचित् परिपंथिना भवितव्यं तथा च उक्तं धर्म्मशास्त्रे ।

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बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

माभूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने ॥ २ ॥

दानं मुरजाः चत्वारः उत्कीर्ण्णं अक्षशालिश्रीपद्मचन्द्रेण । संवत् ४ फाल्गुन शुदि ३.

Translation

[The preliminary portion containing the background of the issuer of the charter, *mahārāja* Indravarmadēva is identical with the corresponding portion in the other charters of this ruling family.]

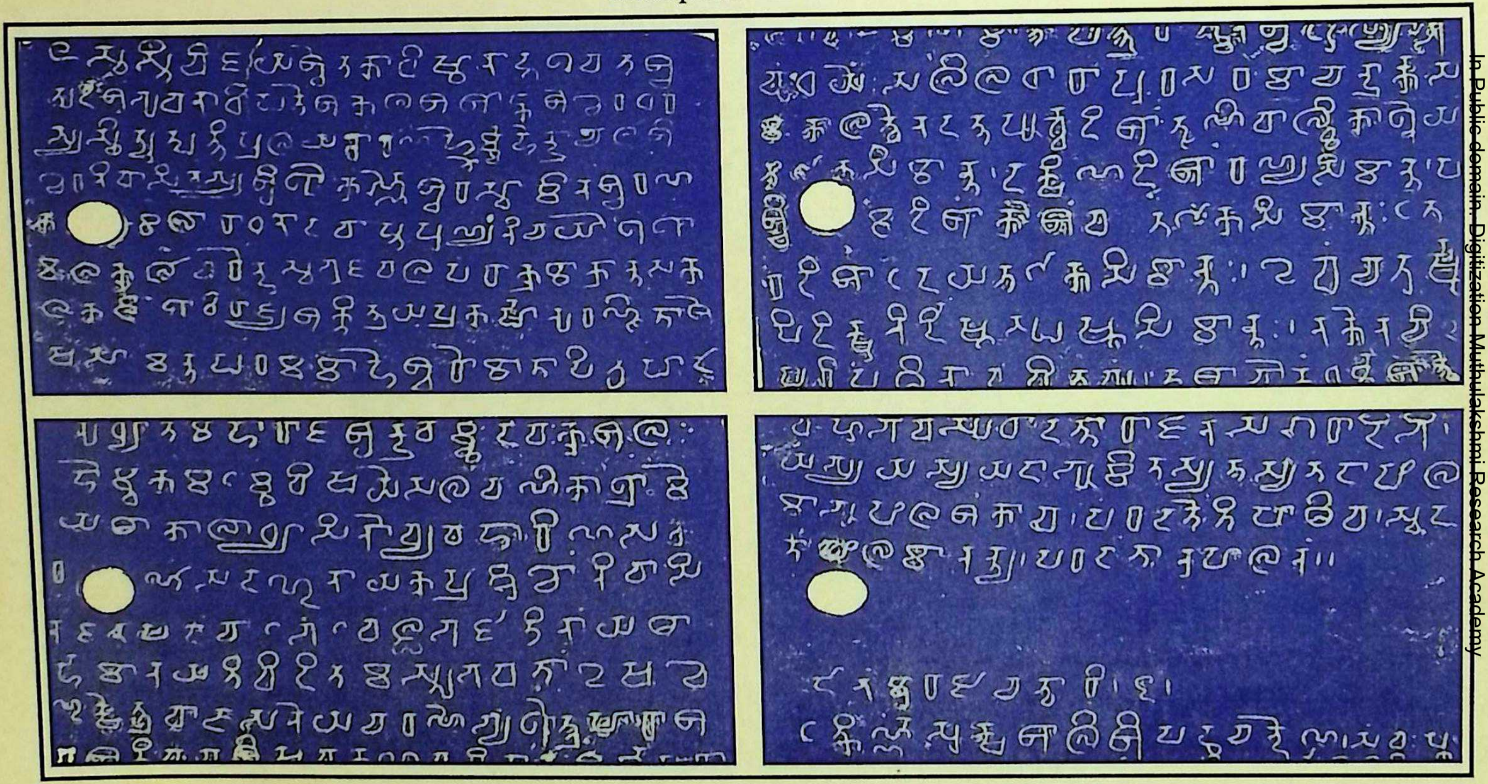
That Śrī-Indravarmadēva is well and honours as fitting (and orders) the executives (*vyavahārinaḥ*) with their secre taries (*karaṇas*),[2] residents (citizens) of the *janapada*,[3] as spearheaded by *daṇḍanāyaka*[4], and the classes of *chāṭas*, *bhaṭas* and *vallabhas*[5] as there are at the different times in the village called Salavaṇikā in Hemvakamaṭamva-vishaya[6] thus: Let it be known to you all

This block of land[7] (in the village Salavaṇikā?) has been given through libation of water, with the guarantee of its being valid uptil the moon and the Sun last, for the augmentation of religious merit to my parents and myself, to

Vināyaka-śarman and Nārā . . . Śarmmaṇ belonging to Vājasanēya-charaṇa and possibly Parāśara-gōtra who are (virtuous and pious) like Śakti, Vaśishṭha and Kaṇva.[8]

The plot that has been given (as noted above) has the following boundaries fixed on the four sides [as stated below]: on the east, the group of three ant-hills;[9] on the south-east (upto) the tank of bund, on the south, the limit is the forest; on the west (upto) the bund of the Kōśamva tank; on the north the bund of Udaya tank.

Inscription No. 107



Gautami Plates of Ganga Indravarman - year4 (700 A.D.)

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None should cause obstruction to the enjoyment of the land granted, by the above specified donee/donees. Verily it is said in Dharmaśāstra [two of the usual verses pertinent to this context.]

The gift (is of) four *murajas*[10]

Inscribed by *akshaśāli*-Śrī-Padmachandra[11]

Saṁvat 4 Phālguṇa śu. 3

Notes

1 The year 4 cited at the end of the charter was apparently the regnal year of the ruler, Indravarman. However, as, the period of rule of these chiefs and the place of the ruler of the present charter in the dynasty of this Śvētaka branch of the Gaṅgas have not been definitely determined. This approximate date as above has been assigned to this charter.

2 *Vyavahārin* appears to have been the officer in charge of the administration of a designated locality (cf. Sircar, D.C., *IEG*, p. 383). The *karaṇas* must have been those attached to those *vyavahārins*, appointed by them to execute their orders (their assistants) (cf. *Ibid*., p.145).

3 The *janapadas* were the leading citizens (landholders) or the corporate body, representative of the citizens), who might have had a governing control over the affairs in regard to the land in that *janapada*. (cf. *nāṭṭār* of Tamilnādu inscriptions; also see *Ibid*., p.133).

4 *Daṇḍanāyaka*, "the wielder of the rod" was either the military officer stationed by the king in the different localities to do policing, or watch duties or the magistrate/judge in charge of the concerned locality (cf. *Ibid*., pp.80-81).

5 The *chāṭas, bhaṭas* and *vallabhas* were probably those who toured the country and ensured peace. Of them the *bhaṭas* can be understood to have been the troops or police (*Ibid*., p.51); the interpretation of the term *chāṭa* as spies by Desai, P.B. seems to be quite reasonable(*E. I*, XXVII, p.290, n.5); vallabha might have been the class of executives supervising the maintenance of livestock in the locality (See MW, *SED*, p.895, col.10).

6 Neither the village Salavaṇikā nor Hēṁvakamaṭamva, the village or town after which the *vishaya* was named could be identified.

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7 The specification of this block of land is given subsequently in the record in two disjointed batches, one specifying the boundaries and the other specifying the area of that block which had been granted

8 Nārā . . śarmman was probably the son of Vināyaka-śarmman. As per the understanding of Goswami, there were two donees, the name of the second of whom being unrecognizable. Both of them belonged probably to Parāśara-gōtra and Vājasanēya-charaṇa (a branch of Yajur-vēda). While in conformity with the peculiarity of citing their *pravara* by the *adhvaryyu* group of Yajurvēdins (who make the preparations for the performance of a sacrifice, reciting the hymns of Yajurvēda-MW, *SED*, p.24 col.1), the concerned brahmin donees are stated to have been comparable(in saintly eminence) to Śakti, Vasishṭha and Kaṇva (the *adhvaryyus* of Vājasanēya-charaṇa add the word *vat*-comparable to or like - to the name of each of the *ṛishis* figuring in their *pravara* and also enumerate them in reverse chronological order).This statement makes it appear that the sage Kaṇva is one of the three *ṛishis* in the *pravara* of Parāśara-gōtra. But as per known concerned texts, those belonging to Parāśara-gōtra cite, *Vāsishṭha*, Śāktya, Pārāśarya as their *pravara* (Brough, John, *op. cit.*, pp.174, 176) (i.e.) Kaṇva does not figure in their *pravara*. However it seems possible that the donee/donees of the present charter were adherents of the Kaṇva school of Vājasanēya-charaṇa and they expressed their reverence to that originator of that school, sage Kaṇva, rather than to Parāśara. (Incidentally it may be stated that there are six branches of Parāśara-gōtra, each of which is identified by a colour- (See *Gōtra-pravara-nibandha-kadambaḥ*, p.76; Brough, John, *op. cit.*, p;.176). It is not known why the branch of the Parāśara-gōtra to which the donee/donees of the present charter belonged has not been specified

9 Goswami, read the concerned passage in the text as "*tūṇi vālmīka*" and translated it as "ant-hill in the shape of a quiver" (*op. cit.*, p.183).

10 *Muraja* might have denoted a land measure, (See *EI*,-XXIV, p.182 n.14-editorial note in brackets). It is also quite possible that in the locality concerned it referred to a measure of capacity, and that the extent of the land gifted was specified as a plot having the capacity of being sown with four such *murajas* of seed.

11 The term *akshaśālin* referred to a worker on the metals, gold and copper etc., or in particular a goldsmith or to one who minted coins (See *EI*, XXIV, p.183 n.3; also Sircar, D.C., *IEG*, pp.14-15). Conceivably, such an *akshasālin* who is essentially a worker on metal or metals was drafted to engrave the text of this record on copper plates.

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No.108
ILIYA INSCRIPTION OF MANORATHAVARMAN

Location	: Iliya,[1] Chakiya Tahsil, Varanasi District, Uttarapradesha
Date	: c. 700 A.D.[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Manōrathavarman[3]
Dynasty	: . . . .[3]
Reference	: Sircar, D.C., *EI*, XXXIV, pp.246-247.

Text

[4]सिद्धम् । श्रीमनोरथवर्म्मदेवस्य प्रवर्द्धमानविजयराज्ये तत्पादानुध्यात श्रीभारतिवर्म्मदेवस्य कीर्त्तिः ॥

Translation

Accomplished

During the evergrowing and victorious kingship of Manorathavarmadēva[3] this *kīrtti* [5] (was got done by) Bhārativarmadēva, who meditated at the feet of Śrī-Manōrathavarmadēva.

Notes

1 This inscription is stated to be on a fragment of a sculptured pilaster which is now kept in the house of the former Zamindar of the village (Iliya). It was found in the northern extremity of that village (*EI*, XXXIV, p.246). The lower part of the stone is stated to be broken away resulting in considerable damage to the last line of this record.

2 This date is assigned to this undated inscription, as paleographically it is stated to be assignable to the seventh or eighth century A.D. (*EI*, XXXIV, p.247).

3 This name occurs in this record without any attributes. He is unknown otherwise. From the reference to someone as meditating on his feet and to his *vijaya-rājya*, it can be gathered that he was a ruler of some consequence who had assumed sovereign status in the Vārāṇasī

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region after the decline of Harsha's empire. Sircar has suggested that he might have been a scion of the Maukhari family.

4 Expressed by a symbol.

5 *Kirtti* literally means "fame, glory, etc." (MW, SED, p.285col.1-2). In the context of the inscriptions this word is seen used to indicate "a fame producing work" (Sircar, D.C., *IEG*, p.158). The reference was apparently to the pilaster or to the monument of which this pilaster formed a part.

No.109

KULAGANA PLATES OF SIVAMARA[1]

Location : Kuḷagāṇa, Chamarajanagar Taluk, Mysore District, Karnataka.

Date : c.700 A.D.[2]

Script : Early Kannaḍa

Language : Sanskrit (Prose): Kannaḍa (Prose)

King : Śivamāra I

Dynasty : Western Gaṅga

Reference : *MAR*,1925, pp.90-92; Ramesh K.V. *Ins of the Western Gaṅgas*, pp.135-139; pp. 140-141.

Text

Metre: V. 1-3: *Anushṭubh.*

सिद्धम् । स्वस्ति श्री । जितं भगवता । श्रीमज्जाह्नवेय . . . . .
. . . श्रमणाचार्य्यसाधितः स्वखाङ्गैक . . . .
राक्रमयशसः दारुणारिगणविदार . . . . ण्वायनसगोत्रस्य
श्रीमत्कोंगणिवर्मधर्म्म . . . . युक्तस्य श्रीमन्माधव
महाधिराजस्य प्रियौरसस्य श्रीविष्णुवर्मगोपमहाधिराजस्य अनेकचतु
र्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशसः पुत्रस्य श्रीमन्माधव
महाधिराजस्य पुत्रस्य श्रीमत्कृष्णवर्ममहाधिराजस्य भागिनेयस्य श्री

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मत्कोंगणिवृद्धराजस्याविनीतनाम्नः पुत्रस्य श्रीदुर्व्विनीतनामधेयस्य समस्तपाणाटपुन्नाटाधिपतेरात्मजस्य श्रीमत्कोंगणिवृद्धराजस्य प्रथित मुष्करद्वितीयनामधेयस्य सर्व्वविद्यापारगस्य सूनोः श्रीमत्पृथिवीकोंगणि वृद्धराजस्य श्रीविक्रमद्वितीयनामधेयस्य सर्व्वविद्यानिकषोपलभूतस्य प्रयोगनिपुणतरस्य श्रीविक्रमोपार्ज्जितानेकजनपदस्य प्रतापोपनतसकल सामन्तस्य घनविनीतस्यात्मजे श्रीमत्पृथिवीकोंगणिवृद्धराजे प्रणितानेकराजस्य मकुटमणिमयूखपुञ्जपिञ्जरितांगुष्ठे वरयुवतिमनोनयन सुभगे रिपुनृपतिगजाश्वरथनरोरुवनलोकसदद्विरदतुरगारोहणोपभीसमान निरतिशयनिजशरीरश्रीवल्लभे सकलपाणाटपुन्नाटाद्यनेकजनपदाधिपतौ मनोविनीतस्य भ्राताशिवकुमारः श्रीमत्पृथिवीकोंगणिवृद्धराजः स्थिर विनीतः अवनिमहेन्द्रविख्यातः पाणाटपुन्नाटाद्यनेकजनपदाधिपतिं पृथिवीं परिपालयति ॥

from here the text is in Kannaḍa.

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

देवस्वन्तु विषं घोरं न विषं विषमुच्यते ।
विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकम् ॥ २ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्ष सहस्राणि घोरे तमसि वर्तते ॥ ३ ॥

from here the text is in Kannaḍa

Summary

[The right half of the first plate is broken off.][3]

Śiva-kumāra (entitled) Śrīmat Pṛithivī-koṅgaṇi-vṛiddha-rāja,[4] who was well known as Avani-mahēndra, and who was *sthira-vinīta* (firm and courteous), was the brother of Śrīmat Pṛithivī-koṅgaṇi-vṛiddharāja entitled *Manō-vinīta*, whose toes were made yellow by the radiance of the crown-jewels of the many kings subdued by him, who had such a personality that it captivated the minds of the best

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of young damsels, who was Śrī-vallabha, in that he was endowed with the wealth of a healthy and strong physique with which he could subdue and tame the intoxicated and ferocious elephants and horses in the army composed of elephants, horses, chariots and infantry of his enemies,[5] who was the lord of all countries like Pāṇāṭa and Punnāṭa etc.

who is the son of Pṛithivī-koṅgaṇi-vṛiddharāja who had the second name, Śrī-Vikrama, who was thoroughly knowledgeable in all the branches of knowledge and as such was a testone for evaluating the merit of scholars, who was an expert in the application (of rules and regulations) pertaining to state craft, who had appropriated many countries through (the exercise of) his valour and in whom many feudatories had taken resort having been attracted by his prestige and fame and who was *ghana-vinīta* (extremely modest)

which ŚrīVikrama was the son of Koṅgaṇi-Vṛiddharāja[6] whose second name was Mushkara, who was a past-master in all sciences,

which Mushkara was the son of Durvinīta, the overlord of the entire Pāṇāṭa and Punnāṭa[7]

which Durvinīta was the son of Koṅgaṇi-Vṛiddharāja, named Avinīta who was the sister's son of Kṛishṇa-varma-mahādhirāja,

which Avinīta was the son of Mādhava-mahādhirja, who was himself the son of Vishṇu-varma-gōpamahādhirāja whose fame and glory gained in many battles wherein he had to tackle a horde of four-tusked elephants, had been tasted (felt) upto the (regions of) the four oceans (bounding the world)

whichVishṇuvarma-mahādhirāja was the legitimate son of Mādhava-mahādhirāja, who had been given perfection

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by the *śramaṇa* teachers and who belonged to Kāṇvāyana-sagōtra,

[While that Pṛithivī-Koṅgaṇi-Vṛiddharāja Śivakumāra is ruling the earth,]

[The continuation of the text detailing the purport of the charter is couched in Kannaḍa language. Its contents are as follows:

Pallava-ēḷarasar,[8] with the approval of Pṛithivī-koṅgaṇi-Muttarasar granted *Kargulappola-ttaduvaḻḻuveredu*, *vasadi-gāḷ*, two *kaḻanis*, *tōṭṭam* and *manēttānam*[9] to the *chēdia* (*chaitya*) in Kellipusūr in Koḍugūr-nāḍu[10]

[Again] Kaṇṇamman of Gañje-nāḍu[11] with the approval of the ruler as mentioned above, granted *Mēlpāl*, *Jādigāl*, *Kōligan-keṟēkkāl*,[12] one garden and six *kaḻanis*[13] [to the same *chēdiya* or *chaitya]*

Chandrasēna-āchāryyar (the teacher in the Jain establishment) was nominated as the administrator (*karttārar*) (for the lands granted).

The witnesses for the grant were the Twelve of Kellī-pusūr, Ay-sāmantas and Nālattāṇi[14]

Then follows an imprecatory passage in Kannaḍa to the effect that he who destroys this gift will incur the opprobrium of having committed the five great sins.

This is followed by three of the usual Sanskrit verses, praising such land-grants and cautioning the disturbers of the grant about the evil consequences of disturbing the pious grants made to (temples of) Gods

[Following the imprecatory portion, as referred to above which usually marks the end of the charters, there is a passage in Kannaḍa language which records some more grants made to the same Kellipusūr-chaitya. (To the same *chaitya* in Kellipusūr) one garden was granted by Māṟa-

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gottेrar. Another garden was acquired in exchange for the (excess?) cattle belonging to the God.

Further (the village) Tuḷvilkāl[15] was granted with the consent of the king to the same *chaitya* while Oraṅkal-voygar and Śimpāl-voygar[16] were jointly administering Tuppur, (under the lordship of) Kaṇṇammaṉ of Gamjē-nāḍu who was governing Kōdugūr-nāḍu,[9] apparently by those two *voygar.*]

Notes

1 This charter has been considered to be only near genuine due to the "many departures from the conventional Western Gaṅga *praśasti*," "The wrong spelling of the king's name" and "the recording of the grant portion in Kannaḍa". (Ramesh, K.V., *op. cit.*, p.138 n.2). though very many scholars beginning from J.F. Fleet had been inclined to dismiss all the Western Gaṅga charters as spurious ones, due to the abounding mistakes in the draft and to the lack of corroboration of the many of the statements made in these charters about the rulers figuring in the genealogy of that family, none has desisted from utilizing information contained in them wherever it had been convenient, to reconstruct the history of the relevant period. However, the very number of the available charters issued by this family militates against doubting the genuineness of these records. Mistakes occur in charters issued by other ruling families also which have been admitted as genuine. Apparently the mistakes have to be attributed to other causes (See *Ibid.*, p.1 n.1).

2 This record is undated. It has been allotted to c. 700 A.D. in consideration of the fact that this ruler's other record entitled Haḷegere plates (discussed below) is dated Śaka 635 (713-14 A.D.) coupled with his regnal year 34.

3 The invocation at the beginning is found shortened to *jitam-bhagavatā* unlike in the other charters of the Western Gaṅgas where the phrase *gata-ghana-gagan-ābhēna Padmanābhēna* is found added. Indication about the purpose of the issue of the charter is also made evident by the reference to *śramaṇas* (Buddhist or Jain monks) while narrating the virtues of the progenitor, Koṅgaṇi-varman, of the family.

4 Each king of the line from Mushkara onwards is given the title Pṛithivī-koṅgaṇi-vṛiddharāja. That part of the title Vṛiddharāja (the elder rājā) might have indicated that the one concerned was the senior

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most among the brothers who could have claimed the kingship on the demise of their father or it was meant to distinguish the ruling king from the heir-apparent (*yuvarāja*) (Cf. Ramesh, K.V., *op. cit.*, p. 78 n. 1).

It will be seen in the Maṇṇē plates and Koṭṭimba grant to be discussed below, that the *yuvarāja* (Māṟasiṁha) was exercising full regal authority in the Gaṅga-maṇḍalam even while his father was apparently living and was ruling the Pāṇāṭa-Punnāṭa region. There is also a likelihood that this epithet *vṛiddharāja* was applied to the king Śivakumāra to stress the legitimacy of his claim to the kingship as the eldest of his generation of brothers and step-brothers (See Nallālam grant of Durvvinīta year 40; - *Ibid.*,p.102, text line 25 - where it is stated that Durvvinīta had to use the force of his arms to vanquish his step-brother and then establish and stabilize himself in the kingship). This title might also have indicated that the concerned king was of the main line as distinguished from collateral branches of the Gaṅga family. However, this *vṛiddha-rāja* epithet is not attributed to all the kings of this dynasty. Also, the same rulers who get this epithet in some of the charters, are given the usual title *mahārāja* in other charters.

It is also seen that in the Kannaḍa part of the text *vṛiddha-rāja* is rendered as *muttaraśar*, (the senior ruler).

5 Śrī-Vallabha actually means, "the preferred one or beloved of Śrī (i.e.) the Goddess of wealth" and is found used in inscriptional records to indicate that the ruler to whom this epithet was applied, was a refuge of wealth. Here, it is used to indicate that Śrīmat Pṛithivī koṅgaṇi-vṛiddharāja was the resort of the wealth of a remarkably healthy, strong and aṭtractive body. He could subdue and tame recalcitrant and ferocious elephants and horses. In other Western Gaṅga records, this epithet is seen to have been applied as the title or name of the king, who was the son and successor of Śrī-Vikrama. Here it is used at the end of a compound.

6 In the account of the genealogy of the king of the charter as narrated here, the following departure from that given in other charters are noteworthy. The names of Harivarman, who followed Mādhava-Mahādhirāja and of Bhūvikrama, son of Śrī-Vikrama are omitted. Whe-reas the Hallegeṟe plates dealt with above tell that Koṅgaṇi-Vṛiddha-rāja the son of Durvvinīta, had the second name Mushkara. Here it is made to seem as if that second name was borne by Durvvinīta himself. Mushkara's son ŚrīVikrama is here given the title Pṛithivī-koṅgaṇi-Vṛiddharāja. His son's name also is given as Pṛithivī-

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koṅgaṇi-vṛiddha-rāja. His second name Śrīvallabha has only been interspersed in his *praśasti*. The name of his brother is found as Śivamāra in other places, but it is given here as Śivakumāra. Another noteworthy feature in the introductory account of the family of the ruler is, that, compared to the other charters of this dynasty the narration of the qualities and exploits of each of the rulers is somewhat very much abridged.

7 The Western Gaṅga rulers from the time of Durvvinīta styled themselves as the masters of Pāṇāṭa-Punnāṭa. It is noteworthy that Durvvinīta is stated to have been born of the daughter of Punnāṭa-rāja Skandavarmman (was she known as Jyeshṭhā? See Gummureḍḍipura Plates of Durvinīta, year 40 - Ramesh, K.V., *op. cit.*, pp.95-96, text lines 22 and 29). The claim of Durvvinīta and his successors that they were masters of Pāṇāṭa-Punnāṭa, suggests that though after that Skanda-varmman, his own son, Ravidatta is known to have ruled that territory for sometime See *IA*, Vol. XVIII, p. 362 f Komaralingam grant of Ravidatta), that territory of Punnāṭa seems to have passed on to Durvvinīta either by inheritance or by conquest. It seems possible Pāṇāṭa-Punnāṭa was a compound word referring to one geographical area (See *Ibid.*, p.363). Punnāṭa or Poṇṇāṭa is mentioned by Ptolmey as the city or locality having beryl situated between Pseudostomous and the Baris (Mccrindle's *Ancient India as Described by Ptolemy* ed. S.N. Majumdar, p.180). Some attempts at identifying the place have been made (See *IA*, Vol.XII, p.13; *Ibid.*, Vol.XVIII, pp.363-64). Ptolemy's associating that place with beryl led some scholars to identify the place as Padiyūr in Kangayam taluk of Coimbatore District which is known to have been a centre for beryl mining (See *Ibid.*, Vol. V, p.237; *Imperial Gazetteer of India*, Vol.III, pp.161-62). However, it is seen that Harishēṇa in his *Bṛihat-kathā-kōśa* says that a Jain *saṅgha* migrated from the north to the Punnāṭa country in the south. This has led one scholar to conclude that Punnāṭa country was a province to the south-west of Mysore (Rice, Lewis, *Mysore and Coorg from Inscriptions*, p.10). Further a record of Avinīta (*Ep. Carn.* I (Coorg Inscriptions, No.1) says that Eḍenāḍu was included in Pūnāṭa division. Incidentally this record also is of the grant of a village to the Jinālaya at Talavana-nagara and of its being entrusted to Chaṇḍa-nandi-bhaṭāra-(Talavana-nagara was apparently the same as Talavana-pura or Talakkaḍ - Rice, *op. cit.*, p.32).

8 One part of the grant is stated to have been made by Pallava-ēḷarasar i.e. the junior king or crown-prince of Pallava lineage - Pallava Yuvarāja (See Ramesh, K.V., *op.cit.*, pp.138-43). Apparently he was identical with the Pallava - yuvarāja, whose sons, Jayavṛiddhi

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and Pallavādhirāja are stated to have served as *vijñaptis* for the grant by Śivamāra as recorded in the Hallegeṟe plates discussed above. It is strange that the proper name of Pallava-yuvarāja of Pallava-ēḷarasar is not mentioned. Is it possible that Pallava-yuvarāja or Pallavēḷarasar was the proper name and not title?

9 This passage has been understood as "the village Vasadigāḷ along with (the fields called) *kārgula-ppola* and *taḍuvaḷḷu,* two pieces of paddy fields, a garden and a house site" (Ramesh, K.V., *Ins. of Western Gaṅgas*, p.138). In *kārgulappola* and *taḍavallu* the reflection of the Tamil terms *pola* and *tuḍaval* referring to two types of fields is seen. In the same way in *vasadigāl*, the suffix *gāl* seems to have been the same as the Tamil term *kāl* meaning channel. *Kaḷani* as mentioned here was again a Tamil term referring to paddy fields. The record does not specify, as to the village in which these six *kaḷanis* were situated. Probably it has to be understood that they were agricultural or paddy fields situated in the village. Kallipusūr, and that Kārgula-ppola and taḍuvaḷḷu were also fields in Kallipusūr. It is to be noted that in many of the records of the Western Gaṅgas, as their territory bordered on or even spread into Tamilnāḍu, many Tamil terms were used in the midst of the Kannaḍa language, the language of the Western Gaṅga rulers.

Vasadigāḷ might have been a channel allotted to or reserved for the use of the *vasadi*, a Jain temple or establishment (See *Ibid.*, p.138 n.5).

10 The village Kellipusūr and the territorial division, Koḍugūr-nādu in which the village was situated have not been identified.

11 Kaṇṇamman is stated to have belonged to Gañjā-nāḍu (which also has not been identified) but to have been administering Koḍugūr-nāḍu in the appendix to the record. The *chaitya* to which he made the grant of land was at Kellipusūr, which was situated in that Kodugūr-nāḍu. The land granted to that same *chaitya* by Kaṇṇamman as well as by Pallava-eḷarasar must have been situated in or around Kellipusūr. Thus it is seen that both Kaṇṇamman and Pallavaḷarasar had the authority to grant land in that village. Possibly Pallava-eḷarasar had superior authority over Koḍugūr-nāḍu wherein Kellipusūr was situated as well as over some more area around and Kaṇṇamman was inferior in rank to Pallava-ēḷarasar and his administrative control was restricted to Koḍugūr-nāḍu. But both of them had to seek the approval of the king Pṛithivī-koṅgaṇi-muttarasar for making the said grants of land. This feature indicates that the control of both Kaṇṇamman and Pallava-eḷarasar over the land under their administration was limited by the authority of the king.This point is made clearer in the single plate from the same Kuḷagāma dealt with below, which contains an extract of the

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grants made by Pallava-eḷarasar, Kaṇṇamman and the three others figuring in the appendix to the present record. It indicates that all these grants were made by the Western Gaṅga ruler Pṛithivī-koṅgaṇi Vṛiddharāja (Muttarasar).

12 *Mēlpāḻ*, *Jādigāl* and *Kōligan-keṟekkāl* have been understood as names of villages (*Ibid.*, p.139). However it is possible that *mēlpāḻ* referred to waste-land (*pāḻ*) to the west (*mēl*) of the village Kellipusūr and *Jēdigāl* and *Kōligankeṟekkāl* were irrigation channels (see n. 9 above).

13 See n. 9 above

14 There is no information on the identity of these bodies or persons.

15 Tuḻvilkāl could have been the name of a village or of a channel (See n.9 above).

16 Oraṁkal-voygar and Śimpāl-voygar were apparently those who had been allotted the villages Oraṁkal, and Śimpāl for their enjoyment (*Voygar-bhōjaka*). But both seem to have been joint-administrators of Tuppūr (See *Ibid.*, p.13a n.3). None of the above villages have been identified.

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No.110
GRANT OF SILADITYA-III

Location . : Mumbai,[1] Maharashtra

Date : [G.S.] 381= 700 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Śīlāditya (III?)

Dynasty : Maitrakas of Valabhī

Reference : Acharya, G.V. *JBBRAS*, Vol, I, (1925),p.75.

Text

. . . . . परमेश्वरश्रीशीलादित्यदेवः सर्व्वानेवसमाज्ञापयत्यस्तु वस्सं विदितं यथा मया मातापित्रोः पुण्याप्यायनाय आनन्दपुरविनिर्ग्गतवलभी

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वास्तव्यचातुरविद्यसामा . . . . ग्राममेव च श्रीवलभी ध्रुवाधि . . . . . . चाधिष्टयं ब्राह्म . . . बालादित्य . . . . उदकातिसर्ग्गेण धर्म्मदायः निसृष्टः यतोस्यो . . . . दूतकोत्र राजपुत्रधरसेनः लिखितमिदं दिविरपतिश्रीहरगणदत्तकपुत्र दिविरपतिश्रीमदादित्यालेनेति । सं ३०० ८० १ मार्ग्गशिर शु ६ । स्वहस्तो मम ॥

Summary

Paramēśvara Srī-Śilāditya being well, ordered everyone about the grant of *dharma-dāya* (details lost). The available portion mentions Bālāditya probably a *brāhmaṇa* who was a *sāmānya* of Valabhī, belonging to Valabhī, who had emigrated from Ānandapura[3]

The *dūtaka* was Dharasēna. It was written by *divirapati* Ādityāla, the adopted son of (*dattaka-putra*) *divirapati* Śrī-Haragaṇa.

Dated saṁvat 300 801 Marggaśira śu. 6

This is my hand

Notes

1 This charter seems to be one of the set of copper-plates belonging to JBBRAS I lent to POW Museum of Western India (*JBBRAS* (1925), p.65).

2 This charter is stated to consist of two copper-plates, of which Ācharya has given only an extract of the text as contained on the second plate after the mention of the name of Paramēśvara Śrī-Śilāditya. Even of this portion of the plate, portions seem to be worn out and had been rendered unreadable (*Ibid.*, p.75).

3 Ānandapura has not been identified.

4 This is a rare case where an adopted son is mentioned.

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No.111
SRAVANA BELGOLA INSCRIPTION OF PRABHACHANDRA

Location : Śravaṇa Beḷgoḷa,[1] Channarāyapatna Taluk, Hassan District, Karnataka.

Date : C.700 A.D.[2]

Script : Early Kannaḍa

Language : Sanskrit

King : . . . . . .

Dynasty : . . . . . .

Reference : Fleet, J.F., *EI,* IV, pp.22-28.

Text

Metre : V.1-4: *Anushṭubh*

ॐ ॐ सिद्धम् ॐ ॐ स्वस्ति ॥

जितम् भगवता श्रीमद्धर्म्मतीर्थविधायिना ।
वर्द्धमानेन संप्राप्तसिद्धिसौख्यामृतात्मना ॥ १ ॥

लोकालोकद्वयाधारा वस्तुस्थास्नुचरिष्णु च ।
सच्चिदालोकशक्तिः स्वा व्यश्नुते यस्य केवला ॥ २ ॥

जगत्यचिन्त्यमाहात्म्यं पूजातिशयमीयुषः ।
तीर्त्थकृन्नामपुण्यौघमहार्हन्त्यमुपेयुषः ॥ ३ ॥

तदनु श्रीविशालायां जयत्यद्य जगद्धितम् ।
तस्य शासनमव्याजम् प्रवादिमतशासनम् ॥ ४ ॥

अथ खलु सकलजगदुदयकरणोदिते निरतिशयगुणास्पदीभूतपरमजिन शासनस्सरस्समभिवर्द्धित भव्यजनकमलविकसनवितिमिरगुणकिरण सहस्रमहतिमहावीरसवितरिपरिणिर्वृते भगवत्परमर्षिगौतमगणधरसाक्षा च्छिष्यलोहार्य्य जम्बुविष्णुदेवापराजितगोवर्द्धनभद्रबाहुविशाखप्रोष्ठिल कृत्तिकार्य्य जयनामसिद्धार्थधृतिषेणबुद्धिलादिगुरुपरम्परीणक्क्रमाभ्यागत

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महापुरुषसन्ततिसमवद्योतितान्वये भद्रबाहुस्वामिना उज्जयन्यामष्टाङ्ग महानिमित्ततत्वज्ञेन त्रैकाल्यदर्शिना निमित्तेन द्वादशसंवत्सरकाल वैषम्यमुपलभ्य कथिते सर्व्वस्सङ्घ उत्तरापथाद्दक्षिणापथम् प्रस्थितः क्रमेणैव जनपदमनेकग्रामशतसंख्यं मुदितजनधनकनकसस्यगोमहिषा जाविकुलसमाकीर्ण्णम् प्राप्तवानतः आचार्य्यः प्रभाचन्द्रोनामावनितले ललामभूते थास्मिन् कटवप्रनामकोपलक्षिते विविधतरुवरकुसुमफला वलीविरचनाशबलविपुलसजल जलदनिवहनीलोपलतले वराहद्वीपि व्याघ्रर्क्षतरक्षुव्याळमृगकुलोपचितोत्पत्यके कन्दरदरीमहागुहागहनाभोग वतिसमुत्तुङ्गशृंगे शिखरिणिजीवित शेषमल्पतरकालमवबुद्ध्यात्मनः सुचरिततपस्समाधिमाराधयितुमापृच्छ्य निरवशेषेण सङ्घं विसृज्य शिष्येणैकेन पृथुलतरास्तीर्ण्णतलासु शिलासु शीतलासु स्वदेहम् संन्यस्याराधितवान् । क्रमेण सप्तशतं ऋषीणां आराधितमिति ॥ जयतु जिनशासनमिति ॐ ॥

Translation

Ōm ! Ōm[3] ! Accomplished ! Ōm ! Ōm

Verse 1 Victory has been achieved by the worshipful Varddhamāna who determines the sanctity of sacred places and of the *dharmma* (the code of conduct for those who follow his teachings) and has become the embodiment of the very nectar or he bestows the bliss of accomplishment and immortality.

Verse 2 His mental and spiritual power as expressed in his compassion (and those derived from his compassion) has permeated and encompassed both the stationary and mobile (inanimate and animate) objects of those two worlds.

Verse 3 Having aspired for and achieved unimaginable greatness and also having become the object of unparallelled worship he has attained the pedestal of a great *Arhat*, that is, the state of a *tirtthakara* (who makes a state of great sanctity).

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Verse 4 Thereafter, now the code of his doctrines which has no guile, which is (meant) for the good of the world and which is quite the very refutation of the doctrines of the rival disputants is victorious at Śrī-Viśālā.[4]

Prose When the Sun that was Mahāvira, who had risen to awaken the whole world, whose greatness consisted in the thousands of rays in the form of his virtues which had no admixture of darkness or blemish, which has incited the lotuses that were the minds of the people those fortunate enough to be fostered in the pond, which is the pool of the doctrines of the great Jina, emanated to blossom, had set, in the lineage that had become illustrious due to the succession in due and continuous order of great (savants), starting from Lōhāryya, the very immediate disciple of the worshipful greatsage, Gautama-Gaṇadhara, Jambu, Vishṇu dēva, Aparājita, Gōvarddhana, Bhadrabāhu, Viśākha, Prōsh ṭhila, Kṛittikāryya, Jayanāma, Siddhārtha, Dhṛitishēṇa, Buddhila, had been there (there came) Bhadrabāhusvāmin[5] who knew the inner-truth of the omens, consisting of eight parts and who could see the three periods (past, present and future), and thus having understood that the signs indicated an impending period of distress at Ujjayinī[6] and having declared what he could divine to the whole community of his followers (at Ujjayinī) for the benefit of the whole community, set out from *Uttarāpatha* (the north of India) towards *Dakshināpatha* (south of India) and proceeding in stages, in due course reached the country containing hundreds of villages filled with happy people, wealth, gold, grains, fruits and herds of cattle, buffaloes, goats and sheep.

Thus, the teacher (*āchāryya*) by name Prabhādhandra[7] having resorted to the mountain (*śikharin*) with lofty peaks (*śṛiṅga*) named Kaṭavpra,[8] which was the very forehead ornament on the face of the earth, the rocky surface of which was dark like the mass of big water-laden clouds,

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embellished with rows of various trees, flowers with variegated colours and fruit (trees) and of which the foot-hills were the thriving grounds for all sorts of animals, boars, leopards, tigers, bears, hyenas, ferocious elephants, snakes and deer, which was picturesque with defiles, caves, secret caverns and inaccessible spots and having come to know that the remainder of his life was of a very short duration, decided to undertake virtuous penance and meditation and having taken leave of them sent away the whole community (of his followers), placed his body on the surface of the cold rock, well laid out by a solitary disciple (who stayed back), did the worship in proper form to the seven hundred sages.[9]

Victory to the doctrine of Jina. Ōm

Notes

1 Regarding the findspot of the inscription Fleet had stated (*EI*, IV, p.23), "The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārśvanātha-*basti* on the hill which is now called Chandragiri but is spoken of in the record by the ancient name of Kaṭavapra." It appears that this was the same rock on which the Jaina *āchārya* Prabhāchandra lay for the ritualistic ending of his life as recorded in this inscription.

2 Fleet had placed this epigraph in the seventh century or the early part of the eighth century on paleographical grounds (*EI*, IV,pp.25-26). On basis of this, the approximate date as above has been assigned to this undated record.

3 Ōṁ is represented by a plain symbol.

4 Viśālā is understood as an alternate name of Ujjain which is referred to as the place where Bhadrabāhu was before starting the trek towards the south. (*Ibid.*, p.24). However, as per the text of the inscription that name could have been Śrī-Viśālā, if the prefix Śrī is treated as part of the name of the place rather than as an epithet meant to indicate the prosperity reigning in that city, Viśālā [(See the translation of this name or phrase as given by Fleet. Also see Kālidāsa's *Mēghasandēśaṁ*, ed. E.Hultzsch, *pūrva-mēgha*, verse 30. Kālidāsa seems to refer to both *Śrī-Viśālāṁ Viśalām* as adjectives (abundant in riches and having several types of dwellings of which is)

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of the *purī* or city aforementioned (i.e.) Ujjayinī, (*pūrv-oddishtām=anusara purīm Śrī-Viśālām Viśālām*) as per the comment-ary of Vallabhadēva.] It is not known as to when Śrī-Viśālā or Viśālā came to be understood as the alternate name of Ujjainī (also see Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p.212.)

5 This Bhadrabāhu is understood to have been the Minor-Aṅgin, Bhadrabāhu II, the pontiff who according to the Jaina Paṭṭāvaḷis, ass-umed that position in B.C. 53 [(*EI*, IV, pp.24, 26): also see *IA*, XX, p.358 wherein a consolidated table listing the succession of the pontiffs of the Digambara branch of the Jainas is given. The deviations from that succession list as found in the present record has been dealt with by Fleet adequately (*EI*, IV, p.24)]. However, no light is thrown as to when this line of pontiffs of the Jaina community started functioning at Ujjayinī.

6 From the statement of Fleet, "as a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle from independent sources, that the migration to the south, due to a severe famine in Bihar, the original home of the undivided Jaina community took place under Bhadrabāhu II himself," it is indicated that there was a severe famine in Bihar during the time of Bhadrabāhu II and it was he who led the migration from there towards the south (*EI*, IV, p.26). But the present record says that Bhadrabāhu could foresee a calamitous period of twelve years apparently, in the region of the township of Ujjayinī rather than in Bihar and that it was from there that Bhadrabāhu migrated to the south. It has not been verified if there was a severe famine in the region of Ujjayinī also during the period of the pontificate of Bhadrabāhu II in Bihar.

7 This *āchārya*, Prabhāchandra apparently was a member in the line that descended from Bhadrabāhu. He has been identified with the well-known Digambara writer of that name who authored the works, *Pramēyakamala-mārttāṇḍa* and *Nyāyakumudachandrōdaya* and who possibly lived in the early part of the 6th century A.D. (*EI*, IV, pp.25-26).

8 Kaṭavapra has been identified with Chandragiri hill adjoining Śravaṇa - Beḷgoḷa, where the record is found (*Ibid.*, p.25). See above n.1.

9 Apparently Prabhāchandra performed these austerities in the pro-cess of serenely awaiting death.

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No.112
FRAGMENTARY MAURYA INSCRIPTON FROM MATHURA

Location : Mathura,[1] Mathura District, U.P.

Date : C. 700 AD[2]

Script : Nāgarī

Language : Sanskrit

King : Ḍiṇḍirāja

Dynasty : Maurya

Reference : Sircar D.C, *EI* .XXXII , pp. 207-212.

Text

Metre: V. 1,5; *Anuśhṭubh* V. 2,4; *Sārdūlvikrīḍita*

. . . सिद्धम् नमः ॥

कालाञ्जन रजः पुञ्जद्युतये . .
विष्णवे नमः महावराहरूपाय जङ्गमाय . . . ॥ १ ॥

महात्मने आसीन्मौर्यनृपान्वये नरपतिः श्रीकृष्णराजो बली
तद्वंशेभवदार्यराजनृपतिः श्रीचन्द्रगुप्तात्मजः ।
सूनुस्तस्य तु डिण्डिराज इति यः कर्क्कः प्र . .
प्रतापाश्रयः तन् निर्दह्य च कान्यकुब्जमजयं यो भाणि . . . ॥ २ ॥

. . . . . निर्म्मलमहापुण्याव्यवच्छित्तये
. . . . . त्त महता मूल्येन यत्कारितम् . . स्याद् । अ
. . . शौरेः शिरोवेष्टितुं मालाकार निकाय
. . . . . लब्धव्यम् अव्याहतम् [३] भास्वान्यावदसौ

. . . . शम्भोः शिरो भूतिर् भूषयितुं भवत्यतिसिता
. . . . . . यावत्सुधांशोरियम् ।
या . . . मस्तकबन्धनं महदिदं स्वश्रेयसे निश्चलम्
. . . . प्रतिदिनं तावत्समारोहतु ॥ ४ ॥

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. . . . मल्लकसूनुना रचिता बालसेनेन . . . .

. . . . . ॥ ५ ॥

उत्कीर्णाकरणिक . . . अमुकेनेति ॥

Summary

After an invocation to God Varāha[3] this inscription goes on to relate that there was one Śrī-Kṛishṇarāja, a ruler in the line of Maurya rulers.[4] The next line seems to mention one Āryyarāja nṛipati, son(?) of Śri-Chandra-gupta[5]. The next line refers to Ḍiṇḍirāja probably as the son of Karkka.The next line mentions Kānyakubja.[6] Further to this, the lines do not make any sense as the inscription is fragmentary.[7]

Notes

1 Dr. Sircar had said this "fragment of an inscribed stone-slab was discovered in 1954 at Katra Keshavdev within Mathura city (*E.I.Ind.*, XXXII, p.207.)

2 The characters are said to "resemble those of such inscriptions of the seventh and eighth centuries belonging to the western parts of Northern India" (*Ibid.*) The date as above has been assigned to this record in consonance with this.

3 The invocation of God Varāha is noteworthy. It seems to have been peculiar to Western India.

4 This reference to the rulers of Maurya lineage is noteworthy.

5 This mention of the name "Chandragupta" recalls to mind the name of the ruler who started the Maurya lineage at Pāṭalīputra in the 4th century B.C. (*Ibid.*, pp.209-10).

6 This mention indicates that Ḍiṇḍirāja *alias* Karkka had conquered Kānyakubja which was impregnable. He might have been ruling anywhere (cf. *Ibid.*, p.209).

7 Though very fragmentary, this inscription has been considered important as it contains names which are suggestive.

✦✦✦✦

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No.113
SUDAVA PLATES OF ANANTAVARMAN

Location	: Sudava,[1] Ganjam District, Orissa
Date	: [Ganga] year 204 = 700 A.D. (?)[2]
Script	: Early Nāgarī
Language	: Sanskrit
King	: Anantavarman[3]
Dynasty	: Early Gaṅga
Reference	: Ghoshal, R.K., *EI*, XXVI, pp.65-68.

Text

Metre : V.1: *Anushṭubh*

ॐ स्वस्ति ॥ विजयवतः कलिङ्गनगरान्महेन्द्राचलशिखरप्रतिष्ठितस्य भगवतो गोकर्ण्णस्वामिनः प्रणामाद्विगलितकलिकलङ्कः श्रीमद्गाङ्गकुल तिलको निजनिस्त्रिंशोपार्ज्जितकलिङ्गाधिराज्यः प्रविततचतुरुदधितरङ्ग मालामेखलावनितलामलयशाः अनेकाहवसंक्षोभजनितजयशब्दः प्रतापा वनतसमस्त सामन्तचक्रचूडामणिप्रभामञ्जरीरञ्जितचरणो मातापितृ पादानुध्यातः परममाहेश्वरश्रीमहाराजाधिराजदेवेन्द्रवर्म्मसूनुर्म्महाराजश्री माननन्तवर्म्मा क्रोष्टुकवर्त्तन्यां तालत्त्थेरे सर्व्वसमवेतान्कुटुम्बिनः समाज्ञापयति । विदितमस्तु भवतां यथायं ग्रामोस्मद्भ्रात्रा श्रीजय वर्म्मणा मातापित्रोरात्मनश्च पुण्याभिवृद्धयेभ्यर्त्थितेन मया वेदवेदाङ्ग पारगेभ्यः कामरूपविषय शृङ्गाटिकाग्रहारवास्तव्येभ्यः पाराशर सगोत्रेभ्यो विष्णुसोमाचार्य्यपादेभ्यो विवाहसमयेकन्यादानमुदकपूर्व्वं कृत्वाचन्द्रार्क्कप्रतिष्ठं सर्व्वकरभरान्मुक्त्वा दत्तस्तदेवं बुद्ध्वा यथोचित भागभोगमुपनयन्तः सुखं वसतेति । अधुना सीमालिङ्गानि क्रमेण स्थितानि ऐशान्यां देवपर्व्वतशिखरः तत्पूर्व्वर्णे गिरिवटवनराजि पुरुषच्छाययाप्पचेरुमद्ध्येन तालत्थेरहेमशृङ्गतादप्परः त्रिकूटे सुरुलि वाल्मीकः पार्व्वत्यगिरिवटः धातुकरञ्जः वसन्तपुरत्रिकूटे चिञ्चावन राजिपञ्चांगुलिविभीतः कोङ्गपर्व्वते पूर्व्वावतारे गिरिवटः सल्लपत्थरे

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कोशाम्रः चिञ्चावापीपूर्व्वालिः पर्व्वतशिखरे दुमूल्लित्रिकूटः पूर्व्वादिक्दक्षिणेन चिञ्चापङ्क्तिः सोमवाटकत्रिकूटे राधनचिञ्चापङ्क्तिः धारवाटकत्रिकूटे चिञ्चावनराजिराजमार्ग्गः चिञ्चावल्मीकः कवाट सन्धिवाल्मीकः पुनः कवाटसन्धितोरवाल्मीकः निखातोपलः निम्ब वाल्मीकः दक्षिणादिक्पश्चिमेन कपाटसन्धिः कुडुङ्गपङ्क्तिः वकुलवन राजितटाकालिः सोमविभीतसोमकपित्थगर्त्ता चिञ्चाद्रुमः . . . . . चिञ्चावनराजिशाल्मलीपिपूपर्व्वतशिखरः अप्पचेरुः सप्तपर्ण्णः त्रिकूटे चिञ्चापश्चिमादिकुत्तरेण वेणुवनराजीमोदकेराधनः कोर्क्कण्टशिखरे तादप्परः त्रिकूटः सोमद्रुमस्ततः पर्व्वतशिखरेण सलवदेवपर्व्वतशिखर इति । अत्र च व्यास गीताः ।

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
मर्हीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ १ ॥

इत्येवमादि प्रवर्द्धमानविजयराज्यसंवत्सरशतद्वये चतुरुत्तरे २०४ मार्ग्ग शिरशुक्लपक्षत्रयोदश्यां दत्तमिदं शासनमुत्कीर्ण्णं नादिमचिसूनुकुया लिलिखिना

Summary

As usual the record begins with the auspicious *Ōṁ* (expressed by symbol)) and *Svasti* and then states that it was issued from Kaliṅganagara (without the attributes as found in the other charter dated year 184 issued by Dēvēndravarman). While the description of the background of Anantavarman, the king, who issued the present charter is very similar to that found in the other charter from Sudava, it is noteworthy that some phrases as found in the record of Dēvēndravarman are seen omitted here and Dēvēndra-varman, the father of Anantavarman, is here stated to have been a *mahārājādhirāja* whereas he was referred to only as *mahārāja* in his own charter.

That Dēvēndravarman's son, *mahārāja* Śrīmān-Anantavarman[3] informed the assembled *kuṭumbins* of the village Tālatthēra[4] in Krōshṭuka - varttanī[5] that, (on being -

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requested) by his brother Śrī-Jayavarman[6] he had granted that village after relieving it from all tax-burden to be held by him perpetually to last till the moon and Sun are there, for the increase of the religious merit of his parents and of his own self, to the venerable Vishṇusōmāchārya-pāda,[7] belonging to Parāśara-sagōtra[8] hailing from the Sṛiṅgāṭik-āgrahāra in Kāmarūpa-vishaya[9] through due libation of water on the occasion of the marriage (*vivāha-samayē*) (as) *kanyā-dānam*[10]

and directed him to live happily (thereafter) after (regularly) remitting (to the donee) the proper due *bhāga* and *bhōga* (as had been assessed on the land in the village).

Then the boundary-marks of the granted village are stated in order: in the *aiśānya* (north-east) - the peak of Dēvaparvata; to the east of that, the line of mountain-banyan trees; there at the distance of the shadow of a man, the middle of *apachēru,*[11] the *hēmaśṛiṅga* of the village Tālatthēra, at the *trikūṭa*[12] of tādappara, Vālmīka known as Suruli, the mountain-banyan tree of the *parvvata* (hill), *dhātu-karañjaḥ*[13]: at the *trikūṭa* of Vasantapura, the row of *chiñchā* (tamarind)-vana and *pañchāṅgula* (five inches) *Vibhīta*; in the Koṅga-parvvata, on the eastern descent (slope), mountain-banyan tree in *salla-patthara kōśāmra*[14], *chiñchā* (tamarind tree), *āli* [15] east of well, on the summit of the Dumūlli-trikūṭa; on the southeast, row of *chiñchā* (tamarind trees) at the *trikūṭa* of Sōmavāṭaka, the row of *chiñchā*- (trees) of Rādhana, at the *trikūṭa* of Dhārā-vāṭaka, the row of *chiñchā*-grove, the royal-highway, the anthill (identified by) the *chiñchā*, the anthill of the Kavāṭa-sandhi, (again) tōra-anthill of Kavaṭa-sandhi, the burrowed stone, the anthill (associated with) the neem (tree); on the south-west Kāpāṭa-sandhi, the row of Kuḍuṅga- (trees?)[16] the *taṭāk-āli* with the row of *vakula*-grove,[17] the *garttā*[18] associated with - Sōma - vibhīta and Sōma - kapittha,[19] the

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chiñcha tree, the row of *chiñchā*-grove, the Śālmalī-(tree),[20] the peak of Pipū-mountain, *appachēru* marked by the *sapta-parṇṇa*[21] (tree), at the *tri-kūta*, the *chiñchā*, on the north-west, the row of bamboo-bush, the *rādhana* of *mōdaka*, the *tādappara* on the peak of Kōrkkaṇṭa, the *tri-kūṭa*, the Sōma-tree and then along with the peak of the mountains, the peak of Salavadēva-mountain.[22]

[Thereafter one of the usual verses attributed to Vyāsa is cited]

The charter was given in the two hundred and fourth year in the ever-growing victorious reign, on the day of the thirteenth phase of the bright-fortnight in the month Mārga-śīrsha[23]

Notes

1 The present charter is on one of the two sets of copper-plates found at Sudava. More details about the findspot have been given in f.n.1 under EI.Vol.XXVI while dealing with the other set dated [Gaṅga]era 184 in the reign of Dēvēndravarman.

2 Ōṁ is expressed by symbol.

3 His son referred to him as a *mahārājadhirāja* but for himself he assumed only the modest style of *mahārāja*.

4 It has not been found possible to identify this village.

5 In the name, Krōshṭuka-varttanī, *varttanī*, the suffix by itself is seen to have denoted a territorial division. (See Sircar, D.C., *IEG*., p.365). Adding a *vishaya* to that name may seem superfluous. *Varttanī* possibly referred to a road or highway and as a territorial division it seems to have referred to a territory adjoining a main highway. In the instant case the highway might have led to Krōshṭuka possibly a commercial centre. Krōshṭuka however, has not been identified.

6 If this Jayavarman, the brother of Anantavarman was the same as his namesake, who issued charters in his own name, from Śvētaka and claimed to have belonged to the same *Gaṅga-āmala-kula* is debatable.

7 It is noteworthy that the donee is seen to have been referred to very reverentially, with a suffix of *pādāḥ* added to his name and the mention of his name is in the third person plural. From these-

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circumstances, one can deduce that the donee was the preceptor of the ruler just as *bhagavat* Pataṅga-śivachāryya was (see the Sudava plates of Dēvēndravarmman).

8 Those belonging to Parāśara-gōtra are stated to have a three-*ṛishi-pravara* viz., Vāsishṭha, Śāktya, Pārāśarya (*Gotra-pravara-nibandha-kadambaḥ*, p.77, lines 4-5). As per John Brough there are *Kṛishṇa*, (dark), *Gaura* (pale yellowish), *Aruṇa* (red), *Nīla* (blue) *Śvēta* (white) and *Śyāma* (dark-brown) Parāśaras, all of whom have the same three *ṛishi pravara* as cited above (*op. cit.*, p.176).

9 Neither Śṛiṅgāṭik-āgrahāra nor Kāmarūpa-vishaya has been identified. Though Kāmarūpa is known to have been the name of the whole region of Assam of the present day, here as it was the name of a *vishaya* or territorial division, it seems to have been the name of a particular territory in Kaliṅga itself.

10 The record does not clarify as to whose marriage was the occasion for the grant. It could have been the marriage of Jayaśarmman or Vish-ṇusōmāchārya-pāda or of his daughter. As the grant was made as *kanyā-dāna* it could have been a gift accompanying the bestowal of the *kanyā* to him in marriage or by him. However as the *kuṭumbins* of the gifted village were directed to pay the *bhāga* and *bhōga* apparently to the donee, the latter might have been the case. Again as the gift is stated to have been made on the request of the king's brother Jayavarman, it is also likely that the gift was made on the occasion of the marriage of Jayavarman, as a gift to a Brahmin on such an important occasion was considered to be auspicious. It is to be noted that the gift was made with a view to secure augmentation of religious merit to the king's own parents and to himself.

11 *Appachēru* seems to have been a word in local dialect and it might have referred to a reservoir of water.

12 The word *trikūṭa* actually refers to a hill feature with three peaks. However in the context of some inscriptions it seems to have referred to "the point at which three roads, meet (See *EI*, XXVI, p.67 n.5).

13 *Karañja* is stated to be the Sanskrit name of the tree, *Poṅgamiya Glabra* (used medicinally) MW, *SED*, p.254, col.3). It is not known as to what was referred to as *dhātu-karañja*.

14 Kośāmra is the plant *Mangifera sylvatika* (MW,*SED*, p.314 col.2).

15 *Āli* mentioned here might have referred to a ridge or mound of earth crossing ditches or dividing fields (MW, *SED*, p.153 col.3).

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16 Kuḍuṅga as mentioned here might have been the same as kuḍūh-uñchī which is the Mahrattī name of *solanum trilobatum* (MW, *SED*, p. 289 col.2).

17 Vakula is the same as bakula, the *mimusops Elengi* tree (*Ibid*., p. 719 col.2).

18 *Garttā* refers to a ditch (see above)

19 *Kapittha* is the tree, Feronia Elephantum (*Ibid*., p.250 col.3) If *sōma kapittha* referred to that tree with a special association with sōma, *sōma-vibhīta* could have also referred to a particular kind of the plant known as *vibhīta* in the concerned locality. It is seen that a five-inch *vibhīta* is mentioned as associated with the *trikūṭa* of Vasantapura.

20 Śālmalī is the seemul or silk-cotton tree (*Ibid*., p.1068 col.2).

21 *Sapta-parṇa* is the *Alatonis scholaris* or the *Mimosa Pudica* tree (*Ibid*., p.1149 col.3).

22 It is not certain that the translation of the details of the boundary-marks is correct. There are so many terms which have a local relevance, that are found in this description. However the name is given here as such description found in the records of this region, when studied together might shed light on the peculiarities of terms local to the Kaliṅga region.

23 In continuation of the citation of the details of date Ghōshāl has read "*dattam-idam* śāsanam-utkīrṇṇam *Nādimachi-sūnu-kuyāli-likhinā*" i.e. "the engraver was Kuyāli, the son of Nādimachi". On the facsimile supplied, this line is not clear. It also seems that there was another line of writing below the above.

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ANNEXURE

57. PRINCE OF WALES MUSEUM PLATES OF DADDA

(Continuty notes of page 339)

district in U.P. (See, Law B.C., *Geography of Ancient Buddism*, p.5-6). However Mirāshi preferred to identify Śrī-Sāvatthi with the village Sāwā about 8 miles south by east from Umarwāra as Śrī-Sāvasthī of the Avadh region was too distant from the donated village (*CII*, IV, p.620). The phrasing, *Srī-Sāvatthī-vāstavya-tāch-chātur-vvidya-sāmānya* as given here suggests that the donee was a *chātur-vvidya-sāmānya* of Srī-Sāvatthī. *Chātur-vvidya-sāmānya* has been understood by Mirashi to mean who belonged 'to the community of Chaturvēdins of that place' (Srī-Sāvatthī) (*Ibid.*, p.622).

16. Even today *ratha-saptamī* is celebrated as a festival on the day of the lunar month Māgha following the Uttarāyaṇa - saṅkrānti, as the occasion when the Sun is conceived to begin His move towards the north from the Tropic of Capricorn in the south. (cf. MW, *SED*, p.865-66). The popular belief is that this movement of the Sun (or Sun's chariot) towards the north actually starts on the *ratha-sapthamī* day rather than on the day of the preceding Uttarāyaṇa-saṅkrānti (cf. *CII*, IV, p.619).

17. The mythological concept is that the Sun travels in the sky in a chariot harnessed with seven horses (the seven colours of the spectrum - VIBGYOR). Possibly the present charter evidences the unique case, among inscriptions, of the gift of a chariot with an elephant harnessed to it to a brahmin to mark the occasion of the turning of the Sun's chariot from south towards the north (See *Ibid.*).

18. Mirāshi concluded that the year cited (Saṁvat) 427 in the record must be referred to the Kalchuri era, that it was the current and not expired year and that the date of the issue of this charter could have corresponded to 675 A.D., December 29 (though in the absence of other essential details, it is not verifiable). (See *Ibid.*)

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INDEX

The figures shown against the words denote the pages in the Volume. Following abbreviations have been used:- *asc: ascetic; au: author; ca: capital; ch: chief; Chā; Chālukya; co: country; comm.: community; de: deity; do: ditto; E.Chā: Eastern Chālukya; Edn.Inst: Educational Institution; f: family; feu.ch: feudatory chief; gr: grant; ins: inscription; J: Jaina; k: king; l: locality; l.m: land measure; m: measure; mt: mountain; Myth: Mythical; n: name; off: office, officer; pl: place; pr: prince, princess;* q: queen; *Rash: Rashṭrakūṭa; rel: religious; s.a.: same as; t.d.: territorial division; te: temple; tit: title; vi: village; W: Western; wk: work.*

A

Abhinavāditya, *Chā. k.*, 8-10
Ādāna, *right.*, 14, 17, 69, 72
Adhikaraṇa, *off.*, 3, 391, 393
Ādhikārika, *do.*, 22, 39, 66, 165, 331, 333, 447, 507
Adhikṛita, *do.*, 3-4, 523-24
Adhirājamaṅgala, *pl.*, 284-85, 289
Adhyaksha, *off.*, 216, 219, 240, 244
Ādityarāja, *k.*, 22-23, 27, 42
Ādityaśakti, *do.*, 27, 38, 40, 65, 68, 411-12, 415
Ādityaśarmma, *donee*, 326-27, 329, 358-59
Ādityasēna, *k.*, 245, 247-48, 251, 253-54, 256-63, 290-91, 324
Ādityavarddhana, *do.*, 1, 256
Ādityavarma, *Chā.k*, 5-7, 9-10
Agastya, *sage*, 33,193
Agastya-gōtra 240-41, 244
Aghōraśiva, *asc.*, 18
Agnishṭōma, *sacrifice*, 104, 107, 114, 117, 118, 264, 266, 370, 372-73
Aguṇṭa, *pl.*, 101-02
Āhāra, Āhāra-vishaya, *t.d.*, 71
Ahichchhatra, *pl.*, 165, 167
Aihoḷe, *do.*, 534
Aksha-paṭala-adhikaraṇa, Aksha-paṭala-adhikaraṇā-dhikṛita, *off.*, 508, 510, 512
Akshaśāli, *engraver*, 524, 628-30
Akulēśvara, *pl.*, 167
Akulēśvara-vishaya, *t.d.*, 165-66
Alaktaka, *ca.*, 125
Alampur praśasti, *ins.*, 455
Alaṅghyēśvara-dēva-pāda, *de.*, 26, 28
Ālikunda, Ālikunde, *pl.*, 540-42
Allaśakti, *Sēndraka. k.*, 21, 25, 65, 414
Allaśarmma, *donee*, 466-67
Altem pl. of Pulakēśi I, *ins.*, 130
Ālupa, *dy.*, 467, 538, 561
Āluvarāja, *k.*, 567-68
Aṁgipōḍi, *lady*, 320-21, 323
Anaghavarmman, *n.*, 420, 423
Anahila, *scribe*, 79, 81, 148, 199-200, 203, 205, 207, 209, 211, 225,230, 274, 276,
Ānandapura, *ca.*, 640-41
Ānandavāsaka, *do.*, 355, 361
Antaraṅga, *off.*, 502, 504, 571, 573
Anantaśivāchārya, *asc.*, 181, 184

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186, 189, 196
Anantavarmmadēva, Ananta-varmman, *Gaṅga k.*, 384, 502-03, 505, 649-50, 652
Andari, *pl.*, 169, 171
Andirikā, *ri.*, 157-59
Anjaneri pl., *ins.*, 335
Anna-prāśana, *rite*, 531-32, 534
Antika, *pl.*, 358-59, 362
Anupa, *co.*, 469
Ānvīkshikī, 530, 598
Aparānta, *co.*, 300
Aparājita, *Guhila k.*, 139-41, 144
Aphsaḍ ins. 259, 261-62
Apnavāna, *sage*, 83
Apsarasadēvī, *q.*, 1
Arasāne, *Gaṅga k.*, 168-70, 172
Arasāne-mahārājya, *t.d.*, 169-70, 172
Arivarmman, *Gaṅga k.*, 168, 170
Arjitavarmma, *k.*, 113
Arjunavāḍa, *vi.*, 122, 129
Arutamkur-vishaya, *t.d.*, 370-71, 373
Aryasvāmidīkshita, *donee*, 84-85
Asanapura, *vi.*, 103-05, 109, 114-15, 117, 119, 215, 221
Āsandi, *do.*, 168, 171-72
Āsandi-naḍu, *t.d.*, 172
Asaṅga-śarmman, *donee*, 45, 47
Āsaṭṭi, *vi.*, 269-71
Aśōkadēva, *off.*, 503-04
Ashṭa-maṅgala, *auspicious signs*, 181, 185, 192
Ashṭamūrtti, 445
Atharvvaṇa-vēda, 425
Ati-kṛichchhra, *type of austirities*, 326-28
Atiśaya, *n. of horse*, 181, 185
Ātreya-gōtra, Ātreya-sagōtra, 39-41, 543-44
Aupamanyava-sagōtra, 363, 365
Aupanna-sagōtra, 367
Aurva, 83
Avāranta-vishaya, *t.d.*, 293, 295, 300
Avinīta, *Gaṅga k.*, 169-70
Avuganūru, *vi.*, 213-15
Ayaśōbhīta, Ayaśōbhīta II, *Śailodbhava k.*, 64, 398-401, 403, 569-70, 572-73
Ayōdhyā, *ca.*, 194
Āyukta, Āyuktaka, *off.*, 58, 60, 69, 153, 165, 413, 417, 575
Ayyaṇānvaya, *f.*, 420, 423, 425
Ayyavoḷu, *s.a.*, Aihoḷe, 530, 532, 534

B

Bābhaṭa, *Guhila k.*, 485-88, 492-93,
Bādāmi, *ca.*, 77
Bagumra pl., *ins.*, 26-27, 41, 70, 155, 167
Bāhirika-vishaya, *t.d.*, 269-70, 272
Bāhusahāya, *n.*, 331, 333, 337
Bahusuvarṇṇaka, *sacrifice*, 363-64, 549
Balabhadra, *k.*, 258-59, 262
Balādhikṛita, *off.*, 45, 47, 50, 168, 291, 526-27, 553
Bālāditya, *Maitraka k.*, 31, 356, 499-501, 526, 641
Bālamma, Bālamma-Ṭhakkara, *n.*, 174-75, 178
Bālapravasita, *donee*, 22, 26
Balavarmma, *n.*, 178
Balegrāma, *vi.*, 174-75, 177
Bālēśvara, *de.*, 19
Bālēśvara-bhaṭṭāraka, *asc.*, 12, 18-19
Balisa, *vi.*, 69
Ballāvalli-grama, *do.*, 595-96
Bāṇa, *au.*, 256
Bāṇa, *f.*, 285
Bāṇarāja, *k.*, 538
Bāndōra pl, *ins.*, 113
Bāṇpur pl., *do.*, 569-70, 572-73

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Bānskhera pl., *do.*, 3
Bānuṅgal, pl., *do.*. 429, 431
Bappa, *k.*, 577-78
Bappa-bhaṭṭāraka, *k.*, 340, 342, 345, 576-77
Bappasvāmi, *donee*, 66, 69
Bārdula pl., *ins.*, 16
Bāruvaṇa, *mt.*, 39-40, 42
Baṭṭeyūru, *vi.*, 471-72
Bāvasanakasthalī, *pl.*, 147-48
Beḷuvaḷa 300
Beḷuvaḷa-Śatatraya, *t.d.*, 453-54, 457
Bhalandana-sagōtra, 88, 90-91
Bhammaṇarāja, *feu. ch.*, 466-67, 470
Bhānubhaṭṭa, *donee*, 606
Bhānuśakti, *Sēndraka k.*, 27, 38-39, 65, 67, 411-12, 415
Bhāradvāja-gōtra, 88-90, 264, 266, 308-10, 313-16, 340, 342, 406, 427, 429, 458-59, 581, 583
Bhāradvāja-sagōtra, 43, 66, 69, 134, 136, 203-04, 312, 326-27, 331, 334, 408, 447, 449, 472-73, 527, 529, 532, 560, 562
Bhāratavarsha, *co.*, 404
Bhāratīvarmmadēva, *ch.*, 631
Bhārggava-sagōtra, 2-3, 540-41
Bhartṛipaṭṭa, *Guhila k.*, 444
Bharukachcha, Bharukachcha-vishaya, *t.d.*, 330, 358-59, 362, 563
Bharukachchha, Bharukachcha-pradvāra, *ca.*, 164, 332
Bhāśiva, *k.*, 615, 618
Bhāskaravarmman, *k.*, 255
Bhāṭika, *era*, 576-77
Bhaṭṭa-Gōvinda, *donee*, 153-54
Bhaṭṭa-Ananataśarmma, *do.*, 502, 504
Bhaṭṭa-Nārāyaṇa, *do.*, 165, 167
Bhaṭṭa-śarvvagupta, *composer*, 480, 483
Bhaṭṭa-ulūkhala, *donee*, 2-3
Bhaṭṭi-bhaṭa, *do.*, 34
Bhaṭṭi-nāga, *do.*, 575-76
Bhavānī, *de.*, 610-11
Bhāvihita, *Guhila k.*, 44-46, 48-50, 492-93
Bhētti, *Kishkindha k.*, 575-76
Bhikshu-saṅgha, 235-36
Bhillamāla, *s.a.*, Bhinmal, *pl.*, 437, 443, 446
Bhīma, *scribe*, 341, 344
Bhīmaśarma, *off.*, 104-05, 107, 109
Bhīmaśarma, *donee*, 472-73
Bhīmasōma, Bhīma-sōmapāda, *do*, 13, 15, 20
Bhōgika, *off.*, 22, 25, 39, 43, 331, 333, 381, 383, 411, 413, 507, 509, 511
Bhogikkasvāmi, *donee*, 269-70, 272
Bhramaradāḷa, *vi.*, 213-15
Bhṛigukachcha, Bhṛigukshētra, *pl.*, 362
Bhṛigupura, *do.*, 362
Bhukti, *t.d.*, 490, 493
Bhūmirāshṭra, *do.*, 340, 343, 346
Bhūpādāvartta, *l.m.*, 198-200, 203-06, 208-10, 225, 229, 273, 276
Bhūvikrama, *Ganga k.*, 171
Biṁbālaya, *l.*, 122, 129
Bōḍattapalli, *vi.*, 507
Boḍḍi-poṭhi, *q.*, 110-12
Bonda pl., *ins.*, 16
Bōya, *s.a.*, Bhōjika, *donee*, 317, 425
Brahmachāri-cchēda, 519, 522
Brāhmaṇa-Bhaṭṭi, *donee*, 224, 228
Brāhmaṇapiṭṭalēśvara, *do.*, 203
Brāhmaṇa-Sōma, *do.*, 203
Bṛihatsamhitā, *wk.*, 563
Buddha, 613, 616-20
Buddhadatta, *n.*, 467

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Buddha-maṇḍapa, 393, 394, 397
Buddhavarasa-rāja, *ch.*, 293, 295
Buguda pl., *ins.*, 59-60, 401, 403

C

Chaityālaya, 121, 127, 169-70, 173
Chalikya, *s.a.*, Chālukya, *dy.*, 74, 87, 97, 100, 157, 160, 264, 269, 280, 287, 319, 363-64, 450, 590, 594
Challuṁkidēśa, *t.d.*, 581, 583
Chandalūr pl., *ins.*, 624
Chaṇḍamahāsēna, *n.*, 586
Chandrāditya, *Chā.k.*, 84-86, 110-13, 176, 213-14, 267
Chandragiri, *hill*, 645-46
Chandragupta, *k.*, 647-48
Chandrātrēya-sagōtra, 576, 578
Chāndrāyaṇa, 326-28
Chanuḷpallyā-vishaya, *t.d.*, 621, 623
Chāturvvidya-sāmānya, 32, 34, 36, 51, 154, 167, 198, 201, 203-05, 208, 210, 224, 334, 338, 351, 358
Chau(Chō)rōddharaṇika, *off.*, 25, 28, 45, 47, 50, 69, 486, 489
Chekku, *oil mill*, 197
Chendarūr, *s.a.*, Chandalūr, *vi.*, 419-20, 422, 424-25, 601
Chēra, *co.*, 53, 120, 124, 130, 174-75, 430, 468, 507-08
Cherviur pl., *ins.*, 189
Chharampanandi-Śarmman, *n.*, 519-20
Chikka-Bāgevāḍi pl., *ins.*, 133
Chinchapallī, *vi.*, 604, 606
Chiplun pl. *ins.*, 159
Chitrakaṇṭha, *n. of horse*, 74-75, 77, 87, 97, 100-01, 120, 124, 130-31, 157, 160, 174-75, 212, 239, 264, 280, 287, 302, 319, 326-27, 453-54, 507-08, 580, 582, 590, 594
Chitrapāda, *Āḷupa k.*, 535, 538
Chitrasēḍu, *pl.*, 535, 538
Chitravāha-mahāraja, *Āḷupa k.*, 568
Chōḷa, *co.*, 120, 124, 130, 174-75, 179, 184, 305, 427-28, 430, 466-68, 471, 496, 507-08, 513, 559, 561, 566, 580, 582, 590, 594
Chōḷa-manḍala, Chōḷa-nāḍu, Chōḷa- vishaya, Chōḷika-vishaya, *co.*, 280, 282,285, 288, 297, 303-06, 320-21
Chōḷapura, *pl.*, 258-60, 262
Chōḷarāja, *k.*, 260
Chuvviūru, *vi.*, 339, 343, 346
Cuttack museum pl, *ins.*, 144, 572, 574

D

Dachchāṇaka *vi.*, 203-05
Dadda I, II or III, *Early Gurjara k.*, 152-53, 155, 161-62, 164-65, 330-33, 335-37
Dakshiṇāpatha, *region*, 643-44
Damana, *ch.*, 523
Dāmōdara, *composer*, 140, 143
Dāmōdaragupta, *Later Gupta k.*, 246, 250, 255
Dānārṇava, *E. Ganga k.*, 379
Dānaśālā, *charity house*, 453-54
Daṇḍaka, *forest*, 193
Dāṇḍapāśika, *off.*, 22, 25, 28, 45, 47, 50, 66, 69, 486, 489, 502, 504
Dāṇḍāyana-sagōtra, 486, 491
Dantidurga, *Rash. k.*, 607
Daśaguṇaśarmman, *donee*, 560, 562
Dāśānūka, *vi.*, 281-82, 284, 288-89
Daśāparādha, *fine*, 47, 51, 203, 209, 225, 236, 331
Dauṇḍāyana-sagōtra, 45, 47,
Dauṇḍavya-sagōtra, 224,

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228, 231
Dāvanavalli, *vi.*, 122, 129
Dayyamdinne pl. *ins.*, 537, 542
Dēbhaṭa, *donee*, 486, 491
Dērabhaṭa, *Maitraka k.*, 31, 33, 35, 53, 150, 200, 277, 357, 528
Dēsēnaka-grama, *vi.*, 224
Dēsillaka, *off.*, 507, 509, 511
Dēva-bhaṭṭāraka, *de.*, 507, 511
Dēvabhōga, donation, 420, 424
Dēvabrahmadāya, Dēvabrahmadēya, *do.*, 235-36, 486
Dēvadinna, *scribe*, 22, 26, 39, 41, 67, 70
Dēvagaṇa, *Guhila k.*, 45-46, 49-50, 453, 455, 485, 488, 492
Dēvagupta, *k.*, 2
Dēvahita, *do.*, 492
Dēvaka, *scribe*, 500-501
Deva-karmma, *service of god*, 181, 187-89, 196
Dēvakhaḍga, *Khaḍga k.*, 387-88, 392, 394, 396
Dēvakumāra, *s.a.*, Kārtikēya, *de.*, 57-58
Dēvanavalli, *vi.*, 129
Dēvarāta, *sage*, 11
Devarātaskauśika-sagōtra, 9-10, 535, 537, 539
Dēvaśakti, *Sēndraka k.*, 157-58
Dēvaśarmman, *donee*. 459, 461
Dēvasva, *property belonging to god*, 98, 157, 161, 182
Dēvēndravarmman, *E.Gaṅga k.*, 375-76, 379, 381-84, 466, 474-75, 519-20, 649-50
Ḍhakkā, *drum*, 583-85
Dhananjaya, *off.*, 269-70
Dhanika, *Guhila k.*, 432, 434, 439-40, 444-45
Dharasēna I, II, III or IV, *Maitraka k.*, 29-31, 33, 35, 52-53, 82, 148, 150-51, 277, 355-56, 528-29
Dharāśraya, Dharāśraya-Jayasiṁha, Dharāśraya-Jayasiṁha-varmman, *Chā. k.*, 174, 178, 363-64, 366, 448-52, 548
Dharmāditya, *Valabhī k.*, 30, 35, 150, 226-27, 274, 355, 357
Dharmaliṅgēśvara, *de.*, 385
Dhavaḷā, *q.*, 499-501
Dhavaḷappadēva, *k.*, 444
Dhoṇḍha, *donee*, 486, 491
Dhoṇḍhaka, *vi.*, 447, 449, 451
Dhruvadēvāchārya, *J. asc.*, 453, 455, 458
Dhruvasēna I, II or III, *Maitrak k.*, 31-36, 52-55, 78-80, 82, 150, 152, 199-200, 202, 205, 207, 209, 211, 225-26, 234, 274, 276-77, 279, 356-58, 361-62, 528, 557
Dhuḷēv pl. *ins.*, 49, 575
Dhūshā, *vi.*, 273, 276, 278
Digambara, *J. sect.*, 646
Ḍiṇaka, *vi.*, 507, 509, 512
Ḍiṇḍirāja, *later Maurya k.*, 647-48
Divirapati, *off.*, 32, 35, 37, 79, 81, 199-200, 203, 205, 207, 209, 211, 225, 230, 233, 236-37, 274, 276, 361, 508, 510, 512, 526-27, 641
Drāṅgika, *off.*, 486, 489, 575-76
Drōṇavāpa, *measure*, 388-89, 391, 393-95, 397
Ḍuḍḍā, *Maitraka q.*, 55
Ḍuḍḍā, Ḍuḍḍā-vihāra, *Buddhist monastery*, 53-55, 147-49, 151-52, 235-36, 238, 395-96, 620
Durgaśarmman, *donee*, 281-82, 286, 290, 497-98
Durggadatta, *composer*, 614, 617, 620
Durggagaṇa, *k.*, 479, 481, 483, 485
Durgarāja, *ch.*, 606-07

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Durvinīta, *Ganga k.*, 169-71, 633-34, 637-38
Dūsaśarmman, *donee*, 543
Dūta, *off.*, 22, 66, 216, 219
Dūtaka, *do.*, 3-4, 35, 54, 61, 63, 67, 70, 79, 81, 83, 152, 199-200, 202,205, 209, 211, 225, 230, 236-37, 274, 276, 358, 361, 388, 393, 395, 487, 491, 496, 503, 504-05, 526, 529, 548, 553, 575-76, 578-79,641

E

Early Gaṅga, *dy.*, 375, 381, 474, 519, 627, 649
Early Gūrjara, *do.*, 152, 164
Eastern Chālukya, *do.*, 93, 103, 114, 134, 215, 308, 370, 372, 424, 429, 530, 533, 597, 600, 621, 624
Eḍenāḍu, *t.d.*, 638
Eḍevoḷal-bhāga (bhōga), Eḍevoḷal-vishaya, *do.*, 536, 538, 566-67
Elasaṁti, *vi.* 98
Ēlūru, *do.*, 530, 532
Ēlūru pl., *ins.*, 601, 624
Enḍamaduvula, *vi.*, 560, 562, 564
Eraṇḍapalli, *do.*, 519-21, 523
Ereya Satyāśraya, *s.a.*, Pulikēsi II, *Chā.k.*, 455

G

Gadā, *weapon*, 180
Gadvāl pl., *ins.*, 268, 451
Gamāgamika, *off.*, 25, 28, 47, 50, 69
Gaṇḍēru, *ca.*, 114, 118
Gandhakuṭī, *shrine*, 235, 237-38
Gaṅga, *dy.*, 170-71, 265, 267, 306, 375, 377-78, 381, 385, 407, 466-67, 503, 505, 522, 559, 561, 566, 579, 627, 629, 649, 652,
Gaṅga, *era*, 379, 384, 406, 522
Gaṅgā, *insignia*, 120, 122, 124, 132-34, 583, 586, 591, 595
Gaṅgā, *ri.*, 33, 35, 563, 577, 585
Gaṇga-maṇḍala, *t.d.*, 637
Gaṇga-kandarpa, *tit.*, 455
Gaṇgamahādēvī, *q.*, 303-04, 306-07
Gaṇgavijaya, Gaṇgavijaya-vardhaki, *scribe*, 217, 221, 223
Ganjam pl. *ins.*, 61, 572
Gañja-nāḍu, Gañje-nāḍu, *t.d.*, 635-36, 639
Gārgya-sagōtra, 198-99, 201, 273,. 276, 278-79
Gārgyāyana-gōtra, 543-44
Gauḍa, *co.*, 255, 403
Gautama, Gautama-gōtra, Gautama-sagōtra, 74, 76, 100, 102, 157-59, 264, 266, 309, 313
Gavishmi-gōtra, Gavishmi-sagōtra, 104, 107-08
Gavyūta, Gavyūti, *l.m.*, 114, 116, 118, 321-22, 427, 429, 431
Ghaṭikā, *Edn. Inst.*, 114, 117-19
Ghōrghaṭasvāmin, *off.*, 487, 491
Ghṛitālaya-bhūmi, *t.d*, 79, 81
Girinagara, *s.a.*, Junāgaḍha, *pl.*, 231, 358, 361, 365, 367
Gōbdharisvāmin, 427, 429
Gōdāvarī, *ri.*, 517
Gōkarṇasvāmin, *de.*, 375-76, 379, 381, 475, 519, 649
Gōkarṇēśvara, Gōkarṇēśvara-bhaṭṭāraka, Gōkarṇēśvara-svāmin, *do.*, 406-07, 409, 502-03
Gōmūtrikā, *pl.*, 525, 527, 529
Goṇḍa, *k.*, 120, 124
Gōpāḍhya, *donee*, 486, 491
Gōpāditya, *do.*, 486, 491
Gōpa-rāshṭra, *t.d.*, 175, 177
Gōpasvāmi, *donee*, 486
Gōtra-pravara-nibandha-Kadambaḥ, *wk.*, 539
Gōvindadēva, *scribe*, 503-04
Gōvindarāja, *Rash. k.*, 554, 604, 606-07

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Grāmabhōgika, *off.*, 547, 549, 552, 554-56
Grāmādhipati, *do.*, 486
Grāmakūṭa, *do.*, 42, 66, 293, 295, 300, 416, 447-48, 511
Grāmapati, *do.*, 502, 504
Grāmēyaka, *do.*, 459
Gṛidhrahāra, *s.a.*, Guḍivāḍa, *vi.*, 134, 136, 370-71, 373
Gṛidrahāra-vishaya, *t.d.*, 137
Gṛihīta-sāhasra, *learned in Vēdas*, 134, 583, 587
Guggulapūjā, *ritual*, 174-75
Guhachandra, *off.*, 58, 61
Guhasēna, *Maitraka k.*, 30, 355
Guhila, Guhila of Kishkindhipura, Guhila-putra, Guhilaputrānvaya, *dy.*, 44, 46, 48-49 139, 141, 144, 433, 438, 444-45, 485, 487, 492, 577
Guṇanandi, *J. asc.*, 169-70
Guṇārṇava, *Gaṅga k.*, 375, 377, 379, 382, 475, 519-20
Guṇasāgara, *Āḷupa k.*, 535
Guptas of Magadha, *dy.*, 290-91, 245, 324
Guptaśarmman, *donee*, 135-36

H

Haḍagile, *pl.*, 453-54, 457
Haihaya, *f.*, 192, 431, 466-67, 469, 559, 561, 566
Hala, *l.m.*, 420, 424
Halegere pl. *ins.*, 636-37
Hallegere pl. *do.*, 91
Haragaṇa-dvivēda, *donee*, 554, 557
Hara-Pārvatīya-nāṭaka, *wk.*, 447-48
Harihara, pl. *ins.*, 538
Harishapura, *vi.*, 566-68
Harita-gōtra, Harita-sagōtra, 88-89, 115-16,264, 266, 293, 296, 326-27
Harivarmma, *Gaṅga k.*, 637
Harshagupta, *Sōma-vaṁśi k.*, 12, 14, 16, 245, 249
Harsha era. 61
Harshacharita, *wk.*, 256
Hemvakamaṭamba-vishaya, *t.d.*, 627-29
Hiraṇyādēya, *money income*, 32, 79, 151, 153, 165, 203, 209, 225, 331, 495
Hirehaḍagalli, pl., *ins.*, 578
Hoysaḷa, *dy.*, 172, 457
Hūli pl. *ins.*, 159
Hūṇa, *foreign tribe*, 49, 250, 254, 256
Hyderabad pl. *ins.* 544

I

Indra-bhaṭṭāraka, Indra-bhaṭṭāraka-varmman, *E. Chā. k.* 216, 219, 221, 308, 311, 371, 419, 421, 531, 598-99
Indravarmadēva, *E. Gaṅga k.*, 379, 627-29
Iparuṅkal, *vi.* 88-89
Iraḍige-vishaya, *t.d.*, 595-97
Īśāna-bhaṭa, *Guhila k.*, 433, 438, 444
Īśāna-śarmman, *donee*, 566-67
Īśānavarmman, *k.*, 246, 250, 255,
Īśvara, *donee*, 224, 228
Īśvara, Īśvarapōta, Īśvara-pōta-rāja, *s.a.*, Paramēśvaravarman I, *Pallava k.*, 281-84, 304, 321, 327
Īśvara, Īśvaravarmman, *s.a.*, Paramēśvaravarman I, *Pallava k.*, 281

J

Jamaḷa-grāma, *vi.*, 581, 596
Jamaḷagāma gr. *ins.*, 552, 579, 592, 597
Jātakhaḍga, *Khaḍga k.*, 392, 394
Jayabhaṭa, *Gurjara k.*, 153, 165, 331-32, 335, 337
Jayakarmmānta-vāsaka, *ca.*, 388, 392-93, 395
Jayapuradvāri, *ca.*, 410, 412, 415

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Jayapura-vishaya, *t.d.*, 58, 60, 63
Jayarēta-bhukti, Jayarēta-bhukti-vishaya, *do.*, 2-4
Jayaśakti, *Sēndraka k.*, 42, 410-11, 414-16, 419
Jayasanatharāja, *off.*, 427, 429
Jayasēna, *scribe*, 157, 159, 161-62, 213-14, 281, 283, 289, 304, 320-21
Jayasiṁha I, Jayasiṁha-vallabha, Jayasiṁha-vallabha mahārāja, *Eastern Chā.ḳ.* 93-94, 103-04, 106, 108, 114, 116-17, 120, 123, 132, 134, 136-37, 176-77, 216-17, 221, 223-24, 271, 299, 308, 311, 370-71, 446, 530-31, 598
Jayasiṁhavarmman, *Western Chā.prince*, 86, 269-71, 364, 447-48, 507, 547, 549
Jayasiṁhavarmmarāja, *Gurjarat Chā.k.*, 174-75
Jayāśraya, *tit.*, 174, 176, 178
Jayāśraya-maṅgalarasarāja, *Gurjarat Chā.k.*,178
Jayatsēna, *s.a.*, Jayasēna, *scribe*, 265-66, 268
Jayavarmma, Jayavarmmadēva, *Gaṅga k.*, 505, 649, 651-52
Jayavṛiddhi, *Pallava pr.*, 638
Jinanandi, *J. asc.*, 121, 126
Jīvita-Gupta, *Later Gupta k.*, 246,249, 254
Juddhaśūra, *tit.*, 554, 556

K

Kadamba, *dy.*, 169-70, 538
Kṛishṇavarmma, *Kadamba k.*, 169
Kadamba-maṇḍala, *t.d.*, 538
Kaduvapachedu, Kaduvapavepu, *vi.*, 516, 518
Kaira pl. *ins.*, 528
Kakkarāja, *Rash. k.*, 604-08
Kālabava-gōtra, 420, 422, 425
Kaḷabhra, *k.*, 179, 466-68, 559, 561, 566, 580, 582, 584, 590, 594
Kalachuri, *dy.*, 366, 469
Kalachuri era, 469
Kāḷāmukha, *rel.sect*, 177
Kalāpaka-pathaka, *t.d.*, 208, 210
Kāḷidāsa, *poet*, 645
Kaḷiṅga, *co.*, 120, 124, 375-77, 379, 381, 386, 399, 406-07, 475, 505, 519, 560, 564, 627
Kaḷiṅganagara, *pl.*, 379, 475, 649-50
Kaliṅgapati, *ruler of Kalinga*, 564
Kaḷiṅga-rājya, *co.*, 649
Kallivana, *pl.*, 411, 414, 418
Kallūra, *ca.*, 93-95, 107
Kāmakāyana-sagōtra, 320-21
Kāmarūpa-vishaya, *t.d.*, 649, 651, 653
Kamēra, *co.*, 456, 561, 563-64, 582, 584, 591, 595
Kammarāshṭra, *t.d.*, 420, 422, 424
Kaṇaya, *weapon*, 180
Kāñchī, Kāñchīpuram, Kāñchīpurī, *ca.*, 264-65, 267, 278-80, 282-83, 288, 303, 320-21, 326, 340, 427-28, 430, 458, 460, 465, 471, 496, 513, 535, 540, 547, 549, 565, 582
Kāñchīpati, Kāñchīpati-Pallava, *Pallava k.*, 427, 430, 456, 465, 471, 496-97, 513, 535, 540, 559, 580, 582, 591, 594
Kandalgaon pl. *ins.*, 6
Kanderu-bōya, *n.*, 216, 219
Kanhavalahāra-vishaya, *t.d.*, 269-70, 272
Kaṇṇa-vishaya, *do.*, 326-27
Kāṇva-gōtra, 309
Kāṇvāyana-sagōtra, 168, 170, 632, 635
Kanyā-dharmma, 497-98
Kānyakubja, *s.a.*, Kanauj, *ca.*, 647-48

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Kāpaḍvaṇaj gr. *ins.*, 53, 83
Kāpālika, *rel.sect*, 19
Kāpi-sagōtra, 161-64
Kāpya-sagōtra, 163-64
Karaṇa, *off.*, 58, 60
Karaṅḍige, *vi.*, 122, 129
Karaṇika, *off.*, 489
Karañjapatra, *ca.*, 566-67
Karma-rāshṭra, Karma-rāshṭra- vishaya, *t.d.*, 308, 312, 317, 598-99, 601
Karmmaṇēy-āhāra, *do.*, 547, 550-51
Karṇasuvarṇa, *pl.*, 251, 255
Karppaṇa, *weapon*, 180
Kārttavīrya, Kārtavīryārjuna, *Myth. k.*, 192, 431, 469
Kārttikēya, *de.*, 413
Kāsahrada, *s.a.*, Kāsandra, *vi.*, 53, 55
Kasakagrāma, *do.*, 235-37
Kāsāre pl. *ins.*, 41-42, 67
Kāshyapa-sagōtra, 88-90, 165, 167, 213-14, 264, 266, 269, 309-10, 313-16, 326-28, 372, 411, 414, 497-98, 598
Kaṭaka, *army camp*, 488, 570, 573
Kaṭakabhukti-vishaya, *t.d.*, 569, 571, 574
Kaṭavapra, *s.a.*, Chandragiri, *hill*, 643-46
Kathāsaritsāgara, *wk.*, 366
Kaṭṭāṇe-mahādhirāja, *Gaṅga k.*, 169, 172
Kātyāyana, *au.*, 223
Kauṇḍilya-gōtra, Kauṇḍiṇya-gōtra, 88-89, 266, 308-10, 312-15, 317, 420, 422, 425, 466-67,
Kauśika-gōtra, Kauśika-sagōtra, 10-11, 34, 88-90, 153-54, 208, 210, 264, 266, 309, 326-27, 351, 514, 535, 543-44, 554, 581, 583
Kavēra, *s.a*, Kamēra, *co.*, 580
Kāvērī, *ri.*, 189, 303-04, 306, 320-21, 517
Kāyāvatāra, Kāyāvatāra-tapōvana. *s.a.*, Kārwaṇ, *pl.*, 38-39, 42
Kērala, *co.*, 120, 124, 179, 184, 427-28, 430, 453, 456, 466, 471, 496, 513, 559, 561, 565-66, 580, 582, 590, 594
Kēralaputra, *people*, 48
Khaḍga, *dy.*, 387, 392
Khaḍgōdyama, *k.*, 392, 394, 396
Khajjaṇa, *sea-shore land*, 111-13
Khalgukhaṇḍa-vishaya, *t.d.*, 502, 504
Khaṇḍikā, *m.*, 111-13
Khaṇḍuga, Khanḍuka, *s.a.*, Khaṇḍikā, *do.*, 169-70, 172, 303, 305-06
Kharagraha, *Maitraka k.*, 30, 35, 78-79, 80-82, 147, 150, 207, 226, 230-31, 234, 236-37, 274-75, 354, 356, 357, 528
Khēṭaka, *ca.*, 224
Kikkasvāmi, *donee*, 269-70
Kīrttivarmma, *Chā. k.*, 5, 74, 84, 87, 93-94, 97, 100-01, 105, 108, 110, 114-15, 134-35, 157, 160, 174, 216-17, 239, 264, 280, 302, 319, 326, 370-71, 415, 426, 448, 453, 465, 471, 496, 507, 513, 535, 538, 540, 559, 565, 580, 590, 594, 607, 621-22, 624
Kirukāgāmāsi, *vi.*, 566-68
Kishkindhā, Kishkindhīpura, *ca.*, 44, 46, 48-49, 485, 487, 491, 493, 495, 575, 577
Kishkindhīpura-vishaya, *t.d.*, 488-87, 490, 491
Kisuvoḷal, Kisuvoḷal-mahā-nagara, *ca.*, 240-42, 457
Kōchchlūraka-grāma, *s.a.*, Kochre, *vi.*, 111, 113
Kochre pl. *ins.*, 110, 214, 267, 323
Koḍugūr-nāḍu, *t.d.*, 635-36, 639
Kokkiḷi. *Chā. pr.*, 534

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Kokkuḷi-Vikramāditya, *do.*, 293-94, 299, 507-08
Komaraliṅgam gr. *ins.*, 637
Kōṇadēvī, *q.*, 248, 253, 257, 261-62, 324-25
Kōṇēki, *s.a.*, Kōṇanki, *vi.*, 216, 219, 222
Kongaṇi-mahārāja, *Gaṅga k.*, 169
Kongaṇivarmma, *do.*, 168, 170, 632
Kongaṇivṛiddharāja, *do.*, 169-71, 633-34, 637
Kongōda, *ca.*, 399, 401, 403, 405
Kongōda-maṇḍala, *t.d.*, 401, 403, 569, 574
Konnaśarmma, *donee*, 303, 305-07
Korasodakapāñchāli-vishaya, *t.d.*, 475-77
Korella 84, *do.*, 331, 334, 337
Kōśavarddhana, *mt.*, 246, 250, 254
Koshadēvī, *s.a.*, Kōṇadēvī, *q.*, 258
Kottimba gr. *ins.*, 637
Koṭṭiśarmma, *donee*, 581
Kṛishṇa, *Yādava k.*, 133
Kṛishṇā, *ri.*, 77
Kṛishṇagupta, *Gaṅga k.*, 245, 249, 254
Kṛishṇagupta, *off.*, 3-4, 245, 249, 254
Kṛishṇ-ātreya-sagōtra, 22, 26, 28, 375, 377
Kṛishṇavarmman, *Kadamba k.*, 170, 632, 634
Kṛishṇaveṇṇā, *s.a.*, Kṛshṇā, *ri.*, 427, 429, 431, 514-15, 517
Krōśa, *m. of distance*, 431
Krōshṭuka-varttani, *t.d.*, 375, 377, 380, 649-50, 652
Kshīra, *ri.*, 339, 343, 346
Kubja-Vishṇuvarddhana, *Chā. k.*, 137, 624
Kubunūru, *vi.*, 346, 459, 461, 463
Kuchchalapalu, *do.*, 320-22
Kuhuṇḍi-dēśa, Kuhūṇḍi-vishaya, *t.d.*, 120, 125, 133, 213-14
Kukkapadra, *vi.*, 208, 210
Kukkurāṇaka, *do.*, 147-49, 235-36, 238
Kula-mahattara, *elders*, 293, 295, 300
Kūlavarmman, *off.*, 341, 344, 347
Kuḷi, *l.m.*, 187
Kumbhakarṇa, *f.*, 431
Kumāragupta, *Later Gupta k.*, 246, 250, 254, 256
Kumārāmātya, *off.*, 2, 45, 47, 58, 60, 486, 489, 502, 504
Kumārasvāmi, *donee*, 213-14
Kumāridvīpa, *region*, 456
Kundalikāmala-vishaya, *t.d.*, 411, 413, 417
Kuṇḍasvāmi, *off.*, 304-05, 307
Kuṇḍidōṇaśarmman, *donee*, 598-99
Kuṇḍiśarmma, *do.*, 308
Kūram, *vi.*, 178, 186, 188, 195
Kūram gr. *ins.*, 462, 468
Kurata-vishaya, *t.d.*, 507, 509, 512
Kurumāyi-vishaya, *do.*, 288-90
Kurutakūnṭe, *s.a.*, Kurtakōṭi, *vi.*, 240-41, 244

L

Lakulīśa, *saint*, 42
Lāṭa, Lāṭarājya, *co.*, 559, 561
Laṭṭivāḍa, *vi.*, 123, 130
Lauhaśṛingāra-vishaya, *t.d.*, 406-07, 409
Lodhiā pl., *ins.*, 16
Lohanēr pl., *do.*, 299-300
Lōhitya, *s.a.*, Lauhitya (Brahmaputra), *ri.*, 247, 251, 255-56
Lōkābhirāma, *scribe*, 341, 344
Lōṇapadraka-sthali, *t.d.*, 525, 527, 529

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M

Madanahila, *scribe*, 32, 233, 236-37
Madanaṅgāśraya, tit., 293, 295, 299
Madanāṅkura-pallava, do., 520-21, 523
Maḍasara-sthali, *t.d.*, 349, 351, 353
Mādhava, Mādhava-mahādhirāja, *Gaṅga k.*, 264-65, 267, 632, 634
Mādhava, *engraver*, 614, 617, 620
Mādhavagupta, *Later Gupta k.*, 247, 251, 253, 256
Mādhavapura, *ca.*, 57, 60, 63-64
Mādhavavarman, *Śailōdbhava k.*, 56-57, 60-61, 63-64, 69, 403, 572
Mādhavasvāmin, *donee*, 427, 429
Mādhavēndra, *s.a.*, Mādhava varma, *Śailōdbhava k.*, 398
Madhuban pl. *ins.*, 4
Madhumatī, *ri.*, 232
Madhyamarāja, Madhyamarāja-dēva, *Śailōdbhava k.*, 398, 401-03, 405-06, 569-70, 572
Mahābalādhikṛita, off., 22, 26, 39, 41, 67, 70
Mahā-bhāṇḍāgārika, do., 27
Mahādēvī, *q.*, 43-44, 248, 497-98, 498, 504, 506
Mahā-kārtākṛitika, off., 27
Mahākōṭa, *ca.*, 540-42
Mahāmahattara, *off.*, 383-84, 476
Mahāmalla, *s.a.*, Narasiṁhavarma I, *Pallava k.*, 280, 282, 284, 326
Mahānadī, *ri.*, 18, 20
Mahāpramātāra, off., 4
Mahā-pratihāra, do., 27
Mahārāja-Bappa, *Kishikindha k.*, 578
Mahārāja Bhetti, *do.*, 575-76, 578
Mahārāja-Karṇa, *Gūrjara k.*, 330, 332, 336
Mahārāshṭrakūṭa, *s.a.*, Rāshṭrakūṭa, *dy.*, 604, 607
Mahā-sādhanika, off., 27
Mahāsandhivigrahādhikṛita, Mahāsandhivigrahādhipati, Mahāsandhivigrahika, do., 27, 161-62, 203, 205, 213-14, 265-66, 281, 283, 289, 304-05, 320-21, 332, 429, 466-67, 473, 498, 503-04, 508, 510, 512, 515-16, 536-37, 541, 546, 560, 562, 566-67, 581, 584, 587, 591-92
Mahāsēnadatta, *off.*, 181, 186
Mahāsēnagupta, *Later Gupta k.*, 246, 251, 255-56
Mahāsēnaguptādēvī, *q.*, 1, 256
Mahāśivagupta, *Sōmavaṁśi k.*. 12, 14, 16, 19-20
Mahāskandhāvāra, *army camp*, 264
Mahattara, off., 22, 25, 39-40, 42, 66, 69, 153, 165, 293, 331, 376, 378, 380, 389, 411, 413, 417, 447, 449, 486, 490, 507, 509, 511, 547, 549, 575-76
Mahēndra, Mahēndrāchala, *mt.*, 59, 62, 254, 375, 377, 379, 381, 398, 404, 406-07, 475, 502, 503, 505, 519, 627, 649
Mahēndrapāla, *Kanauj k.*, 178
Mahēndra-pratāpa, *k.*, 288, 319
Mahēndravarmman I or II, *Pallava k.*, 91, 132, 179, 184, 283, 340, 342, 345, 459-60, 462, 468, 589
Mahēndravikrama-varmman, *Pallava k.*, 342, 460
Mahi, *ri.*, 448, 451
Maitraka, *dy.*, 29, 32, 52, 54-55, 78, 146, 149, 198, 202, 208, 224, 232, 234, 273-74, 277, 337, 349, 354, 528, 557, 619, 640
Maitrēya-gōtra, 88-89, 91
Makaradhvaja, tit., 114. 116. 420-21, 424
Makaratōraṇa, insignia, 424
Malaprabhā, *ri.*, 243
Māḷava *s.a.* Malwa, *co.*, 254-

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56, 344, 348, 450-51, 456, 466, 561, 566, 585
Māḷava-kshatriya, *comm.*, 341, 348
Malaya, *mt.*, 62, 174-75, 404, 507-08
Mallār I & II pl., *ins.*, 16, 572
Malla-taṭāka, *tank*, 225, 233
Maṁgi-yuvarāja, Maṁgi-yuva-vallabha-mahārāja, *E. Chā.k.*, 621, 623-24, 626
Manaijjikā, *ri.*, 225, 229
Mānavarmman, *Simhaḷese pr.*, 77
Maṇayikkoṭṭa, *vi.*, 181, 186
Mandākinī, *s.a.*,Gaṅgā, *ri.*, 31,33, 35
Mandara, Mandara-giri, Mandāra-hill , *mt.*, 174-75, 250, 258-61, 263, 507-08
Mandāra-hill ins, Mandāra-hill rock ins., 257
Mandaśarmman, *donee*, 621
Māṇḍavya-gōtra, 327
Maṅgalarāja, *k.*, 159
Maṅgalarasa, Maṅgalarasarāja, *Chā.k.*, 299, 507, 509-10, 512
Maṅgalēśa, *do.*, 415, 448
Maṅgi-yuvarāja, Maṅgi-yuva vallabha-mahārāja, *do.*, 424, 533, 600, 621, 623, 625
Maṇimaṅgala, *pl.*, 179, 184
Manōrathavarmmadēva, *k.*, 631
Manusmṛiti, *wk.*, 368
Mārasiṁhadēva, *Gaṅga k.*, 455
Marugare-vishaya, *t.d.*, 169-70
Mathurāpura, *pl.*, 615, 618
Mathurā, *ca.*, 620
Māṭridatta, *scribe*, 39, 41
Māṭridinna, *vi.*, 293, 295
Māṭristhavira, *donee*, 269-70, 272
Matrīśvara. *de.*, 547, 550
Matsyapurāṇa, *wk.*, 367, 539
Maudgalya-gōtra, Maudgalya-sagōtra, 5-6, 93, 95, 109, 459
Maudgalyāyana-gōtra, 459, 461
Maukharis, *dy.*, 246, 250, 254-55, 632
Maurya, *do.*, 647-48
Mēghāchārya, *donee*, 98-99
Mēghasandēśa, *wk.*, 645
Mēghavēna, *ca.*, 273-74, 277, 350, 353
Melmuṇḍa-rāshṭra, *t.d.*, 317
Mēru, *mt.*, 21, 23, 38-39, 56, 59, 65, 67, 174-75, 507-08
Mitrapallika, *vi.*, 486, 490, 493
Mitrāvali, *n.* 391
Mokkarāṅka, *s.a.*, Mushkara, *Gaṅga k.*, 169-71
Mōrakhaṇḍi, *ca.*, 581, 583, 586
Mudgapadra, *vi.*, 363, 365
Mudgapadra gr. *ins.*, 214, 271
Mūla-saṅgha, *J. sect*, 169-70, 453, 455
Muḷvuvaḍya-mārga, *t.d.*, 459, 461
Muṇḍakheḍe pl. *ins.*, 42, 232, 301
Muṇḍarāshṭra, *t.d.*, 463
Musaṇa, *ri.*, 346
Mūshika, *co.*, 559, 561-62
Mushkara, *Gaṅga k.*, 171, 633-34, 636-37
Musuna, *s.a.*, Musaṇa, *ri.* 346, 459, 461
Musuniparu, *vi.*, 514-15, 517-18

N

Nāga, *off.*, 32, 35, 37, 79, 81, 83
Nāgara-sūtra-dhāra, *do.*, 614, 617,620
Nāgavarddhana, *k.*, 130, 173-76, 178, 214, 269-71, 299, 364, 507-08, 510
Naiyōgika, *off.*, 341, 343, 347, 422, 424
Nālandā-mahāgrahāra, 291
Nalavāḍi-vishaya, *t.d.*, 74, 76, 78, 543-45

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Nallālam gr. *ins.*, 637
Nandakuṟṟu, Nandikuṟṟu, *pl.*, 344, 347
Nandarāja, Nannarāja, *Rash.k.*, 553-56
Nandinige, *vi.*, 122, 129
Nāndīpuradvārī, *s.a.*, Nandurbār, *vi.*, 42
Nāndīpuradvārī-vishaya, *t.d.*, 39-40
Nandisvāmi, *donee*, 326-30
Narasiṁha, Narasiṁhavarmman I or II, *Pallava k.*, 7, 28, 77, 179, 184, 192-93, 283-84, 317, 340, 342, 459-60, 468, 548
Naravāhanadatta, *Vatsa k.*, 366
Naravarddhana, *Pushpabhūti k.*, 1
Nārāyaṇa, *donee*, 79, 81
Narēndrāditya, *ch.*, 581, 583, 587, 597
Narmadā, *ri.*, 448, 451, 469, 517
Nāsikya-vishaya, *t.d.*, 447, 449, 451
Navakāma, *Gaṅga k.*, 172
Navakarmma, *repairs*, 181, 187-89, 196
Navasārikā, *ca.*, 269-70, 364, 367
Navatisāgara-taṭāka, *tank*, 264-65
Neḍuñjaḍaiyan, *Pāṇḍya k.*, 99
Nidhanpur pl., *ins.*, 255
Nidhi, *s.a.*, Nidhāna, *treasure trove*, 17
Niḍubaṟu, Niḍupaṟu, *vi.*, 114, 116, 118
Niduparu gr. *ins.*, 114
Nikumbha, Nikumbh-allaśakti, Nikumbh-Allaśakti, *Sēndraka k.*, 21-23, 27-28, 38, 40, 42, 66, 68, 411, 413, 415-16
Nīlalōhita, *s.a.*, Śiva, *de.*, 484
Nīrā, *ri.* 466-67, 470
Nirpan pl., *ins.*, 130
Nivarttana, *l.m.*, 25, 43, 106, 122, 128-29, 158, 161-63, 215, 264-65, 267, 293, 295, 303, 305, 343, 497-98, 514, 516, 540, 554-55, 560, 562, 564
Niyukta, Niyuktaka, *off.*, 153, 165, 216, 219, 459
Nogawa pl., *ins.*, 557
Nṛipatuṅga-Pallava, *k.*, 285

O

Ōṇibhōga, *t.d.*, 12, 14, 17

P

Paḍa, *s.a.*, Paṭaha, *drum*, 580, 583-85, 591, 595
Padamasvāmin, *donee*, 303, 305-07
Pādāvartta, Bhūpādāvarta, *l.m.*, 198, 200-02, 206, 224-25, 228-29, 232-33, 273, 276, 278
Padmachandra, *engraver*, 628-29
Padmanagara, *vi.*, 554-56
Pāhēka, *n. of off.*, 487
Pahmavāṭikā, *vi.*, 198-99, 201
Paitāmahi-Hiraṇya-garbha, *ritual*, 6, 8
Pālāru, *ri.*, 188, 196, 346
Paḷayaṭṭhāṇa, Paḷayaṭṭhāṇa-vishaya, *t.d.*, 466, 470
Pālidhvaja, *insignia*, 120, 124, 132-33, 453, 456, 580, 582-86, 591, 595
Pallava, *dy.* 7, 28, 77, 91, 132, 137, 178-79, 183-84, 193, 267, 269, 281, 283-84, 289, 303-05, 320, 340-42, 344-45, 347, 427, 458, 462, 465, 467-68, 535, 547, 559-62, 566, 578, 638
Pallavādhirāja, *Pallava pr.*, 181, 639
Pallavacandra, *scribe*, 476-77
Pallava-ēḷarasar, *Pallava pr.*, 638
Pallavapati, *Pallava k.*, 427, 471, 513, 540, 559
Paḷḷi-rāshṭra, *t.d.*, 216, 219, 222
Pāmbēya, *scribe*, 420, 423
Pampā, *ri.*, 472-73

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Pāṇāṭa, *co.*, 633-34, 637-38
Pañchamahāpatāka, 39, 45, 66, 74, 84, 101, 111, 154, 157, 159, 166, 331
Pañchamahāśabda, *auspicious sounds*, 25, 27, 38, 45, 133, 153, 333, 492
Pañchamahāyajña, 43, 153, 165, 368, 418, 420, 425, 486, 495, 550
Pāṇḍuvaṁśa, *dy.*, 16
Pāṇḍya, *do.*, 91, 120, 124, 174-75, 179, 184, 427-28, 430, 466, 468, 471, 496, 507-08, 513, 559, 561, 565-66, 580, 582, 590, 594
Paṅga, *tax*, 111-13
Paṅgulapallika-grāma, *vi.*, 79,81-82
Pāṇini, *au.*, 223
Paṇiyal, *vi.*, 426-27, 429, 431, 536
Paṇiyal gr. *ins.*, 454, 466, 541
Panmā-nāḍu, *t.d.*, 196
Pantigaṇage, *vi.*, 122, 128
Paramamāhēśvara, tit., 526
Paramasaugata, do., 391, 393
Paramēśvara, *tit.*, 5-6, 181, 535, 540
Paramēśvaravarmman, *off.* 94-95,
Paramēśvaravarmman, Paramē śvaravarmman I, *Pallava k.*, 178-79, 181, 184-85, 189, 192-94, 283, 340, 342, 345, 347, 458, 460, 464, 470
Paramēśvara-maṅgalam, *v* 181, 186, 197
Parāśara-gōtra, Parāśara-sagōtra, 219, 630, 649
Pāraśīka, *co.*, 453, 456, 564, 580, 582, 591, 595
Pārikuḍ pl., *ins.*, 405
Pāripātra, Pāriyātra, *mt.*, 62, 404
Pariyaḷa, *pl.*, 179, 184, 193
Pariyaṇḍa, *s.a.*, Pareṇḍa, *do.*, 286, 288-90, 306
Parṇṇandha, *ri.*, 22, 25, 28
Pāśipadraka, *vi.*, 14, 17-20
Paṭaha, *drum*, 585
Pāṭalīputra, *ca.*, 648
Paṭṭadakal, *pl.*, 242
Paṭṭapadraka, *vi.*, 32, 34, 36
Paṭṭi, *l.m.*, 187
Pauṇḍarīka, *sacrifice*, 292, 294, 363-64, 370, 372, 374
Peḍekal-vishaya, *t.d.*, 472-73, 540-42, 591-93
Peṇṇār, *ri.*, 285, 346
Penukaparu, *vi.* 134, 136-37
Perggāgāmāsi, *do.*, 566-68
Pillaśarman, *donee*, 475-76
Pillikasvāminī, *do.*, 475-76
Pittalēśvara, *do.*, 203-04
Pḷakki-vishaya, *t.d.*, 93-94, 96, 104, 106
Polakēśi, Polakēśi-vallabha, Polekēśi, Polekēśi-vallabha, Polikēśi, Polikēśi-vallabha, *s.a.*, Pulikēśi, *Bādāmi Chā.k.*, 74, 76, 87, 97 100, 157, 239, 453
Poppaṅgikā, *vi.*, 375, 377
Poṭṭaḷikānagara, *ca.*, 591-92
Prabhāchandra, *J.au.*, 643-44, 646
Prabhākara, Prabhākarasvāmin, *donee*,74, 76, 78, 100, 102, 583
Prabhākaravarddhana, *Pushpabhūti k.*, 1, 2, 256
Prabhāvatī, *q of Khaḍga dy.*, 387, 390-91, 396
Prāgjyōtisha, *co.*, 255
Prājāpatya, sacrifice, 514, 516, 518
Prakaṭāditya, *k.*, 499-501
Pramātṛi, off., 32, 35, 37, 45, 47, 50, 79, 81, 486, 489, 492

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Prāsa, weapon, 180
Praśāstṛi, off., 216, 219
Praśāntarāga, *do*, 154-55, 166-67
Prathamaśiva, *k.*, 613, 615, 618-19
Pratīhāra, *off.*, 47, 49-50, 293, 295, 486, 492
Prātisāraka, *do.*, 47, 50, 486, 489, 492
Prayāga, *Gaṅga k.*, 250, 254-55
Pṛithivīkongaṇi-muttarasar, *Gaṅga k.* 635
Pṛithivīkongaṇi-vṛiddharāja, *do.*, 633-37, 640
Pulakēśi, Pulikēśi I, or II, *Bādāmi Chā.k.*, 7, 10, 16, 28, 75,78, 102-03, 111, 120, 124-25, 130-32, 137, 159, 176-77, 179, 184, 193, 264, 277, 280, 292, 298-300, 364, 366, 415, 448, 450, 455, 465, 471, 508, 513, 517, 535, 537, 540, 544, 547, 552, 559, 564-65, 580-81, 590
Pulakēśi-vallabha, *do.*, 84, 110, 160, 174, 176, 269, 287, 302, 326, 363, 426, 447-48, 496, 507, 584, 594
Pulindasēna, *Śailōdbhava k.*, 56, 399
Pūmi-rāshṭra, *s.a.*, Bhūmi-rāshṭra, *t.d.*, 343, 346, 461, 463
Punnāṭa, *co.*, 633-34, 637-38
Puṇyakumāra, *Renāḍu Chōla ch.*, 77
Puṇyavallabha, *scribe*, 427, 429, 591-93
Purapaṭṭa-vishaya, *t.d.*, 45, 47, 51, 493
Purillaka, *off.*, 554, 556
Purle pl., *ins.*, 379
Pūrṇavarmman, *sculptor*, 614, 620
Pushpagiri-Pāñchāla-vishaya, *t.d.*, 382-83, 385, 477
Pushpabhūti, *dy.*, 1
Puṭṭi. *m.*, 306

R

Rachchamari, *vi.*, 161-63
Rāhula, *Vipra-Kshatriya k.*, 613, 615
Rājamalla, tit., 284, 288
Rājamāna, l.m., 303, 560
Rājapurusha, off., 216, 486, 489
Rājarāja, *Khaḍga pr.*, 391-92, 395-97
Rājasāmanta, off., 22, 25, 333, 411, 413, 416, 547, 549, 556
Rājasthānīya, off., 2, 45, 47, 50, 58, 60, 66, 69, 91, 486, 489
Rājasūya, sacrifice, 292, 294, 298
Rājavartanī, highway, 358, 360, 362
Rājavartmā, do., 350
Rājēndra-Chōḷa, *Chōḷa k.*, 267
Rājyatraya 87, 157, 161, 213, 264, 288, 302, 319, 326
Rajyavarddhana, *Pushpabhūti k.*, 1-2, 176, 256
Rākshasaka, *s.a.*, Rāḍhu, *vi.*, 53-54
Raktapura, *s.a.*, Paṭṭadakal, *ca.*, 453-55, 457
Rāmapuṇyavallabha, *scribe*, 466-67, 472-73, 497-98, 515-16, 536, 541-42, 544, 546, 560, 566-67, 581, 584, 591, 593
Rāmāyaṇa, wk., 383, 386, 557
Raṇabhīta, *Śailōdbhava k.*, 64, 399
Raṇaparākrama, *Chā.k.*, 455
Raṇarāga, *do.*, 120, 124, 132, 217
Raṇarāgavarmman, *do.*, 264-65, 267
Rāparu-daṇḍa, measuring rod, 343, 346
Rāshṭra, t.d., 219, 300, 333
Rāshṭra-grāmakūṭa, off., 413, 507
Rāshṭra-grāma-mahattara, do., 333
Rāshṭrakūṭa, do., 42, 164, 295, 300, 411, 416, 511, 553, 604, 607, 621, 623
Rāshṭrapati, do., 153, 165
Rāshṭrika, off., 216, 219
Ratnatraya, Buddhist formula. 392-94, 396

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Ravidatta, *Punnāṭa k.*, 638
Raviśarmman, *donee*, 240-41, 497-98
Rēnāḍu-Chōḷa, *f.*, 77
Rēva, *scribe*, 167-68
Rēvāditya, *do.*, 154-55
Rēvasvāmin, *donee*, 161-62
Rēyūru, *vi.*, 308, 312, 317, 424
Rēyūru gr., *ins.*, 328-29
Ṛiksha, *mt.*, 62, 404
Rudradāman, *Kśhatrapa k.*, 231
Rudranāga, *scribe*, 508, 510, 512
Rudrasōma, *asc.*, 13, 19
Rundranīla, *Sēndraka k.*, 120, 124, 133
Rūpakarmman, *sculpting*, 437, 443

S

Sābarmati, *ri.* 206
Sagulasvāmi-dīkshita, *donee*, 293, 296
Sahya, *mt.*, 33, 35, 62, 150, 201, 277, 404
Śailōdbhava, *dy.*, 56-57, 59, 62-64, 399, 405, 569, 571
Saindraka, *s.a.*, Sēndraka, *do.*, 120, 124, 133
Sainyabhīta, *Śailōdbhava k.*, 57-58, 64, 399, 401, 403, 572
Śaivasiddhānta, *school of philosophy*, 19, 386
Sakalalōkāśraya, *tit.*, 621, 623
Sakalōttarāpathanātha, *do.*, 591, 595
Sakari, *ri.*, 291
Śaktitraya, 216, 308
Śākya-muni, *s.a.*, Buddha, 614
Salage, *grain m.*, 304-06
Sālapaksha, *donor*, 291
Sālivoge, *vi.*, 536, 538
Samāhartṛi, *off.*, 12, 216, 219
Sāmanta, *ch.*, 331, 502-04, 507-09, 511, 569, 571, 575-76, 578-79
Sāmantavarman, *E. Gaṅga k.*, 406, 504-05
Samarābhirāma, *ch.*, 284
Sāmbadatta, *n.*, 349, 351
Samiyara, *Sēndraka ch.*, 120, 125
Sāṁkrityāyana-gōtra, 88-89
Samudragupta, *Gupta k.*, 523
Sañcharantaka, *off.*, 341, 343, 347
Sandhivigraha, *policy*, 489, 606, 608
Sandhi-vigrahādhikṛita, *Sandhi-vigrahika*, *off.*, 32, 35, 37, 39, 41, 67, 79, 81, 166-68, 199-200, 209, 230, 236-37, 269-70, 274, 276, 364-65, 369, 412, 414, 427, 472, 486-87, 489, 491, 497, 570-71, 614, 617, 620
Śāṇḍilya, Śāṇḍilya-gōtra, Śāṇḍilya-sagōtra, 88-89, 264, 266, 281-82, 286, 288-89, 547, 550
Saṅgama, Saṅgama-mahāyātrā, *celebrations*, 74, 76-78
Saṅghamitra, *Buddhist Monk*, 396-97
Saṅgaṭa, *composer*, 437, 443
Saṅghulla, *scribe*, 332, 334
Śaṅkhadēvatā, *de.*, 453-54
Śāntiśarmma, *donee*, 326-27, 329
Saptachchhada, *n. of a tree*, 420-22, 424
Saptapatra, *do.*, 424
Sarasvatī, *ri.*, 517
Sarayū, *do.*, 194
Sārkarākshi-sagotra, 79, 81
Sarvādhikaraṇa, *off.*, 459
Sarvalōkāśraya, *E. Cha.k.*, 419-21, 424, 530-31, 533, 597-00
Śarvanandiśarman, *off.*, 476
Savarachandra, *engraver*, 476-77
Śarvva-gupta, *composer*, 480, 483
Sarvvasiddhi, *tit.*, 115, 117, 119,

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308, 311, 622, 624, 626
Śaśāṅka, *Gauḍa k.*. 255, 403, 572
Satyāśraya, Satyāśraya-Pulakēśi, Satyāśraya-Śrī Pulakēśi, *Bādāmi Chā.k.*, 119, 121, 125-27, 132, 212, 216, 218, 239, 264, 280, 287-88, 295, 302, 319
Satyavākya-koṅgaṇivarmma, *Gaṅga k.*, 455
Śaulkika, off., 856
Savaṇūr, *pl.* 297, 318
Śāvatthi, *vi.*, 331, 333, 337-38
Śchētaka, *s.a.*, Śvētaka, *ca.*, 406-09, 502-03, 505
Sēdhaka, *n. of a tree*, 490, 494
Sēdiva, *n. of a fruit*, 296-97, 300
Sēdiva-kshētra, *land growing Sēdiva*, 293, 296
Sēdiva-vāpa, *do.*, 293
Sēnādhyaksha, off., 486, 489
Sēndraka, *f.*, 21, 23, 38-39, 65, 67, 133, 157-59, 410-12
Sētu, *s.a.*, Rāmasētu, 120, 124, 132
Sēvaram, *type of tax*, 490, 494-95
Shahpur stone image ins., 324
Shergaḍh, *ins.*, 254
Siddhanandi, Siddhanandi-munī-śvara, *J.asc.*, 121, 126
Siddhārthaka, *s.a.*, Siddhāntam, *vi.*, 520, 522
Śīlāditya, Śīlāditya I, II or III, *Maitraka k.*. 30, 31, 33, 35, 52, 54, 83, 146-52, 198-200, 202, 204, 207-09, 224, 227, 231, 234-37, 269-71, 273, 275, 277-79, 299, 337, 349-50, 354-59, 361-64, 367, 524, 526-29, 546-47, 640-41
Simhaḷa, *co.*, 120, 124, 453, 456, 580, 582, 584, 591, 595
Sindhu, *ri.*, 517
Sinnā, *do.*, 560, 562, 564
Siripaṭṭi, *vi.*, 122, 129
Sirisimbinikā, *ca.*, 29, 32, 35
Sirugōḍu, *vi.*, 566
Śivabhāgapura-vishaya, *t.d.*, 32, 34, 79, 81
Śivabhaṭṭāraka *s.a.* Śiva, *de.*, 447-48
Śivabhūpati, *n.*, 613
Śivagupta, *Sōmavaṁśī k.*, 14, 16
Śivakumāra, *s.a.*, Śivamāra, *Gaṅga k.*, 633, 635, 638
Śivamaṇḍala-dīkshā, *ritual*, 88-89, 91
Śivamāra, Śivamāra-Navakāma, *Gaṅga k.*. 172, 632, 638-39
Śivāra, *Sēndraka ch.*, 120, 125
Śivaskandhavarmman, *Pallava k.*, 578
Siyaśarmman, *off.*, 135, 137
Skanda, *de.*, 415
Skandabhaṭa, *scribe*, 203, 205, 237
Skandagupta, *off.*, 4
Skandar inscription, 191
Skandavarmman, *Punnāta k.*, 638
Sōge 12, *t.d.*, 457
Sōma, Sōmayāga, sacrifice, 179, 183, 192
Sōmāditya, *off.*, 341, 344, 347
Sorab gr. *ins.*, 545, 568
Śraddhikā, *vi.*, 358-59
Śramaṇa, J.monk, 636
Śravaṇabeḷagoḷa ins. 642
Śrēshṭhi, *merchant*, 240-41, 244
Śrīdharapura, *ca.*, 58, 61, 63-64
Śrī-Harsha, *s.a.*, Harsha, *Pushpabhūti k.*, 2-3, 256, 337, 448
Śrīkākulam pl., *ins.*, 476, 520, 521
Śrīmatī, *Later Gupta q.*, 253, 257
Śṛiṅgāṭikā-agrahāra, *pl.*, 649, 651, 653
Śrīnivāsa, *Śailōdbhava k.*, 400-401, 403
Śrīpurusha, *Gaṅga k.*, 172

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Śrīvallabha, tit., 280, 283, 411-12, 415
Śryāśraya, do., 176, 268, 270-71, 451-52
Sthānvīśvara, *s.a.*, Ṭhāṇēśvara, *ca.*, 49
Strīrājya 559, 563
Satyaputra, *people*, 49
Subrahmaṇya-*s.a.*, Kārtikēya, *de.*, 413, 415
Sudarśana-āchāryya, *donee*, 88-92
Sudarśana, *lake*, 231
Sugata, *s.a.*, Buddha, 393, 395
Sūkshmaśiva, *composer*, 249, 253
Sūktimat, *mt.*, 62, 404
Śūramāra, *pl.*, 179, 184, 193
Surāshṭra, *co.*, 147-48, 151, 198-99, 201, 203-04, 208, 224, 228, 232, 273, 276, 349, 351, 527
Surat pl., *ins.*, 452, 546
Suschirakhōlī, *vi.*, 40, 42
Susthitavarmma, *Prāgjyōtisha k.*, 247, 251, 255-56
Sūtradhāra, sculptor, 437, 443
Svāmikarāja, 429, 432, 554
Svāmirāja, *ch.*, 604, 606-08
Svāmiyaśas, *donee*, 104-06

T

Tagara, *ri or vi.*, 543-44, 554-55, 558
Talakkāḍ, *ca.*, 638
Taḷavana-nagara, Taḷavanapura, *s.a.*, Talakāḍ, *ca.*, 638
Talavara, off., 216, 219
Talayakhēḍa, *vi.*, 543-44
Ṭamkaka, coin, 259
Tamparaśarmman, *donee*, 519, 521, 523
Tapōvana, *penance grove*, 1, 3, 14, 18
Tekkali pl., *ins.*, 379
Tembhūrṇi pl. *do.*, 240, 266, 297, 304, 306, 321-22, 327-28
Tembulūru-grāma, *vi.*, 101
Timmapuram pl. *ins.*, 137
Timmira, Timpira, *l.m.*, 58, 60, 63, 569, 572, 574
Togarśoḍe pl., *ins.*, 542
Tōmara, weapon, 180
Toṇḍaimaṇḍalam, *region*, 468
Tōramāra-vishaya, *t.d.*, 536, 538
Torave, *vi.*, 497-98
Trairājya, tit., 547, 563-64
Trairājya-Kāñchīpati, *Trairājya-Pallava*, 428, 430, 453, 456, 466, 472, 535, 540, 559, 566
Traividyāsāmānya, learned person, 273, 278
Treyaṇṇa, Treyaṇṇ-āhāra, Treyaṇṇāhāra-vishaya. *t.d.* 66, 69, 71, 155
Tri-sahasra-pāraga, well versed in Vēdas, 93, 95-96, 104
Tri-sahasra-vidya, do., 106, 109
Trivikrama, *de.*, 342, 449
Trivikrama-śarma, *donee*, 540-41
Tulāpadraka, *vi.*, 14, 17
Tulā-purusha, Tula-Sahasra, donation, 257-59, 261
Tumbeyanūru gr. *ins.*, 78, 102
Tumu, m., 306
Tuṅgabhadrā, Tuṅgabhadrā-mahānadī, *ri.*, 77, 161
Turamāra-vishaya, *t.d.*, 538

U

Ucchaśṛiṅga-vishaya, *t.d.*, 9-11
Udavahi-sagōtra, 519, 521, 523
Udayagiri-rājya, *t.d.*, 562
Udayaṇa, *legendary k.*, 366, 586
Udayapura, *ca.*, 135, 137
Udayēndiram pl., *ins.*, 195
Udīrṇakhaḍga, *donor*, 396

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Udraṅga, *a type of tax*, 54, 72, 130, 166, 175, 177, 200, 227-28, 236, 270, 334, 413, 417, 447, 449, 451, 509, 512
Ujjain, Ujjayani, *ca.*, 45, 47, 586, 643-44, 646
Uḷchaḷā, *vi.*, 543-44
Umbara-grāma, *do.*, 153
Umēta pl., *ins.*, 155, 166-68
Unchhamanna-Pannāsa-Vṛitti, *gift land*, 6-7
Unmattakēsari, *k.*, 505
Upamanyu-gōtra, Upamanyu-sagōtra, 358-59, 361
Uparika, off., 47, 60, 486, 504, 569, 571, 573
Uparikara, *type of tax*, 47, 51, 69, 72, 130, 166, 175, 177, 200, 228, 236, 270, 272, 334, 413, 417, 449, 451, 489, 509, 512
Upēndrabhaṭa, *Guhila k.*, 433, 438
Upēndrasiṁha, *scribe*, 58, 61
Uragapura, *s.a.*, Uraiyūr, *ca.*, 303, 306, 320-21
Uttara-karaṇika, *off.*, 181, 186
Uttarāpatha, *region*, 77, 448, 453-54, 582, 584, 643-44
Uttarāpatha-nātha, *tit.*, 585
Uvarivadra, *vi.*, 331, 334, 337

V

Vaḍlamāni, *vi.*, 43-44
Vaijayantīpura, *s.a.*, Banavāsi, *ca.*, 536, 538
Vaiśampāyana, *sage*, 534
Vaiśvadēva, *rel. ritual*, 45, 47, 66, 69
Vājapēya, *sacrifice*, 105, 107, 109, 135, 137, 363-64, 569, 571
Vājapēya-yāji, *sacrificer*, 104-05
Vājasanēya, *Vājasanēya-charaṇa*, *Branch of Vēdic study*, 627-28
Vajjaḍa *s.a.* Vajraṭa, *Māḷava k.*, 448, 450-51, 456
Vajravarmman, *scribe*, 98-99
Vajriṇīdēvī, *Pushpabhūti q.*. 1
Valabhī, *ca.*, 151, 208, 230, 332, 335-37, 349, 355, 528-29, 557, 641
Vamgūravāḍi-vishaya, *t.d.*, 88-90
Vaṁśatikā, *ri.* 208-09
Vanavāsa, *ca.*, 594
Vanavāsi-maṇḍala, *t.d.*, 538, 567
Vannēru, *ri.* 114, 116, 118
Varāhamihira, *au.*, 563
Varāhasiṁha, *Guhila k.*, 140, 142, 144-45
Varāhavarttani, *t.d.*, 519-20, 522
Vāraṇāsī, *holy pl.*, 610
Varāṇḍa, *ri.*, 165-67
Vararuchi, *au.*, 216, 220, 223
Varddhamāṇakōṭi, *ca.*, 1
Varsharāja, *off.*, 161-62, 164
Vāsava, *do*, 22, 26, 39, 41, 67, 70
Vāsavadattā, *q of Udayana*, 586
Vasishṭha-sagōtra, 98-99
Vāsudēva, *de.*, 427, 429, 431, 472, 497, 514
Vātāpi, Vātāpyadhishṭhāna, *s.a.* Bādāmi, *ca.*, 7, 179, 184, 193, 584, 586-88, 600, 607, 625
Vatsa-gōtra, Vatsa-sagōtra, 84-85, 104-06, 109, 111, 203-04, 303, 305, 400, 502, 504-05, 566-67, 591, 595-96, 604, 606, 608, 623, 626
Velahinaru-bhāga, *t.d.*, 514-15
Veḷvikkuḍi pl., *ins.*, 99, 468
Veṅgi, Veṅgi-vishaya, *co.*, 137, 277, 299, 373, 532-33
Veṅgīpura, *ca.*, 533
Vēṇṭi-vishaya, *t.d.*, 507, 509
Vīchihāra, *do.*, 363, 365, 367
Vidu-śarmman, *donee*, 216, 219, 222-23
Vidyādhara-chakravartti,

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Vatsa pr., 366
Vidyā-vinīta-pallav-ādhiraja, Vidyā-vinīta-pallavarasan, *off.*, 186-87, 196
Vidyāvinīta-Pallava-Paramēśvara-gṛiham, *te.*, 186
Vigrahasiddhi, *tit.*, 216, 219, 221
Vihibhe, *ri.*, 595
Vijayabhaṭṭārikā, Vijaya-mahādēvī,Vijayamahādēvī-Bhaṭṭārikā, *Bādāmi Chā. q.*, 84-85, 90, 110-13, 214
Vijayāditya, *Badāmi Chā. k.*, 172, 457, 518, 538, 581-82, 584-94, 596, 607
Vijaya-koṅgōdavāsaka, *ca.*, 398
Vijayanagara, *do.*, 473
Vijayasiddhi, *tit.*, 420, 422-24, 530, 532-33, 600-601, 624-25
Vijayaskandhāvāra, *Military camp*, 82, 453, 535, 540, 543, 548, 560, 566, 581, 591, 596
Vijayaśvētaka, *ca.*, 627
Vijayōdayapura, *s.a.*, Udayapura, *do.*, 134-35, 137
Vikramāditya, Vikramāditya I or II, *Chā., k.*, 10, 43, 73-77, 84-88, 90, 97-98, 100-03, 110-12, 130-32, 156-59, 161-64, 169-70, 176-78, 181, 185, 189, 194-95, 212-15, 239-41, 244, 263-71, 277, 280, 282-85, 287, 289-90, 293, 297-99, 302-04, 306, 318-19, 321-23, 325-27, 363-64, 366, 415-16, 425-26, 428, 430, 451, 455, 457, 465, 468, 471, 496, 507, 513, 531, 535, 537, 547, 549, 559, 565, 580, 584, 590, 633
Vila, Āvila, *co.*, 466, 469, 559, 561, 566
Vimalagupta, *Buddhist asc.*, 147-48, 235-36
Vinayāditya, *Bādāmi Chā.k.*, 163, 281-82, 286, 288-90, 299, 426-28, 430-32, 450-56, 458, 465, 467-69, 471-72, 496-97, 506-07, 509-10, 514-15, 518, 534-36, 538-42, 544, 546, 552, 558-63, 565-66, 580, 582, 584-85, 587-89, 591, 593, 607
Vināyaka, *scribe*, 310, 316
Vinaya-śarmman, *donee*, 93, 95
Vinayavatī, *q. mother*, 588-89
Vindhya, *mt.*, 33, 53, 62, 147, 150, 193, 200-01, 227, 231, 235, 275, 277-78, 404, 507-08, 615, 619
Viniyuktaka, *off.*, 575-76
Vipra-kshatriya, *dy.*, 612, 618
Virājamaṁgala, *pl.*, 282, 284
Vīra-Pāṇḍya, *k.*, 267
Vishamasiddhi, *tit.*, 134-35, 137, 217-18, 374
Vishaya, *t.d.*, 25, 58, 60, 69, 71, 83, 106, 125, 167, 170, 272, 300, 305, 477-78, 489, 493, 504
Vishaya-bhōgapati, *off.*, 486, 489
Vishayapati, *do*, 2, 39-40, 66, 69, 165, 293, 295, 300, 331, 333, 389, 393, 395, 411, 413, 416, 447-48, 502, 504, 507, 509, 511, 547, 549, 554, 556, 569, 571, 573
Vishṇugōpa, *Gaṅga k.*, 168, 170
Vishṇu-śarmman, *donee*, 93, 95, 104, 107, 281-82, 286, 288-90, 623-25, 366
Vishṇuvarddhana, Vishṇuvardhana II or III, *E. Chā. k.*, 93-94, 103, 105, 108, 114-15, 117, 137, 215-16, 218-19, 221, 223, 308, 311, 317, 328, 370-72, 374, 419-21, 425, 429, 517, 530-34, 598, 621, 625
Vishṇuyaśas, *donee*, 104-06
Vishṇuvarma-Gōpa-mahādhirāja, *s.a.*, Vishṇu-gōpa, *Gaṅga k.*, 632, 634-35

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Viśvāmitra, *sage*, 11
Vṛiksha-mūla-gaṇa, *J.sect*, 121, 126
Vyāghra, *ri.* 114, 116, 118
Vyāghrapura-bhukti, *t.d.*, 58, 60
Vyāsaśivāchārya, *donee*, 18-19

Y

Yādava, *dy.*, 133, 469
Yajñadatta, *donee*, 199-00
Yajña-śarmma, *do.*, 519, 523
Yājñavalkya, *sage*, 534
Yamunā, *insignia*, 120, 124, 133. 583, 585-86, 591, 595
Yamunā, *ri.* 132, 517
Yaśahkarṇadēva, *Kalachuri k.*, 469
Yaśōbhīta (Ayaśōbhīta), *Śailōdbhava k.*, 57, 572
Yaśōmatī, *Pushpabhūti q.*, 2
Yaśōmatī, *Guhila q.*, 142, 144-45
Yaugandharāyaṇa, *minister*, 586
Yudhishṭhira, *s.a.*, Dharmarāja, *Pāṇḍava k.*, 427, 429, 431, 472, 497, 514
Yukrōmbe, *vi.*, 591-92

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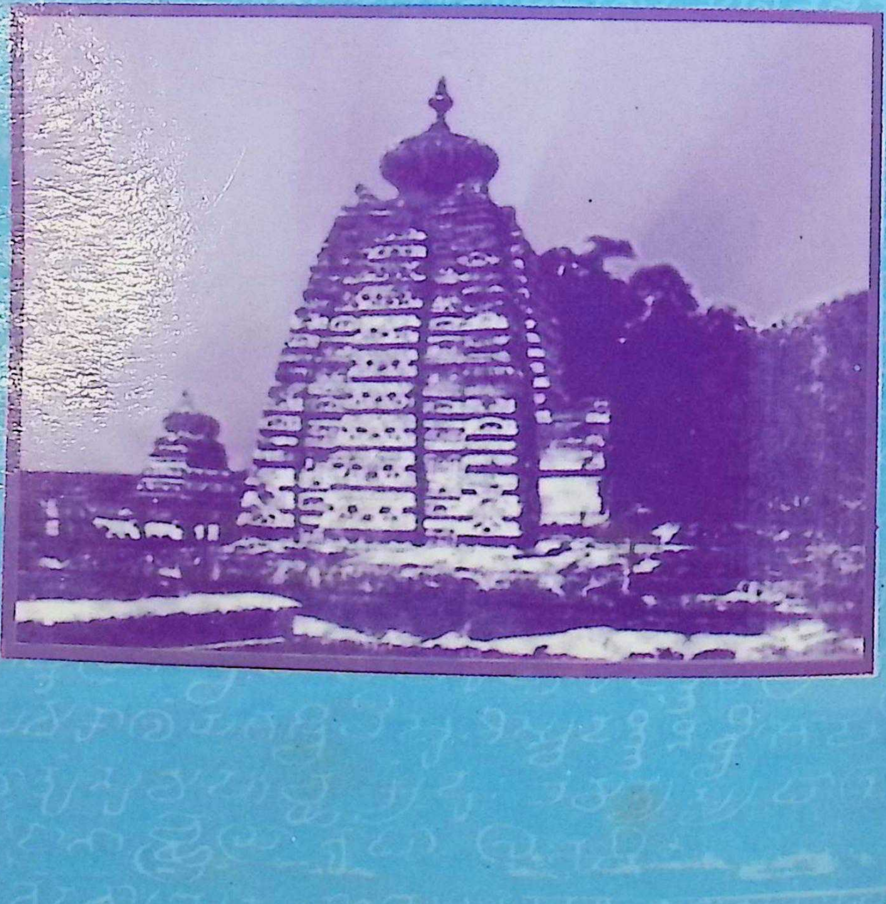
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